

# HERALD of HOLINESS

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

Vol. 7. No. 20. WHOLE No. 332

KANSAS CITY, MO., AUGUST 21, 1918

## EDITORIAL

### The Power of Organization



PERHAPS never in the history of the world has the splendid power of organization been so conspicuously displayed as it has been during the present great world war. Especially has this been the case since America's entrance into it. The Liberty bonds, the Red Cross, the Y. M. C. A. drives, all have been successful because of the effects of the marvelous power of organization. We have watched the wonderful results of this organization in the city of our residence, and were surprised and gratified at the matchless success attending these several interests because of the perfect organization attending the drives carried into effect in their behalf.

Our city was asked for sums to be subscribed for the Liberty loans which we mentally said were impossible of being raised in a city of its size. Yet we saw organizations formed in their interest so superb as to challenge the admiration of everybody, the campaign went steadily on, and in every case the subscriptions went far beyond the quota asked of the city. Every one was surprised at the results, but was gratified, for the spirit of loyalty in this region is magnificent indeed.

Equally conspicuous have been the results of great and successful organizations as seen in the transporting of over a million troops across the sea, and the feeding and clothing of this vast multitude; also the preparation and transporting of the immense quantity of munitions for the troops and the training of these raw troops for modern warfare. All this strongly and strikingly illustrates the marvelous power of organization.

#### Organization of Holiness Forces

There are lessons we were not slow to learn from this matter of these local and national organizations. We were again reminded of the wonderful possible power of the organization of the holiness forces. We are more than ever persuaded of the wisdom of the organization of our own church. We wonder sometimes if we have all realized the full possibilities embraced in our organization as a church. No organization will push itself and execute and accomplish the great results desired or possible by the organization. The principles of the organization must be wise and right, but there must be the personalities of active and zealous men and women to push the organization, if there is to be full success realized. In the instances

we have cited there chanced to be one or more men and women who seemed to be providential characters, who were masters of the work in their respective fields of labor and who carried the work marvelously on to the most triumphant success.

We have a wonderful organization as a church. We have studied it carefully and believe there is little indeed needed to make it perfect for the work we have in hand. We need that every man and woman elected for any part in the work to which we are called should get down to the most earnest and active work of their lives, and never cease until triumph has crowned their labors and they are called from labor to reward. For ours is a work which is never ended until death claims the laborers, or until the whole world has heard the call to repentance.

#### A Passion for Souls Needed

There is needed a passion for souls by all of us. We must realize the dignity and majesty of the work in hand. The saving of souls is the greatest work to which mortals have ever been called. Liberty is sweet and patriotism is noble beyond all power of expression in words. We have no vocabulary rich enough to put in words our high esteem for the noble army of our young men, who have gone forth to fight the battle for the world's freedom from a tyranny threatening us worse than the world's worst type of serfdom in all past history. God bless these dear boys and give them victory against the diabolical foes of the world's liberty.

Yet we must not forget or neglect the fact that we have a call to deliver a host from a serfdom as bad as, yea, far worse than, the kind we have referred to above, and it behooves us to bestir ourselves to make good in our fight against this slavery. We mean the slavery of sin and Satan. God wants sinners delivered from this slavery and we are called to do this work of deliverance. Thank God for the organized holiness people known as the Pentecostal Nazarenes, who are banded as one man in this great work and have methods and plans gotten out of the agony of prayer of wise and good men. We are not fighting helter-skelter. Ours is no guerrilla warfare. We are an embattled host organized and pledged to one another, to God, and to the age and to the eternities to do battle against sin and hell until the lost are rescued and saved with the powers of an endless life. We are pledged to speed the day when the gospel of the kingdom is preached in all the world for a witness.

We need only to work our agencies and push them

to their fullest possibilities. We must not trust to our organization to work itself, good and providential as it is. It can never accomplish what God designed it should without the hands of human beings at the throttle to direct and push it to its legitimate ends and results. Let us all bend our energies to this glorious work which the Father has put within our grasp. We have no time to lose loitering along the way. We must be ever up and doing if we would succeed. Let there be no slackers. God wants no drones in this busy hive. All must be workers and tremendously active and in earnest if we would do the work in hand well and fully.

Forget not that God has promised us special help if we will but depend upon Him for it, and use His help as He gives it to us. Call mightily upon Him every day for that strong arm of support and help which He tenders to us, and let us use the help and accomplish wonders in the name of the God of battles and the Savior of men from sin and death.

## Encouragement for Parents of Boys At the Front

THE PRESENT is a time when the fathers and mothers of the boys engaged in the great war need to draw upon their faith and lean hard on God. Our Father has made for our encouragement, great promises on which we can repose with great serenity and hope. Among these we mention only one. It is found in Deuteronomy 32:10. "He found him in a desert land, and in the waste howling wilderness: he led him out, he instructed him, he kept him as the apple of his eye." There is referred to here the treatment of the Israelites by the Father, who delivered them from Egyptian bondage, leading them through the wilderness, and disciplining them and keeping them "as the apple of his eye." We make this keeping of the Jew a type of the keeping of the Christian by the Father.

We hear prayers in the Scriptures to be "kept as the apple of his eye," in manifest reference to this statement in this passage. This is a most wonderful statement. That God will keep us as "the apple of his eye" is an assurance which contains marvelous encouragement to the saint. We are profoundly impressed with the great significance which God can press into one simple metaphor. It is the case with the words under study here, that He will keep us "as the apple of his eye."

Let us look a moment at the human eye and seek the meaning of this figure. First, we are reminded that the eye is set or deposited in a cave, with walls of bony, stonelike substance, which forms a most marvelous protection for this delicate organ. The hollow in the skull in which the eye is set is the most perfect protection for the eye against blows from without. To reach the eyeball the blow must come horizontally and with good aim. Hidden away thus within these protecting walls the eye receives a wonderful defense against all attacks.

So the apostle says, "For ye are dead, and your life is hid with Christ in God." God is our defense and our cave in which we are securely hidden from dangers which seek our ruin. So the psalmist says, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." So when Moses had a great and dreaded duty thrust upon him and he felt his inadequacy for the task he asked for a new vision of encouragement for the work. God graciously agreed to grant to him the request, but had to moderate it to his ability to bear it, so we hear the conclusion of His answer, "And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by" (Ex. 33:22). Many a mother today feels she can hardly endure the long separation and the great perils involved in the absence of her boy at the front, but God says to her that He will enable her to endure it by overshadowing her with His infinite hands and power. We hear again the words: "In the secret of his tabernacle shall he hide me." And the entreaty, "Keep me as the apple of the eye, hide me under the shadow of thy wings" (Ps. 17:8).

In the second place, the eye rests upon a soft cushion. The bottom of the cave in which the eye rests is lined with a velvety

substance which softens a blow, should one reach the eye, and mitigates the pain and danger from blows which might reach the eye despite the protection of its cave home. So God watches and mitigates the attacks of the Enemy, which are aimed at us for our hurt. So the psalmist says, "He maketh me to lie down in green pastures." God makes us to rest amid our enemies and watches over us always.

Again, the eye rests under, as well as on, a soft cushion. The eyelids are cushions, which also tend to modify the severity of blows which reach this delicate organ. Thus softened from below and from above it becomes difficult for a blow to injure the eye unless very severe and sudden. "He shall cover thee with his feathers, and under his wings shalt thou trust." How wondrously secure thus are we, when we take the protection thus provided for us by faith in Him.

In addition to the above the eye is protected by a sieve or the lashes on the outer edge of the lid, which tends also to keep out most that comes against it. If aught gets into the eye it can only be after careful screening or sifting. So we are assured that His truth "shall be our shield and buckler."

The eye is also protected by dikes above, formed by the ridge above the eye, surmounted by a brush heap in the form of the eyebrows. This formation protects the eye from the perspiration, or rain coming from above, which, instead of running into the eye, is turned aside and made to pass around on one or the other side of the eye, so as to miss this delicate organ. How close a danger can come to us and yet miss doing us any damage. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." With eleven thousand enemies falling harmless at one or the other side of us we certainly must be in a safe condition.

Then the eye has a fountain within it so that should aught get into it, despite these marvelous protective agents, it will be promptly washed out. All uncleanness is provided for, even to the least blemish or fleck, by the blood of the Crucified One. "He turneth the wilderness into a standing water, and dry ground into water springs." We hear it said, "The presence of the Lord . . . which turned the rock into a standing water, the flint into a fountain of waters." Thus we are encouraged by the great classic statement from God's Word, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

Christian parent with saddened heart, claim the promises for your boy at the front. Remember that God delivered and kept both the adults and the children in the wilderness journeyings. As the apple of His eye the children were kept from harm and danger. So may you claim His great promises for yourself and your loved ones. Place them upon the altar and leave them there. They are on the altar of their country. Let them now be put upon the altar of God and ask Him to keep them as the apple of His eye.

MEN WHO PROFESS regeneration, and do not live it, damage the cause of regeneration more than infidels and agnostics.

A CHURCH at perfect peace may be in the peace of death. Better is a church in strife, if the Devil has stirred the strife to prevent the church from becoming too religious to suit his purposes.

THERE IS greed for everything except God. Men are easily satisfied with religion, but hard to satisfy with anything else. They pay any cost and disregard and sweep out of their way all obstacles to success in seeking for more of earthly gain, or fame, or pleasure, but they refuse the cost of self-denial, and stop at the barriers in the way of the highest attainments in the divine life.

# Growth in Grace: Its Importance

By Prof. H. O. Fanning

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

**T**HIS SUBJECT is of great importance to all of God's people. It is of especially great importance to the wholly sanctified.

The business of the sanctified soul in this life is growth in grace and in the knowledge of our Lord and Savior Jesus Christ; and the discovery, development, realization, and use of the possibilities of the sanctified experience. In the life to come it will be glorification, and the endless development and realization of the possibilities of that experience.

We are so constituted that we must have something to look forward to, something to attain, something to achieve; and God has created a supply for this demand in the great plan of salvation. Achievement in grace simply leads on to greater achievement. One height gained means a still greater height to be reached. Resting places there may be; stopping places there are none, either in time or eternity.

There are great stretches of possibilities in the sanctified experience, which can be reached only through growth in grace. In sanctification, God has given us all He has for us in this life. There is positively no room for any "third blessing." No one has yet developed the possibilities, or exhausted the resources of the sanctified state. If we continue faithful to God, when we climb the fence on the far side of the state of sanctification, we will find ourselves in the state of glorification. Those who appreciate and enjoy the riches of God's grace here shall enjoy the exceeding riches of His grace hereafter.

Commenting on Ephesians 3:19, John Wesley says, "That ye may be filled" — which is the sum of all, with all the fullness of God — with all His light, love, wisdom, holiness, power, and glory. A perfection far beyond bare freedom from sin."

## Adam Clarke Says

Of this Adam Clarke says, "Among all the great sayings of this prayer, this is the greatest. To be filled with God is a great thing; to be filled with the fullness of God is still greater; but to be filled with all the fullness of God utterly bewilders the sense and confounds the understanding. To be filled with all the fullness of God is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And as what God fills, neither sin nor Satan can fill; consequently it implies that the soul shall be emptied of sin, that sin shall neither have domination over it, nor a being in it. It is impossible for us to understand these words in a lower sense than this. But how much more they imply (for more they do imply) I can not tell. As there is no end to the merits of Christ, no bounds to the mercy and love of God, no limits to the improbability of the human soul, so there can be no bounds set to the saving influence which God will dispense to the heart of every believer."

Commenting on our text he says, "Every grace and divine influence which we have received is a seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself."

In his "Inheritance Restored" Father Haney says, "It thus becomes more and more apparent that in the after experiences of sanc-

tification our greatest want is a fuller measure of the Holy Spirit's indwelling. If He has been obtained by one holy person in a measure unknown by others, then there must be a measure of His indwelling attainable, which is not possessed by all holy people. Such indwelling, wherever possessed, gives deeper, intenser light, clearer conceptions of the Scriptures, capacitates its subject for greater happiness and usefulness, and leads to a profounder knowledge of God. All of this is purchased for us by Jesus' precious blood, and is the inheritance of every blood-washed soul. Hallelujah to the Lamb who was slain." Again he says, "So long as the heart perfectly trusts the cleansing blood, the Holy Spirit must be present to keep it clean. But may our faith not claim this cleansing work of the Holy Spirit, and utterly fail to claim His agency for other purposes, which are equally promised in the Word of God?"

## Sanctification

The cleansing work of the Spirit is in order to the accomplishment of the great work for which He has been sent into the world, and for which He has been given to the people of this age. The initial experience of sanctification is in order to the realization of all the possibilities of the state of sanctification.

If Joshua and the Israelites had done no more than cross the Jordan, their effort would have resulted in the accomplishment of but little, if not in failure. It was what they did after they crossed over that determined the success or failure of their venture. Potentially the land was theirs, and all theirs, when they crossed over into it; but the actual experimental possession of it was quite another matter. Crossing Jordan may be, and frequently is, likened to the act of entire sanctification, and may be regarded as instantaneous. In fact, the imaginary boundary line of the land was passed instantaneously. There was a moment when they were without it, and the next moment they were within it. But possessing the land was a process. The divine plan and mode of procedure was, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." This is the divine method in all the after experiences of sanctification.

Crossing the Jordan put them in the way of, and made possible, the actual possession of the land. They could not have possessed a foot of it otherwise. The act of sanctification opens up to us, and makes possible the actual realization of all the possibilities of the experience. When they crossed over it was with a definite end in view. "Ye shall pass over this Jordan to go in to possess the land, which the Lord your God giveth you to possess it." They were as much obligated to possess the land as they were to cross the Jordan. They were not to sit down on the west bank of the Jordan, but to strike out for the hill country and possess the cities, wells, and vineyards, and olive yards of the land.

Crossing the Jordan was a glorious experience for the Israelites. But crossing Jordan was one thing; shouting down Jericho's walls, taking Ai, and winning the battle of Bethhoron, with its great hailstones and memorable long day, was something quite different.

This Canaan land experience of the Israelites is a type of our experience of entire sanctification. Whether we succeed or fail does

not depend so much on how triumphantly we enter the experience, as it does on what we do after we enter it. We are crossing the Jordan all right, but what are we doing after we get over? Are we possessing the land? Are we growing in grace as we should? The peril of the Israelites before they reached the land was that they would not enter it. Their peril after they entered was that they would not go on and possess it. The peril of the justified believer is that he will not enter the experience of sanctification. The peril of those in the experience is that they will not go on and realize its possibilities.

About twenty-five years after the close of the Civil war it was my privilege to spend some time in the Southland. Men were living there who owned large plantations; in some instances, thousands of acres of land; but many of them were using but a few acres on the borders of their vast estates, and raising just enough to eke out a bare existence, when they might have been living in affluence.

Are not many of us holiness people doing much as these men were doing? God has given us a great plantation of salvation and grace; as limitless as His power to give, as boundless as the merit of Christ's sacrifice, and as unfathomable as the depths of the Holy Spirit's power to work out in us; and we are living on the borders of our vast domain, and eking out a lean and fruitless spiritual existence, when we should be luxuriating in the unsearchable riches of divine grace.

Peter and John were the great holiness preachers of the original band of our Lord's disciples. Peter preached the sermon on the day of Pentecost, which resulted in the salvation of three thousand souls. He and John were leaders in withstanding the Sanhedrin in its efforts to suppress the preaching of the gospel. When the Samaritans received the Word of God and were saved under the preaching of Philip, it was Peter and John who were sent to Samaria that they might receive the Holy Ghost. It was Peter who was called from Joppa to Caesarea to preach to believing Cornelius and his devout household; and it was while he was yet speaking that the Holy Ghost fell on all those who heard the Word, as He did on the disciples at the beginning — God giving them the like gift as He did to His waiting disciples on the day of Pentecost. It was the sanctification of these Gentiles that convinced the reluctant Jews that God had unmistakably granted unto them repentance unto life. How could they receive the second blessing if they had not already received the first? There was no Zinzendorfianism in those days.

## Pentecostal Experiences

The experiences received by Peter and John on the day of Pentecost were glorious. But they ripened, developed, and mellowed with age. And Peter — writing by the inspiration of the Holy Ghost and out of a full heart to his brethren, who had obtained like precious faith with him through the righteousness of God and of our Savior Jesus Christ; who were partakers of the divine nature, having escaped the corruption which is in the world through lust; who were in this exalted experience of full salvation — heralded forth to them the glorious fact that they were still so far from having received all that God had for them in the experience; so far were they from realizing all of its possibilities that grace and peace might be multiplied unto them through the knowledge of God, and of Jesus our Lord. Increase, not merely by addition, but by multiplication. His final word to his sanctified brethren, and his parting admonition, command, and exhortation to the sancti-

fied of all ages is found in our text, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

In his "Possibilities of Grace" Asbury Lowry says, "That growth in grace may be predicated of the holiest condition is evident from three facts: First, our mental and moral capacities are expansive and improvable, and will broaden as the ages roll on. The power to love, to understand, to comprehend, and to enjoy will find no limit. The going forth of the mind and soul will be ever as the morning. The compass of thought and affection will grow wider and clearer, stronger and warmer, as the brightness of redemption shall continue to unfold.

"Another fact is the immeasurable range and fullness of grace. 'Where sin abounded, grace did much more abound.' Sin is far-reaching, but grace sweeps around, and oversteps the widest circumference of evil. It was the boast of John the Baptist that Christ was full of grace and truth, and of His fullness have all we received, and grace for grace.

"Paul calls the riches of Christ unsearchable. His love passeth knowledge. He speaks of our comprehending an indefinite breadth, length, depth, and height. He then perfectly confounds our thought by declaring that God

is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us.

"In such a range of life and glory there must be room for growth. In the light of such provisions, well may St. Paul say to puny Christians, 'Ye are not straitened in us, but ye are straitened in your own bowels.'

"As a third fact we must not forget that holiness is conducive to growth. Indeed it is the indispensable condition of unobstructed thrift. Holiness is health, and health is necessary to robust life. Sickly persons may grow in what they have, but they will grow in a sickly way. Cure the disease of sin, and remove the decay of formality, and take out all the rottenness of inbred sin, and let the 'Sun of Righteousness' arise upon your soul 'with healing in his wings,' and then 'ye shall go forth and grow up as calves of the stall.'

"Redemption is the science and the song  
Of all eternity; archangels day  
And night into its glories look; the saints,  
The elders round the throne, old in the years  
Of heaven, examine it perpetually,  
And every hour get clearer, ampler views  
Of right and wrong, see virtue's beauty more,  
And daily love with a more perfect love."

OLIVET, ILL.

## "Your Adversary"

By REV. EDGAR P. ELLYSON

### In Five Chapters--Chapter Four

THIS ARCH Deceiver further tries to give to sin a wrong coloring. It is not an especially awful thing, in fact, it is a thing of some considerable benefit and is not attended by the fearful consequences that we are sometimes told follow it. He said to Eve, "Ye shall not surely die," and "Ye shall be as gods knowing good and evil." God was fooling them and keeping them under and now He proposes to be their teacher and show them better things. He would pose as the wise benefactor of men.

God sent Jesus into the world to save men and bring the world to His mastery, that every knee should bow and tongue confess His Lordship, and that all kings should lay their crowns at His feet, but He must needs go through Gethsemane, Calvary, and centuries of conflict, misrepresentation, and misunderstanding in order to accomplish it. Satan took Him to a high hill and showed Him all the nations and glory of the world and offered Him a short cut to this world power, without the suffering and sacrifice of the cross, explaining such sacrifice was all unnecessary. "All this will I give thee." All He would have to do was just to fall down and worship this Adversary.

Eve yielded to this deception. Jesus refused and conquered. Now it is up to the Church. What is the Church doing? We are forced to admit that Satan has had and is having very much success. While a few are following the example of Jesus, many are looking for the easier way without the cross. Today we are hearing much about sin being only a lack of culture, that there is nothing wrong with men, they just need to be educated. One needs no special confession and repentance, that is too humiliating, better environment will bring him out all right.

#### Patriotic Salvation

One of Satan's latest tricks is salvation through patriotism. This he has worked for centuries among Mohammedans, but now it is being preached among Christian people. Have we not just been told that "We [soldiers] don't

think it makes a bit of difference, even if we should be killed in the middle of an oath, God understands?" Also, "All the little, petty weighing of right and wrong has gone by." Glenwood Eddy, international Young Men's Christian Association secretary for Asia, in his book, "With Our Soldiers in France," says, "The idea has been widely preached by many British chaplains that death in battle saves."

#### Letting Down the Standard

But these things are not just the outcroppings of a moment or of the war. The war may have made them take this form among the soldiers and their chaplains, but there has been a letting down of the standard, a widening of the door to the Church, and easy methods of conversion for some years. One reason why it is so hard to get people to an altar and to pray through is because so many preachers and churches have led men to believe there is an easier way. Just sign a card, stand up in the congregation, or shake hands with the preacher, and then to join the denomination will be sufficient. As a result we have hundreds of deluded, unconverted church members; Satan is triumphant, and God is defeated. There is no victory over Satan but by going without the camp bearing His reproach, and getting under the blood. The easy way is a deception.

Had Jesus yielded to Satan and worshiped him, and had he given Him all the world as he professed, Jesus could not then have saved men or have helped the world, He and His world would all have been under the power of Satan. And this truth still prevails. May God help us to see it. No one really wins who does not win right. Accept no apparent advantage from Satan, it is a deception. Hidden in it is the sting of hell and the defeat of God's purpose for you. Let the Church accept no suggestion of improvement in method or better putting of truth from Satan, it is a camouflage and means Satan's triumph. Be satisfied with no form of advancement or of success which Satan suggests has been at-

tained, or in which he takes any satisfaction, for it is his success and not God's, and he is fooling you.

#### Satan and the Bible

Satan, as the teacher, proposes to do away with the Bible where he can, and where he can not do away with it entirely he proposes to be its interpreter and thus make it of no effect. He will give a better and more rational cosmogony than that of Genesis, he will trace the bloody sacrifices to heathen sources, and eliminate such crude and offensive things from the true religion; he would give new standards of morality more suited to this enlightened age, he would put in operation new methods of church work. His slogan is, Away from the old foggy notions and ways, we must have the new and up-to-date things; especially away with the foolishness which prohibits so-called worldliness, and keeps one from enjoying the society, the entertainment, or any of the games that the world has to offer; there must be nothing said as to lewd dressing; in fact, he would make us think there is no lewd dressing, that the present styles are pretty, becoming, and healthful; there is no special harm in tobacco and snuff, and a moderate use of narcotics is often helpful; falsehood is sometimes justifiable; the dance is a healthful exercise, the theater an education, and cards an innocent game, and by becoming the less narrow on these things the Church will become more popular.

Now we are compelled to admit that Satan has met with much success as the world's teacher. He has not only set the pace for the outside world, but has much influence in the church, both as to theology and methods. It will not then be out of place for us to suggest that all Christians be on their guard at this point, for he seeks to deceive the very elect. If he would seek to be the interpreter, the applier of Scripture to Jesus, he will pass no saint by in his effort. He is determined on the defeat of God in every life possible. "My soul be on thy guard."

For the success of God's work in the world, unity is an essential. In Christ's great intercessory prayer this petition occurs: "That they all may be one, that the world may believe." And of course the Adversary is strangely set against this and seeks in every way to prevent it.

#### Satan and Divisions

All through the Christian age Satan has been quite successful in the Church by creating division and schism and feelings that should not exist among individuals. And since Satan knows his time is short it seems he is now putting forth extra effort along this line. It may be our misjudgment, but in our own short career we have never seen such efforts of Satan to cause misunderstanding, jealousy, and unkind feelings among the saints, and thus hinder the work as at the present. When one has some vision and wants to push ahead, others with somewhat unconscious jealousy call him to hold back; when one seeks to give helpful, corrective suggestions he is accused of blistering, and unpleasant feeling and strained relationships follow so that the work is retarded. Then others, scarcely knowing it, have an abnormal desire for leadership and push in or allow themselves to be placed where they are not able to serve; while others give way to harsh, cutting, and even insulting words. This again opens great heart wounds, causes discouragement, and hinders unity.

Some one has coined the phrase, "sheet-iron Devil." Sheet iron is very thin and on

that account is easily slipped into a very narrow space, and when slipped in makes a real division between the two sides. Such is Satan's trick to defeat God. Shall we not give all diligence to guard against and resist this Devil? He is no respecter of persons, positions, or places. He will invade the sacred precinct of the home; he will enter the church officinary; he will influence and work through the very best of people, if they are not very much on their guard.

Are we not right when we say that as the world moves on and we come nearer the close of the age we are getting farther and farther from the answer of this prayer of Jesus? There are now hundreds of denominations and more forming, there are divided churches, neighborhoods, and families. Professedly, holiness unifies, but there are multitudes of holiness churches, associations, and bands with no workable unity between them. And often within the same band there is much of division and discontent, and these conditions come about when both sides apparently seem to be trying to do the right. But the deceiving old Adversary will be found as the worm at the root, if we but dig for him. It is Satan defeating God. If we realized this, would we not be more careful?

But, as paradoxical as it is, Satan is the great advocate and promoter of unity. No forces are so well organized as are his, and he is in for a great church union. He has very many agitators at work, and the spirit of our times seems ripe for his work. The union that he proposes, however, is another great deception. It is based on such compromise of vital truth as to make the Church a failure. Oh, he would make it a great ecclesiastical power wielding much cultured and humanitarian influence upon the world, but as a force for real vital godliness it would be impotent, it would not be such a force. Thus the Lord would be defeated.

Union which necessitates compromise, especially as to God, sin, holiness, the deity of Jesus, or the inspiration of the Bible, is not the union Jesus prayed for, is not the union which will lead men to believe. It is a union of the Adversary's inspiration and means victory for him. Let us beware of this deception.

The true unity is more than uniformity of organization, creed, or method. It is spiritual, of the heart, one in the divine nature and purpose. Its essential element is love and kindred spirit. It is "in Christ Jesus."

If a member of our church should get drunk we would be horrified, and probably turn him out of church; but how little are we disturbed over the strained relationships and lack of unity that exist, and how little we feel the wrong of holding feelings against a brother. All this is the work of the great Deceiver and gives just that much advantage to the Adversary. How we do need to be awakened to these special points of the Enemy's attack so that he may not get the advantage through our ignorance or carelessness. Let us avoid any division in the church or strained relations between workers or members, as we would deadly poison. As much as in us lies let us live peaceably with all men.

A brother once said that new and much better conditions had come into their home since they had admitted two bears. When asked for an explanation he said the two bears were "bear" and "forbear." How delightful this would be in the Church. Do not be a troublemaker, a disturber, a divider, but be a peacemaker. Jesus said "Blessed are the peacemakers." This will defeat the Adversary.

## The Holiness School

By James R. McClung

IF WE can see and comprehend the possibilities, the value, and influence of the holiness school, controlled, supported, patronized, and loved by all of our people, surely it would put many of us into action, with a vision of God's work such as we have never had before; such as would bring down the blessings of God upon the school and ourselves, in the way that He wants to bless us; and to an extent perhaps that He has never yet blessed and used us.

Our doctrines and methods are as good as there are, but the world needs to feel more of them. The world this very day is in need of the influence of such men and women as come out of these schools. The vanity-loving, pleasure-seeking, Sabbath-breaking professors of this day are bringing down the wrath of God, and leading the young astray more than anything I know of. There is only one hope, and that is the preaching of old-time religion in the old-time way. If our young people can see the possibilities of usefulness before them by going through these schools, though they should have to work their way through, they could do much in carrying out God's plan to bless humanity. Samuel Wesley, the father of John and Charles Wesley, while a young man worked his way through school as a servant to the more wealthy students. We do not know what became of the wealthy students, but we do know something of the life and usefulness of that great man called "the grandfather of Methodism." And yet the more wealthy students formed an important part in the making of the school and Samuel.

A revival of the valuable and neglected doctrine of old-time religion, as has been so successfully conducted by the true holiness people for the last century, has four very valuable features, which the oldest and less spiritual churches have not. These are: (1) The uncompromising preaching of the gospel; (2) The daily influence of the lives of holy men and women; (3) The clean literature published and circulated; (4) Our holiness schools.

In a great measure our preachers of the future will be what our schools make them, and the sentiment of the church will be what our preachers, through the pulpit and press, make it. I thank God that I never expect to outlive the good influence of having attended our school at Peniel for a little while. Oh, that it might have been years instead of months! Sawing and carrying wood and scrubbing was gladly done to add to my time in school. The hand writing this article had the honor of washing the old mourners' bench up in the "chapel," where so many students finding God wept over it that the tears and dirt covered it so, that it looked like a new bench after it was washed. And though those days were in 1903 and 1904, yet I remember so distinctly that as I carried off that colored water I praised God, and said, "That represents so much! The tears of so many young men and women who have found God at that old bench and have gone out to bless the world." Many of them at that time had not yet gone out. The memory of those good men and women who taught us is so dear to me.

One of four great things in the world today is the holiness school. It takes us all to make it what it should be; but it is so easy to neglect and leave the management and interest of the school to fall into the hands of a few, and it is so easy for that few to fall into the habit of looking to a few wealthy people to

finance it and to forget that the school belongs to God and the people. It is good that some godly, wealthy people come to the rescue of the school when it is in a close place; but if all the people would take the proper interest it would not fall into these hard places. If at the Assembly you neglect to take an interest in the arrangement for the future because it does not go as you desire, and for this reason you lose interest and withhold your support, God is displeased and the school suffers.

The people of the country who put their prayers and children and money into our holiness schools are sure to reap a great blessing for it somewhere down the line. If all our people take an interest together, and love, support, patronize, and pray for the school, then God will be pleased and will pour out His blessings upon it, and His presence will be felt. The place will have such an attraction that we will feel like we were near heaven when there. I know because I have visited several of our schools and have felt just what I am trying to tell you about.

A little less than two years ago, at our Western Oklahoma District Assembly about six or seven of the active workers in the Assembly were students of Peniel College while I was there, and one of them was our dear General Superintendent, Dr. Roy Williams.

When I saw these old students so faithful and true, and after the tests of about fourteen years forming a part in the Pentecostal Church of the Nazarene, I valued more than ever the holiness school and the influence of those good men and women who led us and taught us. God bless them and may the world long be blessed by such teachers.

ROOSEVELT, OKLA.

## Our Course of Study

By REV. N. B. HERRELL

THAT THERE may be a smoother working basis between our course of study and our schools, I suggest that as far as possible our course of study be so arranged as to afford credits which can be accepted by our schools. Thus, any licensed minister entering school would be given credit for work done. Also, students coming from our schools would be granted credit for work taken.

I further suggest that a booklet of instructions be arranged as a guide for our District examining boards, so that we may have a uniformity of method of examination throughout our connection, thus enabling licensed ministers transferring from one District to another to proceed with their study without interruption as to the method of examination.

As to doctrine, I believe our course of study should be so selected and arranged as to cover all of our stated articles of faith. Soundness of doctrine is of vital interest to our ministry. It would be inconsistent to have our course of study out of harmony with our doctrinal statements. We are in need of a generation of expository doctrinal preaching. Russellism and Christian Science deal directly with the Scriptures without story telling. We must insist on our ministry preaching the *Word, with the Holy Ghost* sent down from heaven, and to this end we should make our effort in our course of study to foster and promote such a standard.

## "Nothing in It"

By Rev. T. H. Agnew

HERE IS this week's HERALD OF HOLINESS, Brother Agnew, but there's nothing in it." Such was the remark of a pastor in the Pentecostal Church of the Nazarene, on receiving and hastily looking over the Publishing House Special Number of the HERALD OF HOLINESS. Taking a day of much needed rest, during this very hot weather, I said to myself, I will read the special number of our paper, and see if the remark of the brother was justified. So I have finished reading that special copy. I read every word in it, so that I might say that I had read every word, and now I am prepared to say that there is *much* in it. Indeed there is so much in it, that I feel I must call special attention to this number, for perhaps others will make the same remark that this pastor made. I must confess, however, that when I first glanced over, or looked over the number, that I had the same impression as the pastor had; but what a mistake I made, now that I have taken time and read carefully and given some thought to the contents of this special number of the HERALD OF HOLINESS.

I would in this article advise and exhort all the pastors and subscribers of the HERALD OF HOLINESS to hunt up this special copy and give it a most careful reading. I feel I should also confess to all who have taken such careful and hard labor to give the readers of our paper this very valuable number, that I should not have had such a thought, as this pastor did, that there is "nothing in it."

Dr. Haynes's brief article, "The Value of a Church Paper," should be read by all, and several times reading, if you are as dumb or thick-headed as I am. How the world is so much wiser than the church is ably written of. Many millions of people would rejoice, if they only knew what the Pentecostal Church of the Nazarene teaches and holds for them, in doctrine, spiritual experiences, and practical religious activity, and co-operation. Many, many good people are hungering for the grace of God that we teach, and also greatly desiring the spiritual freedom of worship we enjoy. How can we reach them? This special number of the HERALD OF HOLINESS tells us. If there ever was a time in the history of the world when they needed our message it is today. It is the judgment of many that the time is now riper, the harvest greater, and the field whiter unto harvest.

Many soldier boys will return from this awful war more wicked than ever, but we must make every effort possible to reach them; while many, no doubt, will come home much more sober and serious in mind, and will want our glorious gospel. Oh, how my heart and judgment cries out for consecrated and Spirit-filled evangelists for the next twenty-five years. What a harvest of souls will be gathered for the crown of Christ!

Here are some sayings found in this special number: "It has weathered the storms of destructive criticism," "It has sailed the choppy seas of difficulty," "It has crossed the hot desert sands of indifference and neglect." Happy pilgrim, I bid you go on and on. "It has come up out of the valley of trial and affliction." The good Lord bless you, my dear. "It has been tested in the severe fires of adversity and poverty." I congratulate you most heartily. "It has been wounded in the house of its friends." Dear HERALD OF HOLINESS, you are not alone nor the only one who has thus suffered. "It has suffered much through blun-

ders and mistakes." How mortal and human the best of us is. "It has come up out of great tribulation." That is the way all the blood-washed ones come. Thank God for such a paper.

The value of our Sunday school literature would fully justify the existence and the maintaining of our Publishing House. Here is where the Devil is getting in his poison today. Character, character—yes, character without God. Kultur, kultur—such rot. The world is now having an example of kultur without God. Education without Christ is a curse. Religion without regeneration by the Holy Ghost is also a curse.

Then that "prayer room." That "upper room." That place, of all other places and rooms, must be maintained. Brethren in the ministry, laymen in the pews of the Pentecostal Church of the Nazarene, read this special copy of the HERALD OF HOLINESS. Of course we will pay the debt. This is a year of debt paying. The Publishing House out of debt; colleges out of debt; the missionary society; out of debt. Praise the Lord! Hallelujah! Thank the Lord! Amen!

WAVERLY, ILL.

## Conditions of War

By REV. W. OWEN JONES

WE, AS a nation and a church, had nothing to do with bringing about this great world-war. The proof has been traced to the Hohenzollerns. But it is up to us, a so-called Christian people, to prevent its complete depredations from engulfing us to vassalage and ruin.

We are more than Christian, we are citizens, and it devolves on us to do our bit and go "over the top." If we stand in our pulpits and preach, sing, and praise, and do not heed the cry of the innocents at home and abroad, will our services be free from willful selfishness.

True Christian citizenship is to live peaceably, as far as is in our power with all men; but can we be still and see our neighbors cut down unmercifully by world-crazed men, lusty for power? Christ did say His kingdom was not of this world, and yet right is king in our material world, and we must have right over might.

Love alone can never stop a deluge of hate, with all of its brutality, unless buttressed with acts of right; even to the cost of blood. Jesus stood in the rabble of His day and counted nothing dear to Himself. He spoke out against wrong and force, and His life was taken. It was given that we might live. Love came to us through blood, peace has always followed the overthrow of wrong; human conquests, down through history, when brought about by right, have been those of love over hate and wrong, and God has given victory.

We will win and must win in this conflict. It must be a conquest over sin. It was sin that plunged the world into this terrible war; our sanctified manhood and womanhood must cast the machinery of sin to its doom, and erect a real Christian world, till Jesus comes.

The old adage, "Silence gives consent," is true in this crisis, and the only way to show all men our stand against "kaiserism" is to cry aloud against their sins and depredations. We can't be silent when wrong is ruler. It affects our work in dealing with God and

souls. Our influence and parish are world-wide. We can't be quiet, while people innocent of wrong are being butchered, any more than we can hope to redeem mankind by being silent. Spiritual terms and enjoyments are all in the fight against wrong.

We owe it to our ministry and to our church, to not only stand in our pulpit and laud our trust in righteousness, but to be outspoken against all this wrong now visited on the innocents abroad. Our womanhood may be safe, but what about the womanhood of Belgium? Our babies may be cradled in security, but what about the precious infants of France? Our worshipers are gathered together and feel safe from raids and bombs, but what about our friends and Pentecostal Nazarenes in old England, Wales, and Scotland? Our own church in Scotland, for some reason, can't get together for its annual Assembly. Are we patriotic here on this side, for them, in our gatherings?

Brother Sharpe looks to us with eyes of hope—he is a part of the Allied pulse. We, through God, are his hope and succor. We can't forget these compatriots across the sea. They belong to us, and we to them. Pacifism must be laid aside as a deadly thing, and nothing but 100 per cent will go.

We must lay aside our superlatives and get down to real practical results. We must insure the future for liberty of conscience from kaiserism and Romanism. Our children must feel we are making the world safe for them. We can be given over to much rejoicing and demonstration, but some of us who hear from the boys "over there" and from friends feel too serious to shout, so do not be hard on us.

Our boys are gone, our honor roll is large. We will try to smile and be brave, for God willing they will come back; He is still on the throne. Our friends across the ocean have been slain by air raids; they have sought their cellars; they are brave, and they are so near the front many have become orphaned by ruthlessness.

We are all Americans now. We have only one language, and one hope; that is in God. We need not despair, for our hope is the rectification of mankind.

Welsh troops sang hymns on the streets of Jerusalem as a result of the conflict. Welsh boys entered Bethlehem at daybreak—the outcome of war and love. Christ is still on our side! We have been called to prayer by our brave leader and President. Yes, God is still Sovereign. Redemption is still the passport to glory; Christ the way of the cross. Let us show our loyalty by buying Thrift stamps, Liberty bonds, supporting the Red Cross work, and dedicating our service flags.

Cry aloud against wrong; pray for strong men to lead us; send daily petitions to the throne for guidance for our President Wilson and his cabinet; pray for our boys, and write them often; keep them cheered, and make them victorious. *They fight for you.*

## "Secularizing Our Nation"

By E. F. STANTON

UNDER THE above caption in the HERALD OF HOLINESS for May 29th, Prof. H. O. Fanning has an article that should be firmly stamped upon every heart, and deeply chiseled in the corner stone of every university in the world. He emphasizes the greatest evil, except "the love of money," extant.

Popular educational institutions are not only "secularizing our nation," but they are sectarianizing their pupils. Every religious

denomination has some peculiar doctrine that distinguishes it from all other orders.

This particular doctrine is emphasized by each sect to the neglect of all other phases of the "counsel of God," resulting in narrow, one-sided Christians, instead of being well-developed, useful men and women in Christ.

I have a friend who is a graduate of two of the universities of his church. After he had pastored several prominent churches and did much evangelistic work, covering a period of twenty-five years after graduating, I wrote to him, "Let's keep up a regular correspondence discussing biblical themes." He replied, "Agreed." I wrote him a lengthy letter concerning the object of Christ's second coming, and he answered, "I know nothing of what you write." This ended the matter.

A few years ago, at Lone Wolf, Okla., at the request of my pastor, I spoke upon "Israel's

Hope." During the talk I was interrupted several times, being accused of "preaching politics." Finally, the fifth Sunday meeting program was abandoned and all the afternoon was spent in discussing "Israel's Hope." At the conclusion of the discussion the missionary-elect said, "As you all know, I am a graduate of our leading theological school, and have been under the tutelage of our best biblical teachers for twenty-five years; but never have heard of that doctrine before." I said, "Brother, I now suggest that you study the Bible awhile."

The above are two examples of the ignorance of the average man of the Bible, or rather of the sectarian student, of two of the most prominent themes of Holy Writ. Holiness schools, for the glory of God, "declare the whole counsel of God."

LONE WOLF, OKLA.

## Must We Sin?

By Rev. George E. Gretzinger

THEY TELL me you sanctified folks claim to be free from sin, and I can't believe that, for the Apostle Paul confessed that he had sin dwelling in him, and I don't think we can get better than he was."

I admit that in the seventh chapter of Romans the apostle wrote as if he had sin dwelling in him; but let us get the Book and read carefully and see what he meant. That we may understand him better, let us read in the sixth chapter, "What shall we say then? shall we continue in sin, that grace may abound? God forbid." Here you see the question implies that we can and must cease sinning. To make the matter still stronger the apostle asks another question, "How shall we, that are dead to sin, live any longer therein?" Let us read also verses 6, 7, and 8, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Now if we be dead with Christ, we believe that we shall also live with him."

Here he teaches that our "old man," which is the "body of sin," is crucified, destroyed, and that he is then dead to sin and free from sin; and then he adds, "If we be dead with Christ," etc. So you see that we living men are dead to and free from sin. In verses ten and eleven he admonishes the Roman brethren, and us as well, to be dead to sin and alive to God, as really as Christ is Himself. Note verses fifteen and eighteen, "What then? shall we sin, because we are not under the law, but under grace? God forbid. . . . Being then made free from sin, ye became the servants of righteousness." Then verse twenty-two, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

These Scriptures declare us free from sin—dead to sin. In other verses in this chapter the Apostle Paul says that we should not live any longer therein, and that "henceforth we should not serve sin." In verse twelve he admonishes, "Let not sin therefore reign in your mortal body," and in verse fourteen he says, "For sin shall not have dominion over you." All these surely teach the opposite of the idea that we have to sin all our lifetime.

It would appear so, but still are we not forced to the opposite conclusion by his words in 7:14-25? If we were to take these verses apart from their connection and all the rest of the apostle's teaching, it would seem so; but if we take the whole chapter we can plainly see that Paul did not give that as his ex-

perience at the time of writing. Paul was not giving this chapter as his experience as a Christian, but was relating the nature of the law service as compared with the gospel service. He begins the chapter with, "Know ye not, brethren, (for I speak to them that know the law)?"

In verses one to twelve he speaks of the law—its nature, its object, its effect—and of the fact that he was married, or bound, to it until Christ came, when he became dead to it and was married to Christ. He says in Galatians 3:24 that the law was a schoolmaster, to bring him to Christ. In verses fourteen to twenty-three he illustrates his experience while under the law. We know that the apostle did not give that as his experience then, for it would positively conflict with the facts of his life. It is not true at all that the good he wished to do he did not, and that the evil he would not, that he did. Did he not go about doing good constantly? And was not his life pure, holy, and free from evil doings? No. He did not travel about wishing to do good but instead disgracing his profession and dishonoring the name of Christ by sinful practices.

Had this been the case, he would never have said, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1), nor "Brethren, be followers together of me, and mark them which walk so as ye have us for an example" (Phil. 3:17); but his holy life is on record. He himself says, "For me to live is Christ" (Phil. 1:21). His life was not spotted with the flesh, but was in moral quality the life of Christ. Note verse twenty: "It is no more I that do it, but sin that dwelleth in me." That this was not the apostle's experience at the time of writing is positively proved by his words in the preceding chapter. Surely no consistent preacher, much less an inspired apostle, would advocate freedom from sin, and urge others to attain to this freedom, and yet confess sin in himself.

The "body of this death" (verse 24), which is the cause of all the trouble, is the same as the "body of sin" in Romans 6:6, which he says is crucified and destroyed; consequently the Roman converts were "dead to sin" as a fact of salvation, and so he admonishes them to "reckon ye also yourselves to be dead indeed unto sin," and not to allow sin to reign in their mortal bodies. He would surely not have admonished them to be free from sin, and the very body of sin, if he himself had sin dwelling in him. When he cries out, "Who shall deliver me from the body of this

death?" he immediately responds, "I thank God through Jesus Christ our Lord."

There is, then, no excuse for our having the body of sin in us, since there is deliverance for us, even could it be proved that Paul was not free from the same. But hear him, "For I through the law am dead to the law, that I might live unto God: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:19-23). No pharisaical "big I," no "old man" of sin lived in him, but all such was crucified and destroyed out of him, and only Christ lived there.

The two laws described as being in the same person denote two opposite moral forces. The one is the "principle of righteousness"; the other, the "law of sin." A similar dual state is mentioned in Galatians, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other" (Gal. 5:17). The apostle says this flesh or "body of sin" those who are Christ's, that is, wholly consecrated to him, have crucified, with the affections and lusts (Gal. 5:24).

Passing from the seventh into the eighth chapter we see that Paul ceases to speak of his law experience, and tells of his liberty through Jesus Christ. He takes the witness stand again and tells his own present experience. In verses one and two he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

To be free from the law of sin and death is to be free from that other law of indwelling sin described in the preceding chapter. This settles the question. The apostle declares himself free from the condition he pictured to the Roman church. So it is clear that in the seventh chapter Paul was giving the experience he had while endeavoring to serve the law. He loved the law and was zealous for it, but he did not have the power or grace to measure to its demands. He speaks of the law of his mind, which was his inward desire to do good, and says that with his mind he loved the law and consented to it, but that when he would do good, evil was present with him, and that the law of sin in his members overcame him and he fell into sin. By this chapter the apostle shows that the law is inferior to the gospel, that while the law was good it only condemned sin and did not have the power to deliver from sin. But in the third verse of the next chapter we read, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "The law made nothing perfect, but the bringing in of a better hope did" (Heb. 7:19).

Whatever reference Paul had to himself in this description evidently referred to the past as in 1 Timothy 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." Here Paul speaks of himself as the chief of sinners, which can be understood only as referring to the present, just as he does in Romans, seventh chapter.

GRAND RAPIDS, MICH.

Are the blessings you have received worth \$1.50 to you? If so, the said price will send the HERALD OF HOLINESS to a needy soul for one year.

## British Isles District

Rev. George Sharpe, Supt.

## A Shouting Procession

"And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:37-40).

### 1. Here we have the PRAISES OF THE MULTITUDE.

They were the outcome of the *element of joy*. No praise is arresting unless joy brings it forth. It just seems that the people could no longer resist expressing their praise of Him, who had so wonderfully blessed the needy sufferers of their day. Something had to be done. He had suffered, had passed through agonies of spirit because of the leaders who had rejected Him and who had the people in subjection, but there are times when even they can not control the multitude whose appreciation of Jesus was because of the mighty works that they had seen. Not versed in prophetic lore, not free to express themselves before and in the ecclesiastical courts, their joy must get freedom, and freedom they had in praise when Jesus was on His way to Jerusalem for the last time. It was a procession of praise.

They had the *element of loudness, or shouting*. There was no undertone in this procession. No whispering of faith or belief. No shamefacedness was here. It was a demonstration. Alive, and as the procession would increase in numbers and length it became more alive, until the whole multitude around Him, before and behind Him, lifted up their voices and verily became as it were the "voice . . . of many waters," and as the voice of many thunderings. Oh, what a time that must have been to Jesus! Angels sang when He came into the world, now the people He had come to redeem were shouting, aye, shouting because of their joy of Him. There was an exhilaration in their exercise of praise that is lacking nowadays within the Church of God. It was a shouting procession.

They had also the *element of adoration*. It was no empty shout. It was no empty praise. It was a confession of faith. It was an announcement of Christ's kingship, His divinity, His heavenly character, and His right to the highest glory. He could ask for nothing more, and merited nothing less. This adoration was a long time in coming, but it came. Praise His name. He had to draw from Peter the confession of His Sonship, but here it is sung spontaneously by a multitude.

Young and old join this shouting procession, and have but one theme, one song, one faith. My, what a time they had! It was a campmeeting multiplied many times over. The ecstasy, the freeness, and the fullness of that great company should be a pattern to us and set us all shouting the praises of Jesus. Come,

brethren and sisters, exhilarate your souls in shouting the praises of your King now ascended. The work He has done for and in you should cause you to shout the live-long day. Stop your whisperings, your undertones, your staccato notes of fear, and pulling out all the stops of your vocal organism, praise God for Jesus with a loud voice and shout until hell and earth and heaven shall know that you are in the shouting procession adoring the divine and eternal Christ. Amen. Glory!

### 2. Here we have THE FRENZY OF THE PHARISEES.

Opposition and protest came from the Pharisees. It was the discord of this glorious, shouting procession. In the previous chapter the blind man was rebuked for shouting, "Jesus, thou Son of David, have mercy on me." Anything in the nature of shouting disturbs certain classes of people. To be in agony of soul, and weep, and cry, and shout is to be rebuked by lordly ones in the sanctuary. Rebukes are more common than sympathy and help. To be filled to overflowing with ecstasy and joy, that means shouting the praises of Jesus and giving Him adoration, brings forth rebuke. The text quoted is, "Do all things in decency and in order." This is the pharisaical rebuke in a new dress. The Pharisees advanced their protest and opposition in these words, "Master, rebuke thy disciples." There were three reasons for this.

#### (a) They disagreed with the theme of the multitude.

Jesus was not their King. He was not anybody's King. Jesus had not come in the name of the Lord. The divinity of Jesus and His heavenly character were not established, and were not to be established. If they admitted that they would have to admit that Jesus was the Messiah. They were against that and because they were these disciples must be rebuked. These Pharisees knew their prophets, were zealous in their faith, were also jealous of their position, and since they did not believe Jesus was the Messiah it was not in order for the people to do as they were doing. It was the same as if they said, "Jesus, you know that this is so, therefore rebuke them."

#### (b) They accepted Jesus as a teacher.

Hence the word, Master. Modern Pharisees and critics would call Jesus a good man. They, like the old-time Pharisees, will accept so much of the truth concerning Jesus, but not all the truth. Jesus had defeated these in argument time and time again. The principles and truths taught by Jesus could not be rejected. They were divine in philosophy and human in comprehension. They were buttressed by the truth known to most and appealed to the heart. To condemn His teachings was to condemn themselves.

Nicodemus said, "Thou art a teacher," and all the Pharisees conceded Jesus as a teacher, but not as Christ the Messiah, hence their protest and appeal, "Master, rebuke thy disciples." Jesus was ahead of that age, and He is also ahead of this age. His very Person spoke of His divinity, and His mighty works proved to

the people the fact of His divinity, but the Pharisees and critics of this dispensation have never consented to His Messiahship, and think that they flatter Him when they call Him Teacher. It was His Person and position that brought into being this shouting procession.

#### (c) They disliked the intense demonstration.

Put in plain language, they did not like the shouting. As Dr. Godbey says, "Dead religion can not stand hallelujah meetings." There is nothing to shout over when you are dead, for there is no breath, no voice, no shout. And to have others shout, and shout loud and long, is to jar the physical nerves and notions and ideas of the dead-in-sin worshipers of dead religions. Formality dislikes free and unfettered manifestations. To march, sing, and shout, clap your hands, and dance bring out all the antipathy of the Christ-opposers and holiness-opposers in the land. Unbelief rebukes the orthodoxy of the followers of Jesus. The ecstasy of one's faith is looked upon as mere effervescence and froth deserving only rebuke and chastisement. One thing is sure, the shouting procession must have been a glorious affair. Had it been a mere ordinary demonstration it would never have troubled or given offense to the Pharisees. It is good to stir dead and unbelieving souls. On with the procession — the procession with the joy and shout that reveals Jesus as God, as Christ, as Savior! On until the Devil wakes up, and the Pharisees pass on their protests and opposition! On until Jesus is glorified on the earth!

### 3. Here we have THE REPROOF OF JESUS.

Doubtless the Pharisees felt that in their request Jesus would be with them. They could not conceive of Him consenting to the various gymnastics, the mixed shoutings, and the irreverent attitudes of such a multitude. He would be too refined for such a display. His exalted ideas of propriety would disclaim such homage and such a following. Ah, how little they knew their King, our King. He bluntly commends the demonstrators and the demonstrations. Hear these words, "I tell you that, if these should hold their peace, the stones would immediately cry out." The underlying fact here is that Jesus had to be acclaimed. When heaven did so at His advent, earth had to respond. The priests failed, the Pharisees and scribes failed to acclaim Him, the time of His departure was drawing near, and now the adoration is given — given with joy and shouting. Jesus is King, divine and glorious. Had they failed to do this the stones, said Jesus, would have shouted out His kingship, His power, and His glory. Praise the Lord!

Glory was to be His, and glory will be His in spite of all unbelief, formality, and deadness in the Church and in the world. We need more praises in our exercise of adoring Jesus. If this were so, many a service would rise above the common level of deadness so apparent in worship.

Let the blessed Spirit have liberty in and through us. Let us join the shouting procession and shout the praises of Jesus, until the dead formalist and the cold critic shall take notice that there is on earth a people who believe in Jesus, the Messiah, the Christ of God, who is King of kings, and Lord of lords. Praise the Lord! Hallelujah! Amen!

GLASGOW, SCOTLAND.

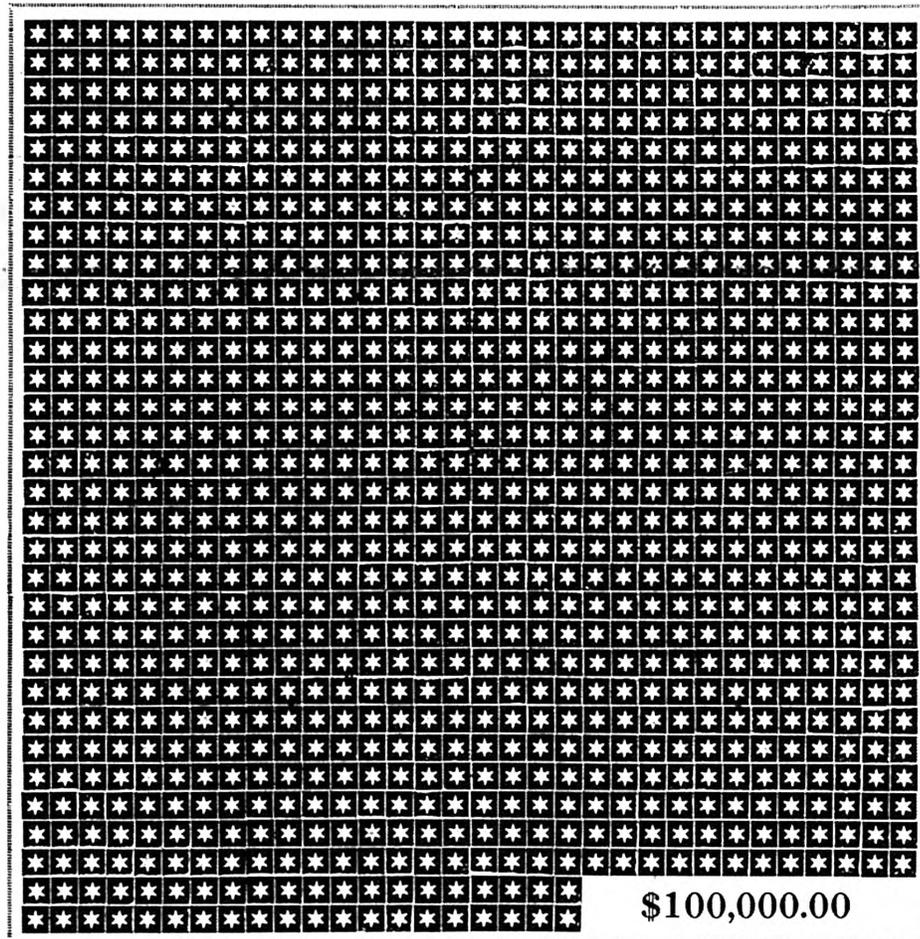
# Olivet University Campaign!

[TO RAISE DEBT]

The victory is won, praise the Lord!  
ONE HUNDRED THOUSAND DOLLARS HAS BEEN SUBSCRIBED

We wish to express our appreciation to the friends everywhere who have helped bring about this mighty victory. God's blessing has been upon this campaign from its inception. His people have prayed and sacrificed until victory has come. We appreciate the co-operation of our pastors, members, and friends. We rejoice together and give God the glory.  
EXECUTIVE COMMITTEE.

"Praise God From Whom All Blessings Flow!"



## Victory!

We realize that the sacrifice made on the part of the friends of Olivet is beyond the ordinary sacrifice that is being made in this day and age, but you will rejoice when you know that your sacrifice has not been in vain, but through it the goal we had in view has been reached and the vision has become a reality. We believe that the saving of this institution will mean thousands of precious souls saved and sanctified, and we purpose to use our influence and bend our every effort to make the school a center of spiritual power.

All subscriptions were made on the condition that the whole amount be secured. We are so glad to announce that this condition has now been fully met, and know this will bring much pleasure and rejoicing to our friends everywhere, who have made this great need a subject of prayer for many weeks. **THE BURDEN HAS BEEN LIFTED! GOD HAS BEEN HONORED AND AS A RESULT THE WORLD WILL BE BLESSED.**

We urge all who have subscribed to remit as soon as possible, as we desire to commence paying the debt and this can not be done until the subscriptions have been paid.

## Olivet University Out of Debt

The subscriptions have been made to free our blessed school from debt. We are looking forward to the day when the checks have been drawn and the debt actually paid. This can only be accomplished when the subscriptions have been paid. **PLEASE REMIT THE AMOUNT OF YOUR SUBSCRIPTION AS SOON AS POSSIBLE** to Rev. E. G. Anderson, Treasurer, Room 9, 304 West Sixty-third street, Chicago, Ill.

## School Opens September 10

An excellent faculty has been secured. Write to Olivet University, Olivet, Ill., for the new catalog. Also send names of prospective students. We are expecting the greatest year in the history of the school.

# THE WORK AND THE WORKERS

## REV. A. G. DICKERSON

We have just held a meeting at Tate Logan, Ark. The Lord wonderfully blessed in saving and sanctifying power. There were twenty-one saved and sanctified. From there I went to Ione, Ark., and in a few days there were fourteen saved.

I am now at Childress, Texas. I began here last night. From here I will go to Point, Texas, and from there to Konawa, Okla.

## REV. C. C. MONTANDON

We have just closed a three weeks' battle at Dallhart, Texas. God gave us a number of souls who were reclaimed and sanctified. To Him be all the glory. We left twenty-three real sanctified members, who want a church; but we thought best not to organize at present as we have no place to preach, without borrowing. The Methodists kindly let us have their church for the meeting, and were very kind to us.

We are at Amarillo, Texas, at present. We will preach over Sunday here for the Pentecostal Nazarenes, then we go to a place for two or three meetings.

## HOME MISSIONARY CAMPAIGN

The whole party is rejoicing to have Brother Egg back with us again, after an absence of a month. God has been very gracious to him and to us all in sparing his life and permitting him so quickly to return to the work he loves. We thank all the people in the name of the Lord who have prayed and helped in any way during this trying time.

North Conway, N. H., the town in which we are now located, is a very beautiful summer resort, full of money and entertainment and everything but God. There seems to be a marked spirit of indifference toward spiritual things everywhere except among a few who are standing by the truth. Rev. I. T. Johnson, the pastor of the Methodist church here, is standing by us nobly, and we are expecting to see God work in this place before we leave. There was a good crowd out Sunday night, and a number came forward and prayed earnestly for a revival of old-fashioned religion in their town. We are having fine times in our family prayers in the tents, remembering all the workers on the fields, and getting blessed in our own souls.

Reporter.

## MICHIGAN DISTRICT

The year is closing with victory and I am making my last tour of the District, before the District Assembly. The year has been characterized with victories as well as conflicts. A revival spirit has prevailed throughout the entire year. Many seekers have been at our altars and have become happy finders of the Pearl of great price. The pastors have all stuck to their tasks like true heroes, determined to "go over the top," proclaiming liberty to the oppressed through Jesus Christ.

The "drive" in the interests of Olivet University, though coming in the busiest of the season for the rural communities, and when many of the city people were away on their vacations, proved a great success. Brothers Borders and Harding were the men detailed to lead in this great work and were truly equal to the task.

C. L. BRADLEY, Dist. Supt.

## FROM REV. C. P. LANPHER

After closing our tent meeting at Montrose, Iowa, and praying with the last seeker about midnight in Brother Morgan's parsonage, we boarded the train for Des Moines, and the Williams-Robinson tent meeting. We enjoyed part of a day with these brethren and their coworkers. We enjoyed our two weeks' stay with Brother Morgan and his people at Montrose. They have one of the best small churches we have seen in the Middle West, and their pastor gladly rides the beam while another holds the handles of the old gospel plow. Brother Morgan has accomplished a splendid work in Montrose.

After spending about a couple of weeks in Marshalltown in packing and storing our household goods, we came on to Olivet, where the family are enjoying the quiet of this Christian community, while I am engaged in a tent meeting with our church at Georgetown, Ill., where Brother H. H. Lee is pastor. The meeting starts off well, with increasing interest. Beyond this meeting we have no plans in view. We are awaiting the disclosure of God's sweet will and expect, as in the last sixteen years, that the pastorite rather than the evangelistic work will be our field, though we truly have enjoyed these weeks spent in special revival work.

Our postoffice address for a time will be Olivet, Ill. We are enjoying sweet communion with Jesus. The preaching of the old gospel was never more of a luxury than now.

## EVANGELISTS HENRY AND IRENE BELL

In our last report we said we were going to Denison, Iowa, to help hold a meeting in a new field. We went, but that was about all there was to it. Rev. C. T. Williamson and wife, of University Park, Iowa, came to assist, and the tent was supposed to have been there when we came. We waited a day or two and then started in a hall. We ran four days and could not get any trace of the tent so we quit. The biggest attendance we had was six. One night there was only one, Brother Williamson preached fine sermons, and would have had a big crowd if we could have had the tent. Sister Williamson sang splendidly.

Denison once had a band of about seventy holiness people, but the come-out spirit prevailed, and now they have merely a handful, who would not let the best sanctified man on earth preach if he belonged to a denomination. In the beginning of the movement here they had such men as Robinson, Godbey, Taylor, Huff, and others. The man who led them astray into come-outism is now a Russellite.

Mrs. Bell and I now go to Farnam, Neb., to preach in a new field. Brother Brown is our pastor there, and he has a tent all ready for us to start. The revival will be several miles from his church. Pray for us.

## CHICAGO CENTRAL DISTRICT ASSEMBLY AND OLIVET UNIVERSITY JUBILEE

The Chicago Central District Assembly meets at Olivet August 27th to September 1st. Friday, August 30th, will be a great jubilee day to celebrate the victory in connection with the debt-raising campaign. General Superintendent R. T. Williams will preside and General Superintendents H. F. Reynolds and J. W. Goodwin will also be present to take part in this great jubilee.

### PROGRAM

Friday, August 30th, 7:30 p. m.

General Superintendent R. T. Williams, presiding.

Dr. Edwin Burke, Chairman, Jubilee Committee

Song .....	Congregation
Prayer .....	Rev. J. W. Goodwin
Selection .....	Aeolian Quartet
"Olivet's Past" .....	Rev. E. G. Anderson
Solo .....	Mrs. E. G. Anderson
"Olivet's Relation to the Church at Large" .....	Rev. H. F. Reynolds
Selection .....	Aeolian Quartet
"Olivet's Future" .....	Prof. J. W. Akers
Song .....	Congregation
Benediction	

## NEW YORK DISTRICT CAMPMEETING

The meeting this year was one of, if not, the best we have held. There were seekers and finders at every service. Our dear General Superintendent Goodwin was at his best and labored hard in the service and at the altar. The closing sermon from the text, "My Spirit shall not always strive with man," will never be forgotten by those who heard it. While singing the closing hymn, "God be with you till we meet again," seekers came and found the Lord. Rev. D. Grant Christman gave a series of Bible studies each morning, which were very profitable and greatly enjoyed. There was a beautiful spirit of love and fellowship all through the meeting, and we had more volunteers to help and wash dishes than were needed. Finances came easily and all bills were provided for, not the least of which was one of about \$650 for the building of fifteen more 12 x 12 one-room cottages, making twenty-five in all; besides a fourteen-room dormitory all paid for. There is now only a \$2,000 debt on the land, and when that is cleared off the New York District will have a grove, building, and equipment which can take care of all who come. Some improvements are still needed, such as a storeroom and office, enlargement of auditorium, etc., but we are full of faith and optimism, believing God is with us and will make our camp a power in the East. Amen!

W. A. WHITE, Secy.

## EVANGELIST B. F. HAYNIE

Our meeting at Kingston, Okla., closed with a blaze of glory. There were some fifty-six in the fountain, and ten united with our church. This was one of the best meetings I have been in in a long time. The work was deep and thorough. Rev. Mr. Bost, their pastor, is a very fine man and deeply spiritual. He had everything in good shape when the evangelist reached there.

I shall never forget the fellowship of those good people. How they pray and pay. We secured a nice list of subscribers for the dear HERALD of HOLINESS, the best paper published. Amen! Keep giving it to us, brethren.

## EVANGELISTS JOHN AND GRACE ROBERTS

The meeting at Alix, Ark., was a gracious revival. Rev. J. E. Moore is the pastor there, and at Ozark, too. The fire fell, and souls were saved and sanctified, at nearly every service. The church is moving on well with its efficient pastor. Brother Moore is an all around man, much loved by his people.

Our next meeting was the Vincent Springs camp, Dyer, Tenn. It was their twenty-first camp, a beautiful camp ground, large shed, several cottages, lots of campers, and a big, bubbling spring, supplying cold, soft water in great abundance. We never met a finer, truer people than the Vincent Springs folks. It was our first year with them. The revival fire fell, souls prayed through good, shouts of the redeemed filled the valley, and it was a glorious time. Many visitors, some being wonderfully blessed, were at the camp.

We are now at Main Springs camp, Prescott, Ark. The camp is opening well.

## FROM GOSPEL SINGERS JOHNNIE AND JACKIE DOUGLAS

Our first meeting, since leaving the mission work in Oklahoma City, Okla., was at Bee, Okla., with Rev. B. H. Haynie. God honored the efforts with about fifteen professions. At the close of the meeting we were in one service at Durant, Okla., with Rev. A. G. Jeffries, of Peniel, Texas, then we came on to Ashgrove camp, near McKinney, Texas, where we have just closed a successful meeting with Sister Ina Lee Hughes, of Peniel, Texas, as evangelist. The meeting can not be determined by the number of professions, but the interest manifested was great. People took part in the meeting who, heretofore, were prejudiced against holiness. God blessed the people while Sister Hughes held to the line with the rugged old gospel. Some sixteen souls found God.

We go next to Sadler, Texas, from August 13th to 25th, with Sister Hughes as evangelist in charge. After August we will be open for any calls where we are needed as gospel singers. Pray for us. Address us at Peniel, Texas.

## WASHINGTON-PHILADELPHIA DISTRICT

Rev. D. W. Sweeney conducted a two weeks' revival in his church at Capitol Heights, Md., July 1st to 14th. The writer assisted two nights. Pastor Sweeney is much loved by his people and has many friends in the community.

Rev. W. D. Shelor assisted Pastor Higgs in a successful revival at Chicamuxen, Md., July 7th to 21st. The attendance was good and souls were saved and sanctified.

Most of our pastors were in attendance at the District camp at North East, Md., July 18th to 28th. We had unusually fine weather and a successful meeting. The Spirit of God was poured out every day and the saints were made to rejoice. All our finances came easily and \$700 was pledged for improvement of the grounds. The preaching was done by our pastors and was scriptural and spiritual. The following cities were represented: Washington, D. C., Baltimore, Md., Newark, Del., Wilmington, Del., Chester, Pa., Durby, Pa., and Philadelphia, Pa. Also a number attended from small towns near the camp.

Our home mission District tent is now located at Trenton, N. J. We closed August 7th here. Revs. M. S. Messler and Leslie Woolson were the workers, assisted by the writer, who visited this point July 31st, and preached to an appreciative audience and saw four souls seeking at the altar. We organized a new church of splendid holiness people as a result.

We hope to organize in Wilkesbarre, Pa., next. Let all our pastors send an offering for home missions.

Miss Flora Ruth, of New Brighton, Pa., is a worker on the District this summer. She has assisted at North East camp and is to be a worker at Beulah Park camp, and then hold meetings at Pitsah, Md., Baltimore, Md., and Port Elizabeth, N. J.

North East church was benefited by the camp. Five were admitted into membership there the same week camp closed. We look for a revival to follow. J. T. MATHURY, Dist. Supt.

BIBLE STUDY

Young People's Society

AUGUST 25th

BY REV. BERTHA MAE LILLENAS

Subject: Soul Winning

Part 2. The Soul Winner's Armor  
Scripture lesson: Ephesians 6:10-21

1. Truth. Contrast the truth of the gospel with false religions (v. 14).
2. Righteousness (v. 14).
3. Gospel of Peace (v. 15).
4. Faith, a shield (v. 16).
5. Salvation, a helmet (v. 17).
6. Word of God, a sword (v. 17).

Conclusion

Emphasize the exhortation, To:

1. Prayer.
  2. Watching
  3. Perseverance.
  4. Holy Boldness.
- Verses 18, 19, and 20

LITTLE ROCK DISTRICT

The work on this District is moving steadily on and continues to settle into permanency. Good revivals are reported and are evidenced in some of our churches, and with few exceptions all are in harmony and united in pushing the work. Finances up. All our churches are up on their apportionment, where any attention has been given to it, and we are expecting to come to the Assembly with everything up in full.

Rev. Lee L. Hamric has been with the churches at Caney and Bethel, Brothers Lambert and White at Liberty, Rev. Jarrette Aycock and wife at Prescott, Rev. B. F. Haynie is at present with the church at Kingsland and will also be with the church at Haynies Chapel, and Rev. T. C. Leckie has been with the church at Marcus and also at Delight.

We held for two weeks at Delight and closed with victory. We had some repenting and confessing and professing, which is natural and characteristic of salvation work. Our Assembly meets October 23d to 27th with the Liberty church, Prescott, Ark., and we are looking forward to a great time. General Superintendent Goodwin will be with us in the interest of foreign missions, and I have invited Brother W. E. Fisher, who is out in the interest of the Publishing House, to be with us.

We are arranging to have our examinations on Tuesday before the Assembly opens, so that we will be free to do the other work of the Assembly. We are expecting the largest attendance yet, and we will also expect those who live close to come prepared to camp. There is plenty of wood and water, and a fine place to camp. The committee on entertainment has asked me to say that all members of the Assembly and all visiting connectional officers will be entertained free, but all visitors will be expected to look out for their entertainment. We have also decided that aside from general work and connectional work there will be no collections. We are moving ahead with victory written on our banner.

Following is a list of the annual church meetings. All services will be presided over by the District Superintendent. A full report is expected for the entire year. Dates marked A and E signify that the business will be in the afternoon and preaching service in the evening. Pastors, please take notice and arrange accordingly. Parks, August 24th: Waldron, August 26th; Bates, A and E, August 27th; Hartford, A and E, August 28th; Mansfield, A and E, August 29th; Danville, A and E, August 30th; Little Rock, August 31st; Ida Mission, A and E, September 2d; Haynies Chapel, September 4th; Kingsland, September 5th; Prescott, August 7th; Westmoreland, A and E, September 9th; Caney, A and E, September 10th; Pleasant Home, A and E, September 11th; Mt. Moriah, A and E, September 12th; Bethel, A and E, September 13th; Bells Chapel, Saturday, a. m., September 14th; Jaka Jones, Saturday, p. m., September 14th; Marcus, A and E, September 17th; Lenox, A and E, September 18th; Piney Grove, A and E, September 19th; Ebenezer, A and E, September 20th; Delight, September 21st; Ashdown, special, September 23d; Wickes, A and E, September 25th; Vandervoort, A and E, September 26th; Corinth, A and E, September 27th; Cherry Hill, A and E, September 28th; Mena, A and E, September 30th; Pike City, A and E, October 5th; Liberty, A and E, October 19th.

T. W. SHARP, Dist. Supt.

DAYTON, OHIO, CAMPMEETING

Our meeting at Huntington, W. Va., was a time of victory. It was held in the large Apostolic Holiness church, purported to seat one thousand people, and some nights it seemed nearly full. This was called a campmeeting in which people gathered in from various places and were entertained in homes. The pastor, Rev. J. F. Woods, is a royal, sanctified Christian gentleman. The last night of the meeting we had twenty-five at the altar. The last day the pastor called for \$1,700 to pay off the indebtedness and raised in cash and pledges \$2,255. In the afternoon a missionary offering was taken up for their various fields, some of the missionaries being present, and the highest expectancy was \$500, but it came up to \$740, besides another \$100 special to one of the missionaries.

Our next camp was at Denton, Md. We could give them only the first half of the meeting. Here we found a lot of fire-baptized saints ready to sing and shout the battle on. This is a fine camp and well organized, raising the expenses of the meeting the year before. Our fellow-worker was Rev. George C. Kulp, of Battle Creek, Mich. Surely he leaves no stone unturned to get people to God. Sister Hoffman, of Philadelphia, Pa., had charge of the singing, and she can sing. Souls were coming to the Lord when we left, and doubtless many found the Lord before the close.

From Denton we hurried on to Dayton, Ohio, where we find the campmeeting being held not far from the very center of Dayton, in the great octagonal pavilion of the county fair grounds. This is a beauty spot, and ideal for a campmeeting. My fellow-worker here is Rev. W. R. Cox, of Greensboro, N. C., and a royal preacher he is, with no uncertain sound to his message. The singers are Brother and Sister A. H. Johnson, of Akron, Ohio, and anybody wanting leaders of song in a meeting will make no mistake in securing them. I have

STRICTLY BUSINESS

CO-OPERATION—While we are passing through a period, which we call war times, when material and labor are costing much more than when conditions are normal, and when it is necessary to buy paper stock further in advance than usual, thereby taking much more capital to conduct our business than it usually does, we ask our customers who owe us accounts to co-operate with us and give us prompt use of the money for their accounts by paying promptly, in accordance with our terms of thirty days' time. This arrangement, in most cases we think, would mean no hardship to the customer and would certainly place us in a better position to serve him, and also enable us to meet all of our obligations promptly, and will be much appreciated by us.

Pentecostal Nazarene Publishing House.

known them for years and they are all right for revival meetings.

From here Brother Johnston and I go to the Chariton, Iowa, camp, August 15th to 25th. Let the readers of these lines lift a prayer for this unworthy servant.  
W. E. SHEPARD.

THE  
HERALD of HOLINESS

Now to January 1, 1919  
FOR 50 CENTS

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

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

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

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

This Offer Applies to New Subscribers Only. No Renewals at This Price. Take Advantage of This Opportunity to Get a Large List of Subscribers

YOU HELP THE PAPER AND THE PAPER WILL HELP YOU

Pentecostal Nazarene Publishing House

2109-2115 Troost Avenue, Kansas City, Missouri

# CHURCH NEWS

## Denver, Okla.

We are just beginning another revival at this place. Brother Lonnie Cargill is with us and will conduct the meeting. We are expecting an old-time Holy Ghost revival and great things from God. Pray for us that there will be a great many who will obtain the eternal life during this revival.—Rev. E. L. Striegel, Pastor.

## Waldron, Ark.

The Lord is blessing here in our field of labor. We just closed a good meeting seven miles from here in the country, at a missionary appointment. The Lord gave us at least thirty-five professions of pardon or purity, for which we give Him all the glory. We will begin at Parks with our church, August 16th, with Brother T. W. Sharp, District Superintendent, as evangelist. We desire the prayers of the Pentecostal Nazarene family.—J. W. Van Arsdel, Pastor.

## Phoenix, Ariz.

It is hot in Arizona, the thermometer running as high as 117 degrees, but we do not find it difficult to attend to the Lord's business, even in hot weather. We propose to make things "hotter for the Devil" than the weather does for us. We are moving on. Some souls are coming to the altar. Prayermeeting attendance is good and the interest is increasing. We are laying plans to arouse a new missionary interest. The people are doing well, but our cry is "greater things." We are looking forward to a great revival soon. Brethren, pray for us.—Orval J. Nease, Pastor.

## Sylvia, Kas., Pleasant Hill Church

Praise the Lord for present victory. In the midst of these trying times God is with us. The Sunday school interest is good and the young people's prayermeetings are helpful and spiritual. Changes come and some of our number are not with us, but the anointing of the Holy Ghost abides, and we are encouraged. Last Sunday night our pastor, Rev. E. J. Lord, preached a great sermon on the "Ground of Moral Obligation." Thank God for the faithful preaching of the Word.—REPORTER.

## Clarksville, Tenn.

I am glad to report victory at Clarksville. We have a splendid band of Pentecostal Nazarenes here and God's approval is upon the work. I had only been on the work for a few days when we decided to pitch battle at Kenwood, a little station four miles out of town. We secured an auto truck and carried a good band of workers out from time to time. On Saturday night the walls began to crumble and one precious soul prayed through to God. From then on the tide began to rise and at the expiration of three weeks forty-eight souls had found God in pardon or purity. To Him we give all the glory. We are expecting Evangelist E. O. Hobbs to be with us the first two weeks of September in a revival at this place. As you read these lines breathe a prayer to God in our behalf.—A. L. Parrott, Pastor.

## Nashville First Church

Our campmeeting has come and gone with most blessed results. We closed Sunday night with a fine attendance and a deep spirit, with real salvation work all the way through. General Superintendent Williams was the evangelist and was at his best. God honored the messages, and a goodly number found the Pearl of great price. General Superintendent Reynolds was with us a few days and contributed greatly to the meeting in sermon, prayer, and testimony. Brother John T. Benson led the congregation in song, and all who know him know it was well done. A number of preachers, laymen, and women, of the Tennessee District, assisted greatly in the meeting. Brother Williams was forced to leave on Wednesday of the second week in order to meet other engagements, and Rev. William E. Fisher, having arrived a few days before to represent the Publishing House, consented to stay over. He did valiant service until the close. His sermons were greatly enjoyed by all, especially his clear, doctrinal teaching on the subject of sanctification and holiness. A great spirit prevailed throughout, and while many found the Lord, either in pardon or purity, the saints seemed to get a deeper hold on God and divine things. The offerings came easy and spontaneously, amounting to near \$4,500 for all purposes, including about \$2,200 for foreign missions. We secured over sixty new subscribers to the HERALD of HOLINESS, and a nice offering was given to help liquidate the indebtedness on the Publishing House. Thank God for a people who have a mind and spirit to do things. We go back to First church greatly encouraged and with bright prospects for the future. God has a loyal people here.—G. E. WATTLE, Pastor.

## Lynn, Mass.

On Wednesday evening, July 17th, a reception was given to our beloved pastor and his wife, Rev. and Mrs. S. W. Beers. This occasion was an expression of the acceptance of his third year as pastor of the church at Lynn. Expressive indeed it was, for the rooms at the parsonage were quite crowded with the folks who had come to spend a pleasant evening, and to show their love in a material way to our pastor and his wife. Brother Durkee, in behalf of the members and friends of the church, presented Brother Beers with a watch, and to Mrs. Beers a set of table linen, and also a bread mixer. Both responded and expressed their thanks and appreciation of the gifts which the people had so lovingly and gladly given them. As a people we are glad to welcome our pastor to another year of work together and Christian fellowship. His godly life among us has been a blessing and inspiration, and as a shepherd over the flock he leads us where the good things of Canaan grow.—FLORENCE M. RIPLEY, Reporter.

## West Somerville, Mass.

The church is now bereaved of her beloved pastor and wife, Rev. and Mrs. D. Rand Pierce, who on account of the ill health of Mrs. Pierce, have, according to the orders of the physician, gone for a complete rest of a year to Vancouver, B. C., the climate there being far superior for Sister Pierce. A letter from Ontario written en route assures us she is already much improved. The church has been blessed both spiritually and financially through the ministry of Brother Pierce. Dr. Moore, president of our Eastern Nazarene College, is now supplying on Sundays. We expect great blessing under such sermons as we are getting each week. We have a good Sunday school led by Brother Bell, as superintendent. A children's Bible class has just been opened on Saturdays at 4 p. m., where the children are told stories each week from the Bible, and they are also learning to sing as a "children's chorus" at these services. We hope to make it a real missionary movement to gather in many children who do not attend Sunday school at all. Our street meeting at 6:15 p. m. on Sundays, is of some importance, as some are in this way brought to church to hear the message of life, and a goodly number listen to the Word on the street. The church is under a great financial burden, and we need your prayers that the debt may be reduced. Over \$100 was raised to pay interest while Brother Pierce was with us. We also need a baby organ for our street services.—MINERVA B. MARSHALL, Church Missionary.

## International Sunday School Lesson

For September 1st

"GIVING"

Luke 6:30-38; 21:1-4

**GOLDEN TEXT:** "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

### THE LESSON OUTLINE

B. F. HAYNES, D.D.

#### A. GIVING COMMANDED (vs. 30, 31).

It is matter of positive command that we give. It is not left to our option. It is not merely our privilege, though it should be esteemed one of the highest and noblest of all privileges of the Christian. It is a duty directly enjoined that we practice liberality in giving. "Of him that taketh away thy goods ask them not again"—be not over careful or litigious. Suffer, rather than be fussy or quarrelsome.

In the similar command in Matt. 5:42, Alford says, "The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord himself, who declares, 'If ye shall ask anything in my name, I will do it' (John 14:14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Savior, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving what we ask, but that which, in the very disappointment, we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian give every act. To give every thing to every one—the sword to the madman, the alms to the impostor, the criminal request to the temptress—would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, knowing from these inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal."

The Golden Rule in v. 31 will warrant the above exegetical principle as well as regulate our lives in all their multifarious relations and involvements.

#### B. REASON FOR THIS GOLDEN RULE (vs. 22-34).

Even sinners love those who love them and do good in return for good received. Sinners lend to sinners for gain. We must rise higher than this and often lend with no interest if we would live on a higher plane, and practice the Golden Rule. For if we were in necessitous condition we would be thankful for a loan without interest. We must not in our dealing plead always and with everybody, "business is business," and exact the pound of flesh; we must sometimes exercise mercy even in business if we are children of the King.

#### C. FORGIVENESS COMMANDED (v. 35).

We are hearing the principle here, if we are not actually on it, when we are commanded to love our enemies. But if we obey,

we are assured that "Your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil."

This spirit will lead us to the spirit of mercifulness and charity toward others—even the wrongdoers, and save us from the habit and disposition of criticizing and judging others.

(Vs. 36-37). How many-sided is this glorious, Christlike grace of forgiveness. It never stands alone. It implies, is preceded by, and begets other noble attributes which adorn and beautify the character. There is no grace or gift of the Christian character more powerful or more needed or more of a blessing to the one exercising it as well as to others than the spirit and habit of forgiveness.

#### D. THE DIVINE MEASURE (v. 38).

The Master gives us here the divine rule for giving of our means as well as meting out forgiveness. We must quote at length these golden words which every reader should memorize at once: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."

This wonderful rule of divine measure shows the prodigality of Providence. It shows how liberal and abounding God is as a Giver. Truly, He giveth liberally and withholdeth not. No good thing will such a God withhold from them that love Him. It behooves us also, if we be His children, to resemble Him in this prodigality in giving.

The illiberal or stingy man is farthest removed from God. The liberal soul shall be made fat. It is he that resembleth most his Father—God—and grows larger and broader and deeper day by day in the practice of this divine measure in dealing with his fellow-man.

We are again reminded, as in a previous lesson a few weeks ago, of those whom God considers the most liberal of givers. It is presented by the case of the widow's mite in 21:1-4. It is worth repeating here what we said in a previous lesson, that we learn from this incident that our Lord measures the liberality of the giver, not by the amount given, but by what is left after he gives. The widow gave more liberally than they all, although she gave only one farthing while the rich gave large sums out of their abundance. This was because these rich had their thousands of dollars remaining after their splendid gifts, while the widow had nothing whatever left because she gave "all her living." How this rebukes the disgraceful flattery and fawning of churches and churchmen toward the rich who give of their abundance to churches and benevolences, while the small gifts of the poor are received in silence and without notice. Yet these latter are the most liberal by far of all the donors.

**Clearbrook, Okla.**

We closed our meeting at this place Sunday night, July 28th, with great victory. Twenty-nine prayed through in old-time style, some being saved, some reclaimed, and some sanctified. One woman fell at the altar on the last night and got gloriously sanctified. Thank the Lord, it was one of the greatest blessings this community ever received. Folks shouted and praised God from the beginning of the meeting until the close. We thank God for the old-time Holy Ghost revival which He gave us. Brother Hays is a great evangelist.—Rev. E. L. Striegel, Pastor.

**Prescott, Ark.**

Our revival meeting at Liberty church was a glorious victory. The pastor, Rev. A. H. Lambert, was assisted by Rev. J. F. White, an evangelist. These faithful men have labored among us for several years, and we appreciate them very highly for their work's sake. There were thirty professions at the altar, and they prayed through in the good old way. One thing that we rejoiced over was that several members of the church were sanctified in this meeting. Our District Superintendent, Brother Sharp, was with us one day and night and encouraged us to go on. The church has been greatly helped up by this revival. Seven persons united with the church.—W. N. Andrews, Reporter.

**Jasper, Ala.**

Our revival at Giant Oak church near Bankston, Ala., has just closed. Large crowds were in attendance and a number of souls were either saved, reclaimed, or sanctified, and the church received a great uplift. Rev. A. D. Kimbrell was our co-laborer in this meeting and the Lord used him in preaching the old-time gospel that saves men from sin. We received a class of six into the church, with more to follow our next appointment. At this time we are in a revival at Grace Chapel, with Rev. H. H. Hooker. Great grace is on the services and souls are praying through in the old-time way and the end is not yet, praise the Lord. We hope to be able to send in a number of subscriptions to the HERALD of HOLINESS soon.—J. W. Heathcock, Pastor.

**Wann, Okla.**

We closed a meeting last night that we had been running about two weeks with our Wann church. The Lord helped the pastor to do the preaching, and the church stood by me. I am nearing the close of my second year's work as pastor of this church. God gave us souls in the fountain, either saved or sanctified. Some very great services were held, among them was one afternoon service, the last Sunday of the meeting, when the writer preached from Job 1:22, and the Holy Ghost came in mighty power. We made the altar call and about seven came to the altar and four of them were either saved or sanctified. We are expecting some fine folks to come into the church soon.—F. C. Savage, Pastor.

**Minot, N. D.**

When last we reported we were pastoring the church at Sawyer, and although we received a unanimous call for the coming year we did not feel the Lord leading that way, but have consented to act as a supply for Minot church at least until fall, and probably the entire year. We feel there is a great work to be done in that town of fifteen hundred population, at present. We do not have much force as far as numbers go, but we are sure the Lord is able and we are going in with a faith and determination to win out for God. Praise His precious name. We covet the prayers of all of God's people. We are planning on a special revival siege with Brother Mills in this place this fall. Following our District Assembly we held a meeting north of Minot in the country. It is almost an entirely Lutheran settlement, but God gave us the victory. Our time was very limited on account of grain harvest coming on, so we only ran eleven days. During that time a number were saved, besides thirty or forty hands were up for prayer. This is a real prospective field. Holiness is new to them, but they are falling in line. We go out every Sunday afternoon to preach in this place now.—C. C. White, Pastor.

**Everett, Mass.**

Forty-five of our people attended the campmeeting at Douglas, Mass., and were greatly benefited by the able sermons of Dr. Clark and Evangelist Henderson. Captain Randall and wife, and Leon M. Robinson and wife were also made a great blessing to the campmeeting. Old Douglas is fortunate in having such men and women at the front to push the battle. Dr. Sparling and wife were also on hand at the battle front. Brothers Short and Riggs were present and other preachers who took an active part in the services. Sister Cassie Smith was greatly missed from the grounds. The meetings formerly held at her tent were held in the Providence cottage, Brother C. A. Goldberg in charge. Since returning from the campmeeting we have had some grand services in our home church. The spiritual tide is rising and we are looking for an old-time revival. We now have fourteen young men in the service from the homes of our people. Norman Parsons, Shirley Horton, and Harold A. Bryant are members of the church, and have been in France nearly a year. So far none of our boys have fallen. We trust all who read these lines will remember them in prayer.—A. K. Bryant, Pastor.

**No Successor to Dr. Walker**

To the members of the Pentecostal Church of the Nazarene,  
Greetings in Jesus' dear Name:  
Upon the decease of General Superintendent Rev. Edward F. Walker it became my duty, as General Secretary, to take up the matter of the election of his successor. Among the correspondence, which came to my desk relative to this matter, was a communication from the remaining members of the Board of General Superintendents, in which they suggested that inasmuch as so little time remains before the convening of the next General Assembly it might be practicable and a matter of economy to the church, not to elect a successor to Dr. Walker at this time. This seems to have been the providential solution of the matter, inasmuch as since that time the District Superintendents, upon whom falls the duty of filling vacancies in the Board of General Superintendents, have, with one exception, voted that no election should be held.

FRED H. MENDELL,  
General Secretary.

**Vilonia, Ark.**

Rev. B. F. Neely, of Hamlin, Tex., has been with us and held our annual campmeeting. The Lord gave us a great meeting. There was a steady move throughout the meeting, with seekers at nearly every service. Between fifty and sixty were saved, reclaimed, or sanctified. Brother Neely is a strong preacher and we are glad to have him come our way. We are now in a meeting with Rev. W. M. Lusk, at Rosie, Ark. Brother Lusk is doing a good work here as pastor. His church is small in membership, but he has some of the pure gold of the earth. We are expecting a great meeting. May the Lord bless the HERALD of HOLINESS family. We are always glad to get the HERALD of HOLINESS.—G. H. Harmon, Pastor.

**Seymour, Ind.**

We are closing up another year's work in Seymour as pastor. We have had a good year, and have had two special meetings. One was held by Rev. George and Effie Moore, of Indianapolis, which was a great victory in many respects. The second meeting was conducted by Rev. M. T. Bandyberry and wife, of Newcastle, Ind. Our Christ gave victory and a number of souls prayed through. All of our apportionments are about met. We shall go to the Assembly in September with almost every dollar of indebtedness paid on our church. Seymour church is about the nicest building on the District. We have had a good time laboring with them these two years. This year will close our work with them. The separation is always the hardest time in pastoral work.—C. Preston Roberts and Wife, Pastors.

**Dallas First Church**

After finishing our year's work as expression teacher of Peniel College, when asked by Rev. J. E. Bates, now business manager of Peniel, about continuing our work another year, though unworthy of the position we declined the offer and accepted the pastorate of Dallas First church. On arriving we found a fine congregation of people, sensible, aggressive, and deeply spiritual. We had been here but a short time when one of the women of the church, calling over the phone, said that she and her husband would like to call early in the evening and talk over with us some matters pertaining to the Young People's Society. At the stated time not a woman and her husband, but nearly the entire church came rushing up the steps into the house, and each one began unloading something on to the table. It developed that they had come together to give their pastor and his family a shower of music for his new Brunswick machine, about forty dollars worth. And the merriment three women retired to the dining room, and soon the curtains were thrown apart, and there before our eyes was a table literally burdened with cream and cake, a gift from another angle. When that happy crowd had ceased expressing words of appreciation for and confidence in us, as their new leader, and dispersed to their homes we could but say, Lord, make our leadership real and efficient, and the Dallas church will accomplish the hitherto impossible. Our Sunday school, under the efficient and enthusiastic superintendency of Brother Drummond and wife, is growing in every department. Brother Kirby and Brother Rhodes, president and vice-president of the Young People's Society, are fine young business men, and know how to create and hold interest in their part of the church work. Our motto concerning our Publishing House is, "A HERALD of HOLINESS in every Pentecostal Nazarene home, then on and out." The HERALD is a most welcome visitor to our home.—V. H. Fisher, Pastor.

**Drumheller, Alta., Can.**

We have just had the Assembly campmeeting here and had the great pleasure of having Brother Goodwin for the Assembly and Brothers Lewis and Mathews in the camp. It was indeed a great feast to our souls, and God's presence was here. Several prayed through to victory. Our pastor, Rev. S. Knechele, having resigned we are without a pastor, but Brother N. Kendall, the cowboy from Mountain Home, Idaho, came to our help and held two weeks' revival services. We can not express the way God blessed the sinners, and the tide rose higher each night until the closing service when the climax was reached. While all were gathered around the altar praying the fire fell, and one soul prayed through to victory. We are once more without a pastor, but Jesus is with us and by His help we are holding the fort until a pastor is sent to us.—Mrs. T. Bell.

**New Bedford, Mass.**

Our Young People's Missionary Society held its regular monthly meeting at the home of the president, Alton Manchester, and a goodly crowd attended. A letter was read from Brother and Sister Jenkins, whose contemplated voyage to Africa as missionaries was postponed on account of the war. The president read a very interesting paper about how a poor heathen Chinese woman got salvation, and afterward went to preaching the gospel. A spirited season of prayer for all our missionaries was offered up by different members. Sister Mattie Atwood read the Scriptures. A favorite hymn of Sister 'Unteler, now in Japan, was sung. This band is now contemplating sending a box filled with useful articles to some of our missionaries. May our band grow in grace and increase in knowledge and never lose the missionary spirit.—William W. Atwood, Reporter.

**Philadelphia Second Church**

Sunday, August 4th, was set apart as a day of jubilee, and truly it was a day of victory, a day when the saints heard from heaven. The entire day was given to missions, and a half of divine glory crowned each service. Personal worker George Roast, of the Pennsylvania Railroad Company Gospel Crew of Harrisburg, Pa., brought the message on missions in the afternoon. At the close the saints shouted as they made their offering of \$55.50 in cash and pledges. Our pastor, Rev. Marvin S. Cooper, who came to us in the spring from Clarksville, Tenn., is a missionary at heart, and while on his face before God at the midnight hour received the vision of Sunday's service. He prophesied it, planned it, and we paved the way with prayer. Truly it was one of the greatest days in the history of Second church. With our dear pastor under the load with us, and God leading us we see nothing but the most successful year of our existence.—John Crosland, Reporter.

**Los Angeles First Church**

The last two weeks have been times of blessing at First church. A number of souls have been at the altar and plunged into the fountain and much grace and blessing are on the people. We are getting nicely settled and adjusted to our new field of labor. It is a great field and demands much devotion and toil, but we are looking to the Lord to supply all we need. We are now in the midst of a great campmeeting at Pasadena, and the glory is on. Many have plowed through and the tide is rising. Brothers Babcock and Ong are doing some great preaching, and the Wilde-Knight quartet is giving us the best in the land along the line of singing. The old ark is coming up the road. A goodly number of young people are here inquiring about the university, and getting ready for registration in September. Some have already come from a distance in order to secure work and get settled in time for school. The outlook and uplook are both good, and we praise the Lord and press on in the fight.—A. O. Henricks, Pastor.

**Fithian, Ill.**

The work of the Lord in Fithian has been moving on nicely for several months. We have been much encouraged. Our tent meeting closed July 21st. The first seventeen days the meeting was conducted by Rev. H. H. Lee, of Georgetown, who rendered faithful service. Brother Lee surely stands by the pastors and church. Many were encouraged to press on. Sister Cora Ryan, of Fairmount, preached three nights, and God blessed her messages to our hearts. On Sunday the morning service was devoted to a praise and communion service conducted by our District Superintendent, Brother C. A. Brown, assisted by Sister Ryan. The glory of God came down upon us, and many shouts of victory were heard, while some wept and others laughed. Brother Brown preached in the evening and an offering of \$20 was taken for a cripple, who was saved in the meeting. Sunday evening, the closing service of our meeting, was in the interest of Olivet University, Brother Brown in charge. An offering of \$400 was taken in pledges, besides pledges made previous to this, making over \$500 in pledges for Olivet University. We do thank God for helping us lift a \$35 debt off of our piano. Twenty precious souls were either saved or sanctified. The church has called us back for another year.—We are praying God to give us greater victories this coming Assembly year. Pray for us.—Mrs. Grace Edwards, Pastor.

TELEGRAMS  
STRATTON, COLO.

## HERALD OF HOLINESS:

Excellent campmeeting. Schurman at his best. Splendid missionary service, with following offering: Six men for ministry, seven persons for foreign missions, one for home missions, and twelve hundred dollars for foreign fund.

H. F. REYNOLDS.

JASPER, ALA.

## HERALD OF HOLINESS:

The Grace Chapel revival closed with altar full of seekers. Rev. H. H. Hooker and wife were the evangelists. More than forty in the fountain. Received eighteen into the church, and raised one hundred seventy dollars for the preachers. Got twenty subscriptions to HERALD OF HOLINESS and the end is not yet.

J. W. HEATHCOCK, Pastor.

## DELAYED TELEGRAMS

WINDOM, KAS.

## HERALD OF HOLINESS:

Twenty-five hundred dollars cheerfully given. Church dedication without debt.

H. F. REYNOLDS.

OKLAHOMA CITY, OKLA.

## HERALD OF HOLINESS:

The tenth session of Oklahoma Holiness College will begin September 3d. Correspondence indicates a fair enrollment. All-day opening program will be given September 4th. Work is going forward on the Bresee Memorial building. More than ten thousand dollars has been raised. Write the president at Bethany for information.

C. B. WIDMEYER.

SALEM, ORE.

## HERALD OF HOLINESS:

When notice came that paper could be had until January first for fifty cents I secured fifteen subscribers in three minutes. Why not every one do his best to get five thousand new subscribers in the next month? Salem camp closed with one hundred different seekers, over seven hundred dollars raised for all purposes, and five hundred on next year's camp.

C. E. ROBERTS.

## Ontario, Cal.

Praise the Lord we are still in the ring and coming up the road with banners flying. While we miss Brother Hutchens kindly face, who has so faithfully served this church for the last three years, still God has lovingly filled the gap by sending to us our Brother and Sister Siefarth, who served last year at Alhambra. They are indeed godly, Spirit-filled young people. Yesterday he preached from Psalm 85:6, and at the close of the service the most of us found our way to the altar for a fresh touch of pentecostal fire on our hearts. There is a splendid feeling of unity in this church, and we are working shoulder to shoulder. Pastor and people are looking forward to the greatest year for God and holiness in our history. Last Thursday night about sixty of us met at the church and marched to the parsonage in a body, where, after spending the evening in singing and prayer, Sister Lucy Wilhoite extended the glad hand of welcome to our new pastor and his wife. We have raised enough this last year in cash and pledges to lift us clear above all indebtedness, and in October we expect to have one grand cleaning up day. Praise God forever. In all your prayers remember us at Ontario. We expect to keep our sails unfurled to catch the heavenly breezes.—ANNA M. SNIDER,

## Philadelphia, Pa.

July was the busiest month I ever put in for God and holiness. It was my privilege to be in forty-eight services, preaching, praying, singing, or testifying in them all. We visited Delanco, N. J., camp for our first time. Rev. H. W. Sweeten and Rev. Fred DeWeerd were the principal workers. Many souls sought and found the Lord. July 4th was spent with the Independent Holiness mission folks of Lansdale, Pa., in a great all-day meeting. The services here were simply wonderful. What singing! shouting! and souls praying through to victory! A Methodist pastor was deeply convicted and most gloriously sanctified. He at once became a "shouting" Methodist. Glory to God! July 5th we began a two weeks' meeting with Rev. D. E. Higgs and his church at Chicamuxen, Md. He began the revival the day before with an all-day meeting, so that all we had to do was to start with the crowd already there. It has been a long time since we saw a better meeting in many ways. The people came until there was no room for them. Conviction was intense, quite a number coming to the altar, most of whom found God. Money came easy for all expenses. From the above meeting we went to our Washington-Philadelphia District campmeeting, which was held at Leslie, Md. God was on hand and the tide went higher in each service until the close. The spirit of this camp was as sweet as heaven. Not a ruffle was seen. District Superintendent J. T. Maybury was in charge, assisted by the pastors of the District. We predict a great future for this camp. We are now back home to push holiness in the dear old city of Philadelphia. Please pray for us.—WILLIAM D. SHELOR, Pastor.

## Chicamuxen, Md.

We have just closed a two weeks' meeting with Rev. W. D. Shelor, pastor of Philadelphia First church, as evangelist in charge, assisted by other workers and singers from Washington, D. C. The meeting as a whole was a great success. As to attendance, it was especially good, the church being filled most of the time to its seating capacity, and several times filled to overflowing. The finances were exceptionally good. On the opening day in the morning God blessed us in our missionary offering. Miss Swain, teacher at Eastern Nazarene College, gave an enthusiastic talk on the school, mentioning some of its needs. At the close of her address the church obligated itself to furnish a room at the school. When we came to raise the finances of the meeting on Sunday morning, the pastor asked for a stated sum, and in a few minutes they gave him more than he asked them for. After taking an enthusiastic offering at night, raising over \$200 for all purposes, Brother Shelor put the finishing touch on the finances of the day, when he arose and told the people that the pastor needed a new cook range. He had scarcely made plain to the people his plan for raising the money for it, when in one minute more was subscribed than was needed. The presence of God was felt throughout the meeting. Much new light and inspiration came to the saints. The church as a whole has taken on new life and activity. Great conviction was upon the people and seekers were at the altar almost every night. Nine souls prayed through to victory, and the services wound up in victory Sunday night, when twelve souls, some literally staggering under the weight of conviction, with tear-stained eyes lifted their hands heavenward, requesting Brother Shelor to put them on his prayer list. The preacher surely won his way into the hearts of this people. He is great in prayer, in preaching, and in song. We have already begun to advertise him for a great campaign for another year. Any one in need of an evangelist will surely do well to employ him.—D. E. HIGGS, Pastor.

## PERSONALS

Thomas A. Pool, of 12 North Glenwood avenue, Station B, Columbus, Ohio, will be glad to furnish each pastor with some beautiful missionary wall texts and notices, suitable to place on the walls of any church, free of charge upon request. Write today.

Rev. C. C. Montandon writes, "We are at Amarillo, Texas, and had three good services over Sunday. Several asked for prayer. The church asked us to stay over a few days."

Brother W. D. Killingsworth is engaged in a revival at Winfield, Ala., and desires the prayers of all Christian people for the success of the meeting.

The Kansas City tent campaign closed with seventeen souls in the fountain. Much good seed was sown and some sheaves will be garnered. They are to open another siege soon in another part of the city.

Evangelist August N. Nilson is in Kansas City taking a few days' rest from his summer's campaign. He reports good meetings and many souls in the fountain.

Miss Estelle Lashley spent a few days in Kansas City, visiting Publishing House workers, on her return trip to Des Arc, Mo., where she will again enter school in September. Several other students from northern Missouri will likely attend the Des Arc school this fall.

Sister Bertie Mae Walton, of Louisville, Ky., has been holding some very fruitful meetings in the mountains of Kentucky. She has had some thrilling experiences, such as are common to all pioneer workers. There is plenty of pioneer work to do yet, if we can only find the workers who are willing to trust God for finances and results.

Evangelist Lee L. Hamric has recently held a very gracious revival at Sutton, Ark., with scores praying through at the altar. He is now in a battle at Davenport, Okla. Brother Hamric is one of our true and tried evangelists and for many years the blessing of God has been upon his ministry. He has open dates after October 1st for winter meetings anywhere.

Professor B. F. Sutton, of the Pasadena University, was surely a welcome guest in our midst last week. On Sunday morning he filled the pulpit at First church, bringing us greetings from our dear brethren on the Pacific coast. As he told of the marvelous deliverance of our university our hearts were stirred. It was indeed a great service. Come again, Professor.

Rev. Clyde F. Armitage, representing the general committee on army and navy chaplains, will interview candidates for the chaplaincy as follows: Camp Custer, September 20th; Chicago, September 23d to 27th; Camp Grant, October 2d; Camp Zachary Taylor, October 4th to 6th. Those desiring to interview Mr. Armitage may write to him at the Woodward building, Washington, D. C., at any time before the dates designated.

## Milton, Cal.

We arrived here safely and found things in fine shape. Truly this is a great people, and they are doing great things for God. We have now spent three Sundays with them and the blessed Holy Ghost has certainly been with us in a marvelous way. Rev. D. M. Coulson preceded me here on this work, and he is dearly beloved by this people. Brother Coulson is a man of God, a good man, a great preacher of holiness and righteousness and a fine man to follow on a work.—J. H. Jamison, Pastor.

THE WAR, all-inclusive and unceasing, is of sin against righteousness. Our Commander of righteousness needs equipped, trained soldiers.

Young man, young woman, have you heard the call? PREPARE!

CANTONMENT, HUTCHINSON, KANSAS.

## Nazarene Bible School and Academy

## COURSES:

BIBLE TRAINING, two years.  
MISSIONARY TRAINING, three years.  
ENGLISH THEOLOGICAL, three years.  
GREEK THEOLOGICAL, four years.  
ACADEMY, four years.  
SUB-PREPATORY, seventh and eighth grades.  
PEDAGOGY, one year.  
COMMERCIAL, one year.  
MUSIC: Voice, piano, violin, cornet; stringed and wind instruments.

Entrain so as to be settled for drill September 10th.

Write for catalog or any information,

ROYAL E. DUNHAM, President.

ELMER POOLE, Secretary.

# ANNOUNCEMENTS

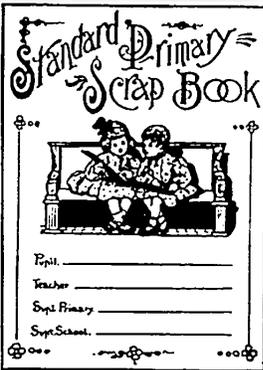
For Sale—Folding organ, that has only been used in two meetings. It has three and one-fourth octaves, one set reeds, case figured elm. It is fully guaranteed. Terms, cash or half cash and balance on monthly payments.—W. P. Colvin, Robellue, La.

Notice—After our Assembly at Alexandria, Ind., I will be ready to receive a few more calls for revivals this fall and winter. I wish to get my slate complete, so write me early for open dates. I would also consider a pastorate. References furnished. Address Ernest E. Wiggins, 265 Pearl street, Richmond, Ind.

Attention! Licensed Ministers of Little Rock District—The Board of Examiners will hold examination on Tuesday, October 23d. We expect to complete all work that day as the entire day will be given to that alone. Please take notice and be there if you want to stand examinations for license or renewal of license. No examinations after that day unless absence is unavoidable.—T. W. Sharp, Chairman.

A Campaign—Evangelist B. S. Taylor expects to start a campaign and urges the saints to plan to attend and pray and work for a great general awakening all over the field. It will begin on or about September 1st. Any one with a big tent to lend, rent, or sell please address us. We hope to see a general rally from Bowney camp, Ill. Funds are pledged and more are needed; send in your offerings to Rev. John Herndon, Pleasantville, Ind.

Campmeeting and District Assembly—The seventh annual campmeeting and District Assembly of the Nebraska District will be held at Fairbury, Neb., September 10th to 23d. General Superintendent R. T. Williams will be the evangelist in charge of the camp, and who will also preside during the Assembly. Rev. H. B. Wallin and wife, of San Antonio, Texas, will have charge of the music. "Songs of the Kingdom" is the song book which will be used. General Superintendent H. F. Reynolds will be with us during the Assembly to represent the missionary work. Meals furnished free at dining tent. Tents and equipment are on camp ground, with good water, plenty of shade, blue grass, electric lights, and big auditorium. Come and bring all your friends. You have a hearty welcome. Address 412 South Twenty-fourth street, Omaha, Neb.—M. F. Leonard, Dist. Supt.



## Something New Primary Scrap Book

An attractive little book in which to preserve the colored Picture Lesson Cards and at the same time give recognition for regular attendance, offering, etc., which mean much to the little folks.

It is artistically printed in tinted ink on brown paper. One book lasts a quarter. On each page is a place for mounting the Lesson Card and also a place for four gummed stickers—(1) a star, which is given for being present on time, (2) a heart, for committing the Golden Text to memory, (3) a fish, for bringing a new scholar, (4) a hand, representing an offering made. You will find that the little ones will take a keen interest in keeping these scrap books well filled with the Picture Cards and the gummed stickers. It will add greatly to their interest and enjoyment of the class work, as well as teaching them a lesson in art and order.

A sample of this Primary Scrap Book, together with gummed stickers, sent upon request, for five cents in postage stamps.

Price, in lots of six or more, THREE CENTS each. 100 gummed stickers, assorted, 10 cents.

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

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.  
Res. 421 Agnes ave.; office, 2109 Troost ave.

### DISTRICT ASSEMBLIES

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

### MISSIONARY RALLIES

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

J. W. GOODWIN, Providence, R. I.  
230 Pleasant St.  
Michigan Assembly, Grand Rapids, Mich., ..... September 4-8  
Iowa Assembly, Sioux City, Iowa, ..... September 11-15  
Tennessee Assembly, Erin, Tenn., ..... September 25-29  
Missouri Assembly, Des Arc, Mo., ..... October 2-6  
Arkansas Assembly, Ozark, Ark., ..... October 9-13  
Little Rock Assembly, Prescott, Ark., ..... October 23-27  
Dallas Assembly, Peniel, Tex., ..... October 30-November 3  
Hawaii Assembly, Hawle, 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 Cahal ave., Nashville, Tenn.  
Chicago Central, Olivet, Ill., August 28-Sept. 1  
Indiana Assembly, Alexandria, Ind., September 4-8  
Nebraska Assembly, Fairbury, Neb., September 18-22  
Kansas Assembly, Hutchinson, Kas., September 25-29  
Western Oklahoma, Bethany, Okla., October 2-6  
Eastern Oklahoma, ..... October 9-13  
Kentucky, Science Hill, Ky., ..... October 16-20  
Louisiana, ..... October 23-27  
Mississippi, ..... October 30-November 3  
Georgia, Manassas, Ga., ..... November 6-10

### DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.  
Alberta—James H. Bury.....Collingwood, Alta., Canada  
Arkansas—G. O. Crow.....Argentina, Ark.  
Florida—Chapel, Ark., August 21-September 2  
British Isles—George Sharpe.....Glasgow, Scotland  
14 Muirfauld Drive, Parkhead.  
Chicago Central—Charles A. Brown.....Olivet, Ill.  
Colorado—A. E. Sanner.....Klck, Colo.  
Dallas—E. G. Theus.....Peniel, Texas  
Dakotas—Montana—Earl C. Pounds.....Sawyer, N. D.  
Eastern Oklahoma—E. C. Cain.....Bethany, Okla.  
Florida—Homer L. Goodell.....Miami, Fla.  
919 Fourth street.  
Georgia—E. H. Kunkel.....Manassas, Ga.  
Hawaii—J. Walter Hall.....Hawaii, Texas  
Idaho—Oregon—N. B. Herrell.....Naampa, Idaho  
1621 South Sixth street.  
Indiana—E. E. Harding.....Newcastle, Ind.  
East Thornburg street.  
Iowa—E. A. Clark.....University Park, Iowa  
Kansas—Fred H. Mendell.....Hutchinson, Kas.  
344 East Sixth street.  
Kentucky—H. Rees Jones.....Louisville, Ky.  
2105 West Walnut street.  
Little Rock—T. W. Sharpe.....Delight, Ark.  
Louisiana—T. C. Leckie.....Ellis, La.  
Manitoba—Saskatchewan Mission—C. A. Thompson,  
Box 298, Regina, Saskatchewan, Canada.  
Michigan—C. L. Bradley.....Berlin, Mich.  
Mississippi—S. E. Galloway.....Houston, Miss.  
Missouri—W. I. Deboard.....Des Arc, Mo.  
Nebraska—M. F. Leonard.....Omaha, Neb.  
412 South Twenty-fourth street.  
New England—N. H. Washburn.....Beverly, Mass.  
New Mexico—J. E. Threadgill.....Estancia, N. M.  
Star route, Box 27.  
New York—E. E. Angell.....Richmond Hill, N. Y.  
701-102d street.  
North Pacific—J. T. Little.....Newberg, Ore.  
Northwest—T. E. Beebe.....Walla Walla, Wash.  
248 Marcus street.  
Pittsburgh—John Gould.....Columbus, Ohio  
1338 Hunter avenue.  
San Antonio—Wm. E. Fisher.....San Antonio, Texas  
138 Princeton avenue.  
San Francisco—P. G. Linaweaver.....Stockton, Cal.  
435 E. Wyandotte street.  
Southern California—Howard Eckel, Los Angeles,  
Cal., 1405 East Thirty-ninth street.  
Tennessee—F. W. Johnson.....Nashville, Tenn.  
Care Trecca College.  
Washington—Philadelphia—J. T. Maybury, Baltimore,  
Md., 825 West Lombard street.  
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.  
1717 Linwood boulevard.

### EVANGELISTS' DATES

Jarrette and Dell Aycock:  
Hudson, La. Camp, ..... August 15-25  
Howe, Texas, Davis Chapel, ..... August 30-Sept. 8  
Waldron, Ark., ..... September 15-29  
R. E. Bower:  
Philadelphia Second Church, ..... September 1  
Chienmussen, Md., Circuit, ..... October 6

James B. Chapman:  
Beebe, Ark., ..... August 23-September 1  
C. C. Chuck and Wife, and J. A. McCammon and Wife:  
Louisville, Tenn., ..... August 23-September 1  
Sevierville, Tenn., ..... September 5-15  
Helskell, Tenn., ..... September 19-23  
Kingston, Tenn., ..... October 3-13  
Townsend, Tenn., ..... October 17-27  
F. W. Cox:  
Milton, Pa., ..... August 15-25  
Home address, 212 West Prospect street, Ash-ta-bula, Ohio.  
Mrs. Stella Crooks:  
Artesian, S. D., ..... August 25-September 8  
A. F. Daniel:  
Lead Hill, Ark., ..... August 22-September 8  
Carlow, Mo., ..... September 12-22

## Books for the Young on Avoided Subjects

The books listed here deal with important and delicate subjects which are presented skilfully and plainly so that the young will be instructed and profited thereby. All of these books should be in every home and on the shelves of every Sunday school library.

**What a Young Boy Ought to Know.** By Sylvanus Stall. "I am tremendously interested in your books. No more important work is being done for the youth of this nation. Every father and mother ought to read your splendid book."—Ben. B. Lindsey, Judge of Juvenile Court, Denver, Col. Cloth, \$1.00 postpaid.

**What a Young Man Ought to Know.** By Sylvanus Stall. "This is a volume of such serious importance and such skilful handling of a delicate subject that I have placed it upon the reading table of the Cob Dock Library in this yard (Navy Yard, Brooklyn, N. Y.), with the expression of the hope, written on the flyleaf that 'many sailormen will pick this book up and read it.'"—Jno. W. Philip, Commodore United States Navy. Cloth, \$1.00 postpaid.

**What a Young Girl Ought to Know.** By Mrs. Mary Wood-Allen, M.D. "I do earnestly hope that this book may be widely read by the dear girls in their 'teens, and the young women in their homes.'"—Frances E. Willard, Late President National W. C. T. U. Cloth, \$1.00 postpaid.

**What a Young Woman Ought to Know.** By Mrs. Mary Wood-Allen, M.D. "It can but create a more reverent ideal of life in every girl who reads it."—Mrs. Matilda B. Carse. Cloth, \$1.00 postpaid.

**Perfect Boyhood.** By Prof. T. W. Shannon. What a boy ten to fifteen should know about sex and personal purity. Paper, 25c.

**Perfect Girlhood.** By T. W. Shannon. For girls from ten to fifteen. Prevention is easier, wiser, and more effective than rescue work. Paper, 25c.

**How to Tell the Story of Life.** By T. W. Shannon. This book has had an enormous sale. Advice to parents dealing with the boy and girl up to the age of ten. The stories of how God and nature bring the plants, fish, insects, birds, oysters, animals, and human beings into the world—all told in a charming way and in language adapted to the understanding of children. Paper, 20c; cloth, 40c.

**Ethics of the Unmarried.** By T. W. Shannon. A generation ago standard books on social etiquette were advertised in many papers and magazines. The safe and sane teachings of these books have been replaced by sentimental and semi-immoral pictures, postcards, sensational novels, etc. This book should be read by every young man and woman.

**Confidential Talks with Young Men.** By Lyman B. Sperry, M.D. 180 pages, cloth; 75c postpaid.

**Confidential Talks with Young Women.** By Lyman B. Sperry, M.D. 164 pages, cloth; 75c postpaid.

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

**HERALD of HOLINESS**

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

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

J. D. SCOTT, Managing Editor.

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

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

- E. C. Dees: Redland, Ky. August 15-25  
Rutherford, Tenn. September 1-13
- J. D. Edgin: Open August 11-31  
Beech Grove, Ark. September 6-15  
Open September 19-29
- Harry J. Elliott: Kokomo, Ind. August 9-September 1  
Nampa, Idaho. September 13-29  
Pulton, S. D. October 4-27
- J. E. Gaar: Hudson, La., (camp) August 15-25
- M. F. Grose: Humboldt County, California June-August  
Home address, 515 South E street, Santa Rosa, Cal.
- Lee L. Hamric: Davenport, Okla. August 16-September 1  
Broken Bow, Okla. September 7-15
- B. H. Haynie: Kingsland, Ark. August 16-23  
Haynes Chapel. August 30-September 8  
Tipton, Okla. September 12-22  
Elyse Rock, Ark. September 27-October 6
- Oscar and Nettie Hudson: Mulberry, Ark. August 16-25  
Cedamine, Ark. August 30-September 8
- Hna Lee Hughes: Saddle, Texas August 16-26  
Near Bowie, Texas August 25-September 9
- Arthur F. Ingler: Ashland, Ore. August 22-September 1  
Rogue River, Ore. September 4-23  
Grant's Pass, Ore. September 26-October 13
- Allie and Emma Irlek: Hillcrest Camp, Nebo, Ill. August 10-26  
Ashland, Ky., Camp. August 30-September 16  
Nauvoo, Ill. September 20-30
- Jay Evangelistic Party: Mountain Home, Idaho. August 25-25  
Claytonia, Idaho. August 30-September 15  
Nampa, Idaho, Camp. September 19-29
- Waldor and Bertha Lillenas: Normal, Ill. (camp) August 23-September 2
- Lewis and Matthews: Mt. Pleasant (Mich.) Camp. Aug. 16-Sept. 1  
Sylvia, Kas. October 20-November 3  
Chase, Kas. November 10-24  
Permanent address 311 West Marquette road, Chicago, Ill.
- Theodore and Minnie Ludwig: Anselmo, Neb. August 23-September 8
- F. J. Mills: Wabek, N. D. August 14-25
- George and Effie Moore: Lynn, Ind., Cherry Grove Camp. Aug. 18-Sept. 1  
Home address, 1133 Holliday St., Indianapolis, Ind.
- F. H. Morgan: Homlay, Okla. August 16-September 1  
Dumright, Okla. September 6-22
- August N. Nilson: Address: 2109 Troost avenue, Kansas City, Mo.
- C. E. Roberts and Wife: McMinnville, Ore. August 15-26  
Nampa, Idaho. September 20-29  
Home address, 454 West Fourth street, Pomona, Cal.
- John and Grace Roberts: Unn camp (Martin, Tenn.) August 23-September 2  
Wild Cherry camp (Wild Cherry, Ark.) September 6-16
- C. W. Ruth: Old Orchard, Me. August 16-25  
Lamont, Neb., camp. August 30-September 8  
Ava, Mo., camp. September 13-22  
Erkina, Okla. September 27-October 6
- W. O. Self: Brantly, Ala. August 27-September 25  
Andalusia, Ala. August 29-September 1  
Home address, Fort Aransas, Texas.
- W. E. Shepard: Charlton, Iowa. August 15-25  
Donalsonville, Ga. August 23-September 9  
Bethany, Okla. September 13-23  
Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.
- Howard W. Sweeten: Maybec, Mich. August 15-23

- W. H. Tullis: Redland, Ore. August 7-25
- Mrs. Bessie Williams: 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, 204 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.—James L. Payne, secretary, Sikes, La.

The Cape May Holiness Association will hold its annual campmeeting at Erma, N. J., September 15th to 22d. The evangelists will be Rev. Earl Curtis and Beatrice Beasley. For information write the secretary, Leslie Woolson, Cape May, N. J., R. D. 1.

The twentieth annual session of the Hudson Holiness Association will begin August 15th and close August 25th. Rev. J. E. Gaar, of Hamlin, Texas, will be the principal preacher, ably assisted by Rev. Jarrette E. Aycock and wife, of Atwood, Okla. The Hudson camp ground is located seven miles southeast of Dodson, La. Those coming by rail will find it most convenient to stop off at Dodson, where immediate conveyance can be had to camp grounds.—James L. Payne, Secretary, Sikes, La.

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

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

The annual tri-church campmeeting of Charlton, Mason, and Lacom, 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, Lacom, Iowa.

Pilot Point's fourteenth annual campmeeting will be held August 23d to September 1st. Rev. J. E. Bates and wife, of Peniel, Tex., will be the evangelists. Rev. F. B. Smith, wife, and three children, of California, will have charge of the music. All workers will be entertained free. Free rooms, water, and grass to campers. Everybody welcome. J. P. Roberts, chairman of committee, W. B. Plinson, Pastor.

The fifth annual holiness campmeeting will be held on the farm of J. M. Clevenger, three and one-half miles east of Lawson, Mo., August 17th to 31st. Rev. R. P. Fitch and Rev. W. J. Deboard will have charge of preaching and singing. Lunch stand and water are on the grounds. Write immediately if you want us to secure you a tent. For information write Ethel Mae Harris, secretary, Lawson, Mo., Route 4.

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

The seventh campmeeting for the spread of holiness in southeastern Illinois will be held at the Highland camp ground near Springfield, 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 Jessie Jenks, of Brazil, Ind., will have charge of the singing. For further information write Jacob Fleck, Enfield, Ill., or Mrs. John Chapman, Frankfort Heights, Ill.

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 spirituality will be the leaders in the campaign. A goodly number of other Christian workers, such as pastors, evangelists, etc., will be in attendance. Pray and come.—Rev. A. E. Ford.

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 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. Wallin and wife. Orders are already coming in for tents. The association extends a general invitation to everybody who loves the Lord to make special effort and sacrifice, if need be, in order to be on hand for this feast of good things. For information write to Rev. B. E. Gilmore, 2001 Gold avenue, Wichita, Kan., or Rev. W. R. Cain, 616 South Vine avenue, Wichita, Kan.

**New Mottoes AT CUT PRICES**

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

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

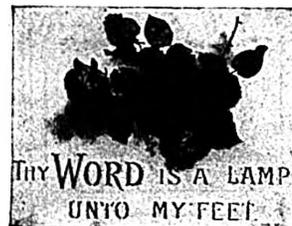
**SILVER TEXT MOTTOES**



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



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



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



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



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

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