

HERALD of HOLINESS

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

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EDITORIAL

What the Book Says of Itself



DID YOU ever stop to consider what the Bible says of itself? If not, it will greatly entertain and edify you to pause and look carefully into the Bible's testimony of itself.

Psalms 119:105 says, "The law of his God is in his heart; none of his steps shall slide." The plain implication here is that the law of God is the best safeguard against backsliding. It is to be remembered that it is the righteous of whom this is said by the Psalmist. This is a great claim for the Word of God to make, but we believe it implicitly. It is ignorance and neglect of the Word of God which leads to such widespread backsliding. Corroborative of this claim is another of the same claim, made in the 119th Psalm, verse 11. "Thy word have I hid in my heart, that I might not sin against thee."

The Bible threatens those who despise it with destruction, but promises reward to those who fear it. Proverbs 13:13, "Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded." Like the rain and snow on the crops growing on the earth, making them to bud and mature and bring forth fruit, so the Word of God does in the character and life of the believer. It is the essential instrument of fructification of the people who labor in the vineyard of God. There can be no fruit without the means and operation of this Word in the heart and life of the believer. Isaiah 55:10, 11, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A Notable Challenge

There is a notable challenge from the Word in John's Gospel. In the fifth chapter of the thirtieth verse we hear, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The command is confidently given us to search the Scriptures, because they are so perfectly sure of being the Word of God, which testifies of the blessed Lord. Then in the forty-sixth verse we have, "For had ye believed Moses, ye would have believed me; for he wrote of me." Here the

Word claims in all its parts—the Old Testament as well as the New—to speak of Christ. It is a revelation of the Christ to men. It has been truly said that "Exegesis is finding Christ in the Word, exposition is preaching Christ from the Word." So we should be both good exegetes and good expositors, and we can not go amiss anywhere in the Word to find material for either the finding Christ in, or for the purpose of preaching Him from, the Word.

Claims of the Bible

The Bible claims to be the source and inspiration of patience and comfort and hope. Read Romans 15:4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." It claims to be the great teacher and leader of the people of God for security against their enemies. Read Psalm 27:11. "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." Thus taught and led the believer will be safe against his enemies. If he go to the instruction of many modern pulpits and listen to their preaching of doubts about the Word, and of the vapors of scientists, so-called, and sociologists, instead of the gospel of the Son of God, who bled and died for us, he will find no comfort and will get no patience and will lose what of hope he may ever have had.

The boldest and grandest claim made by the Scriptures for themselves is to be found in Hebrews 4:12. American Revision, "For the word of God is living and active, and sharper than any two-edged sword and piercing even to the dividing of soul and spirit of both joints and marrow, and quick to discern the thoughts and intents of the heart." Here the Word claims incisiveness and penetration and discernment of the most marvelous and supernatural kind. It is indeed a revealer of men to themselves and the source of that conviction which leads men to the God who alone can pardon and cleanse from all sin and uncleanness, and make us sons and daughters of the Lord almighty.

We can not take further space to trace the wonderful testimony of the Bible as to itself. Read anywhere what it says of itself and you will find a testimony of the Book itself. It teaches you how to make it your own. This is knowledge most important for us to have. Read the passages as indicated below and you will be instructed in this needful knowledge: Deuteronomy 6:6-9; Joshua 1:8; Psalm 1:2, 3; 119:97-104;

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Isaiah 40:8; John 20:30, 31; Ephesians 6:17; Colossians 3:16; 2 Timothy 3:14-17. In these passages we have needed instruction in this matter of making the Book our own. We can not take space to discuss these passages. Take the first one as an illustration: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

How wonderfully careful is the writer to make it plain that this Word of the Lord is to be the most conspicuous thing in our entire lives and activities. We are to have to do with it always and everywhere and in everything. Words could not be framed to make it stronger that it is of the most fundamental importance that we study and ponder and consume with avidity and constancy this precious Word of God. How far the people of God fall below this divine requirement today is a tragic fact in modern church life.

God's view of His own Word is of the highest moment to all of us. The *Sunday School Times* says with force, "Men's opinion of the Bible does not amount to much. God's opinion of the Bible settles the matter for us. But how may Christian people have a really intelligent, accurate knowledge of what God's Word says about God's Word?"

We close with that great classic, which settles every question and cavil and query ever raised about God's Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17).

War Needs

THE AIR is full of the divers kinds of needs now demanding adoption for the winning of the great war in which we are engaged. The men and the women and the children are all engaged patriotically, as they should be, in the use of the means at their command to help win in this titanic struggle. Every day some new scheme comes forth to utilize for this great purpose. We rejoice in all this and they are being used as faithfully as patriotic Americans can use them. We hail every new advance with delight and trust that the number may be greatly increased and dexterously used until victory is won against our foes.

There is one means which we wish to call attention to that we fear is not being used as broadly as it should be, and yet we esteem it the best of all means employed or that can be employed. We refer to intercessory prayer. Much of this is being done, we are glad to believe. Yet it is highly probable that much more could be employed with great results, if all hands were to take hold as faithfully as some have done. Many churches have adopted the plan of systematic times and places for daily prayer for our Allies, and this is right. Could there

not be even more to thus systematically engage in prayer for the great cause which lies so near our hearts?

We call attention at this point to a word from that staunch Christian man, Mr. John R. Mott, who has made a study of every phase of this war. He says, "The Church has not discovered, still less begun to realize, the limitless possibilities of intercession. Every consideration and plan and emphasis is secondary to that of wielding the forces of prayer." This is almost startling in the mouth of a man so well informed as Mr. Mott has generally kept himself on all matters religious. We hope he is mistaken in making his statement so broad, but we can not be made to seriously doubt the correctness of it in view of the author's generally accurate statements. In this view of the case is it not a pity that the Church is really amenable to such a charge? Can we not speedily remove it from our escutcheon? Can we afford to longer lie under it? Shall we not, then, arouse ourselves and organize our forces and get down to the solid work of intercession, that God may extend His mighty hand in this great conflict and bring out of it His own glory and victory to the cause of human freedom from autocracy? In all great conflicts men have seen that God was to be sought and have sought Him, and He has heard and been gracious to their cry.

We were much interested in a statement concerning Mr. Lincoln's act, when he was directing the great war of the '60's. We always believed him a Christian man, for we have seen too many accounts of his belief in prayer. Often he has called Christian ministers and friends to his room during those dark days for prayer over the situation. In the case we refer to now he was active in his personal intercession for God to make bare His arm in the great conflict before him. Hear the piece of history:

When the crisis of the Civil war was at hand Mr. Lincoln was writing to General Sickles and in his letter he said, "In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, I went to my room one day and locked the door and got down on my knees before almighty God, and prayed for victory at Gettysburg. I told Him that this was His war, and our cause His cause, but that we could not stand another Fredericksburg or Chancellorsville. Then I made a vow to almighty God that if He would stand by our boys at Gettysburg, I would stand by Him, and He did stand by you boys and I will stand by Him. And after that, I don't know how it was and I can't explain it, but soon a sweet comfort swept into my soul that God almighty had taken the whole business into His own hands, and that is why I have no fears about you."

Just this is needed today on the part of Christian generals, Christian presidents, and cabinet ministers and ministers of the gospel, and official members of churches and the women of the church and the private lay members, every man and woman and child in and out of churches who can pray. There should be a general turning to God in mighty prayer for His great hand to be stretched forth in victory for the Allies at this moment. Particularly now, when we seem to be gaining, is there danger of our turning from the arm divine in our faith to the puny arms of men, and thus making a great blunder to our serious hurt. Right now, as if we were being worsted every day in every engagement, we should go down in mighty prayer to the God of battles, that He would grant to our soldiers protection from the enemy's darts and to our cause the victory of all the ages that would decide the great issues permanently. Let every patriot come up to the help of the Lord against the mighty.

THE CHRISTIAN ministry is called to minister to people, not what the people want, but what they need.

WHAT PEOPLE need is often exceedingly distasteful and unwelcome to them. The hand that attempts to give them such food as is alone "convenient" for them will often be pushed aside as an unfriendly hand, although it holds within its benign grasp the solitary savor of life and man's only hope from endless undoing.

How to Keep Sanctified Wholly

By N. B. SHADE, M.D.

THE BAPTISM with the "Holy Ghost, and with fire" was the climax of the plan of salvation, "the faith once delivered unto the saints" (Jude 3), which came as a "rushing mighty wind" falling upon the 120 and "purifying their hearts by faith" (Acts 15: 8, 9). We can not at this writing consider but a few conditions that are preparatory to His coming into the heart.

Jesus says in Revelation 3: 20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The fact is established that His coming into the heart purifies, and necessarily demands that His abiding in the heart be constant to be kept sanctified wholly. Paul wrote Timothy "keep thyself pure." Purity, Christian perfection, holiness, and entire sanctification are synonymous, representing the only standard that puts away sin and "destroys the works of the devil." "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). This makes a holy life obligatory to reach heaven, hence the necessity of using the means, the food—the bread of heaven.

We must eat His flesh and drink His blood daily, and continue "abiding in the vine." We may keep sanctified wholly by allowing the Sanctifier to occupy, satisfy, and inhabit us by faith, meditating, and feasting on Him without ceasing, by "praying without ceasing," and thus receiving our supplies without ceasing. These supplies are inexhaustible, making our possibilities unlimited to be perpetual overcomers, by feeding on the living Word.

When this writer sought Him with all his heart, after he had received pardon for sins committed, and was born of the Spirit—justified by faith—consecrating all (surrendering as Paul did in Philippians 3: 8), then Jesus came into his heart, and now I "know of the doctrine" of entire sanctification, because I obeyed by doing His will. The last analysis of my heart is doctrinally called, sanctified wholly (1 Thess. 5: 23).

We fear that many witnesses to sanctification are not sanctified wholly. If we can not say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," we can not win Christ in His fullness, when He first comes into the heart. For He said to Judas, not Iscariot, "I will not leave you comfortless." "I will come to you and manifest myself to you," make Myself plain, "reveal unto you" the deep things of God (1 Cor. 2: 9, 10).

When we keep our adjustments all right in the vine, by daily examinations, we will, by constant waiting and expecting at His feet, get a fresh touch of fire every day. We will get the fresh anointing which keeps us advancing to higher ground and conscious we are in a larger place, making progress way above Eshcol valley, where the big grapes grow.

The larger fruits are love, joy, peace, patience, and longsuffering, gentleness, meekness, goodness, and faith, which bring the joy of faith, and invariably the joy of feeling (Ps. 27: 6). The joy of faith is happiness regardless of feeling, and until we are just as happy in the Lord without feeling as with feeling, we are not making progress that is at all satisfactory, and we must wait before

the Lord and renew our strength every day (Isaiah 40: 31).

The mind is the channel to the heart, and the soul food taken in through the mind, and through no other way, into the heart—the inner man. The mind feeds and eats like we eat bread and meat every day, so we must have spiritual food, a feeding on Christ Jesus. We must have God manifesting and revealing Himself to us daily, by the joy of faith. The mind is constantly active feeding on something; hence we observe men, women, and children being constantly occupied feeding their minds, which feeds the heart—the worldly mind and heart. They are occupied with the world and the things of the world, "the lust of the flesh, the lust of the eye, and the pride of life." They read, perchance, all kinds of unwholesome literature that poisons the mind.

Many would-be Christians feast on literature that is tainted with poison, though a little truth may be mixed in it to make it seem plausible, and even good to the hungry one who is honestly seeking to know the truth. We know how to catch rats, by putting a little sugar into the poison. We find so much of our literature tainted with "higher thought," "new thought," "higher criticism," "Christian Science," that we are made to think of this Scripture, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6: 20). We might mention false doctrines and antichrist organ-

izations and societies, besides Russellism, Spiritualism, Mormonism, Adventism, etc.

The soul who neglects a daily examination or inventory (as a sister remarked some time ago, that she "could not understand why Dr. Shade had to subject his heart to an inventory every morning") explains why he says he is saved and sanctified, and is deceived. The deceiver is an imitator and a counterfeiter. Now we are under the necessity daily to try the spirits.

Inventory is more expressive and significant than is examination. "Renewing of the Holy Ghost" (Titus 3: 5). "What is man . . . that thou shouldst visit him every morning, and try him every moment" (Job 7: 17). "Praying without ceasing" and breathing without ceasing are synonymous and identical with the *modus operandi* of the spiritual and physical life in action.

We breathe intuitively, unconsciously, the oxygen of the atmosphere, which drives off the carbonaceous gases from the lungs and the blood; just so we "pray without ceasing" (1 Thess. 5: 17; Luke 18: 1), believing and receiving from the time we awake until we sleep again at night; partaking of His holiness or divine nature, while abiding in the vine (John 15). Thus we are kept sanctified wholly perpetually.

The great danger of the sanctified soul is the "leaking out" of love, or losing God out of the heart. All of this is because he has failed to let the great Inspector—God, the Holy Ghost—examine the heart every day. "Though our outward man perish, yet the inward man is renewed day by day."

FT. LAUDERDALE, FLA.

Our Opportunity; Don't Miss It

REV. JOHN W. GOODWIN,
General Superintendent.

THAT GOD has called the Pentecostal Church of the Nazarene to fill a much needed place in the spiritual work of the Church there is little question in the minds of the holiness people. If God has called us to build holiness in the earth, then necessity

is laid upon us. All financial considerations must be thrown to the winds, personal considerations are as nothing, sacrifice and toil must be sweet, and the most humble place perfectly satisfactory.

The needs are very great, holiness has had very little place in the general Church. There has been hardly one great church in any of our large cities which would endure "an out and out second blessing holiness preacher" in the last twenty years. Holiness preachers and teachers have been more and more set aside and pushed to the country churches, and in many places pushed out of active service. Higher criticism, with its doubts and fears, has been given place in the larger churches, and the church literature filled with the false science and philosophy of German writers. Holiness teaching has been pushed into tents, brush arbors, and mission halls until the last ten years, when God raised up the Pentecostal Church of the Nazarene, where this blessed doctrine could have place among the churches.

Now this awful war is upon us. German "kultur" and science, falsely so called, must reap their oncoming doom, which is just. The demand of the hour is for men who can and will defend the Bible, men who can preach with the Holy Ghost sent down from heaven, whose souls are on fire with a God-given message, the central truth of which is known and experienced. We must have men filled with heroism and sacrifice who have the vision of God in this last day call.

There are many open doors, and many more are opening. There are plenty of vacant churches and there will be more in the near future. There are calls for our holiness

The Sanctified Life

Mrs. M. N. Garckhuff

'Ere I yielded my all to the Savior
I thought He was asking too much.
My heart was rebellious and bitter,
His commands seemed so hard and un-just.

But glory! He answered by fire,
He gave me a heart full of love,
And now my poor all seems so small,
Compared to this gift from above.

My burdens have all turned to blessings,
His yoke is so easy to bear,
My heart sings with loud hallelujahs
For all of His love and His care.
I gaze on His sweet face with rapture;
I list to His dear loving voice;
And even in deep tribulations
My sad heart is made to rejoice.

Oh, friend, is your all consecrated?
Does the Holy Ghost dwell in your heart?

He will set your affections in heaven,
And keep you from sin set apart.
With wings you will mount up as eagles,
Your strength He'll renew day by day.
And grace you will find all sufficient
For trials you meet on the way.

preachers to enter these pulpits, and the question with some is, merely for place. Why not enter and take the opportunity? Listen! There has been no change of front from the leaders, and why build more work to be destroyed? Brethren, why not get these churches and hold Pentecostal Nazarene meetings, where freedom and liberty can be enjoyed? Let us carry our message unhindered to the people. Stand firm at this hour and push radical holiness to the front.

The field is open before us and the call of God is upon us as a people. **THIS IS OUR OPPORTUNITY.** The people want our message, and let us not put our light under a bushel at this time, but on the table right in the middle of the room, and our city and church on the hilltops.

We must arrange to scatter our literature broadcast. We must place tracts and book-

lets in every home in America and in all the world, making known our desire to bless humanity. We have the message for which the world is dying. Thousands are waiting our coming to them with this great truth of perfect deliverance from all sin. We must not be slow, the message must be taken to hungry hearts. Push out into new fields.

Don't be slow to take our name, Pentecostal Church of the Nazarene. Don't try to build under false pretense. Be brave and true and take our own name and build on our own foundation, like Paul of other days. Work for a Pentecostal Church of the Nazarene in your town, and never stop until the vision is realized, and then you have just begun to do something which will stand for holiness after you are gone to heaven. Remember this is our opportunity, and we will not miss it. On with the battle, and "over the top."

The Bread and Butter Question

By REV. H. M. CHAMBERS

THAT EVERY need of man, whether of spirit, soul, or body, is a matter of the most scrupulous care and closest attention of almighty God is proved in various ways. Every command of God bearing upon the physical well-being of man is accompanied by a gracious promise of the sure reward of obedience. Take for instance the following: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee" (Deuteronomy 8:1-10).

Jesus' Obedience

It is evident that Jesus perfectly obeyed the spirit of these commandments under the most trying of circumstances. When the Tempter came to Him in the wilderness and said, "Command these stones that they be made bread." He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:3, 4).

God saw to it when man was created, that he was properly provided for in every way, and had man obeyed God's one restriction

concerning eating, the abundant provision for his maintenance would never have been changed. Today God is as truly pledged to provide for His own, but we may not dictate our diet, nor how it is to be obtained. It is the people who are in Egyptian bondage who grumble over their grub. The sanctified man is a pleasant boarder, even when boarding with his wife.

God's plan for feeding the human race has never been improved upon. He provided a most appropriate and beautiful place for the home of man, and gave him food, the most abundant and delicious. This was because in his unfallen state, man could be trusted to not abuse Eden, but to "dress and keep it," and also to not eat out of the divine order. In this happy condition, no effort on man's part was necessary to provide food. All his attention and energies were free to be centered on worshiping and glorifying God. All the exercises and activities of his life were to be under spiritual direction and control.

Order Reversed

This happy order of things was reversed when the Devil broke into Eden and seduced man into sin, for by getting man to get out of divine order, the spiritual was taken off the throne of man's being, and the physical seated in its place as the ruling factor in his life. It is probable that the Devil anticipated that, when man disobeyed God, he would be thrown upon his own resources, and so burdened with the problem of self-support that he would have little time left for worship and spiritual culture. Not only this, but by his eating in disobedience to the divine command, the floodgate of appetite was opened in his being, with all its vicious attendants of lust and passion. Eden thus became a wide-open place with no law left in it whereby gluttony, drunkenness, harlotry, or carnal indulgence of any sort could be excluded. So God had to take at once extreme corrective measures and expatriate all the deluded advocates of appetite and indulgence. One great penalty visited by God upon man for his disobedience was, "In the sweat of thy face shalt thou eat bread." Man finally losing out in the bitter struggle for an existence, for physical life, wrested by disobedience out of the divine order, must surely be forfeited, as spiritual life was immediately lost.

Fleshly gratification is not merely a subversive of virtue: it is deadly. Probably ninety per cent of the physical ills from which humanity suffers are due to excessive and im-

proper eating and drinking. The present mandatory conservation of foodstuffs will repay, in hygienic value alone, its cost in self-denial and inconvenience many fold. Mr. Hoover should be recognized and appreciated as our national dietetic physician. Better any time to pay three prices for food than to incur doctors' bills.

No Solution

It is more and more evident that man has no solution for economic problems; and God never intended that he should be burdened with them. The one greatest cause of the world war is the bitterness of the struggle for bread and butter. The question may be asked, Will not the war settle and properly adjust the matter? No. It will never be settled until King Jesus comes and builds His kingdom on the basis of "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That He will surely establish His kingdom upon the same principle that man violated in Eden, Jesus proved in the wilderness in His refusal to "Command these stones that they be made bread." If Jesus were to have answered the Devil in detail, we may imagine Him to reply, "No. I shall not thus degrade and misuse miraculous power, by devoting it to selfish ends. Divine order must be regarded. These stones are already in their appointed place by the creative Word. My Father now has the process operating upon yonder hillside, whereby the stones are being dissolved into soil, and the soil is being absorbed and turned into bread by the vegetation. As soon as the Father is through testing me, He will have a loaf ready. There must be no further disrespect of divine authority, for at this point man fell, and the break must be mended right where it occurred." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

How wonderful the triumph of Jesus! "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). Bread making is indeed essential, but God has the only successful formula. The Devil was the first to suggest the use of leaven in bread making, that is "the leaven of malice and wickedness" (1 Cor. 5:6-8). God's formula for bread requires faith (Luke 12:22-24) mixed with the "unleaven of sincerity and truth."

The Devil's Receipt

Bread making by the Devil's receipt sees more bread turned to stone, than stone turned to bread, as the present high cost of living, destitution, and famine demonstrate. Satan is manipulating economic and industrial affairs increasingly. So it seems clear that by this means the world is being prepared for the coming and rule of the Antichrist, who though not yet incarnate (as any one knows) is here in various manifestations (1 John 2:18, 22; 4:3). The awful power and prevalence of the greedy commercial spirit, prompting every unholy combine, corner, trust, or profiteering in foodstuffs and other necessities of life, is the result of poor, duped humanity eating out of the order established by God in Eden; and seems a clear proof that the world is fast hastening to that awful time foretold in Revelation 13:17, when "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name," in their foreheads or right hand.

In the presence of these issues and conditions, what are we to do?

(1) See to it that the divine order is per-

fully restored and maintained in us, so that we live by every word that proceedeth out of the mouth of God, and not by bread alone. That whatsoever we eat or drink, or whatever we do, we do all to the glory of God, seeking first the kingdom of God and His righteousness, knowing that all these necessary and temporal things shall be added unto us.

(2) Return to the happy apostolic condition of having all things common. In that we shall have a common heart interest in each other's well-being. Visiting the sick and sorrowing and imprisoned, feeding the hungry and clothing the destitute, inquiring as to each other's well-being and needs, watching over one another in love, being sympathetic and courteous, loving as brethren, full of patience and forbearance in dealing with one another. One of the saddest conditions of this age is the lack of patience and charity among the holiness people. We must hang together, if we breast the awful demon tide that surges against us.

(3) Face the present trying conditions with a brave heart and a smiling face, like those looking for a heavenly country, not whining, grumbling, and growling over the rigors and hardships of the journey. Let us talk about our "light afflictions," if we mention them at all. Let us live so that the unsaved will be charmed by our cheerfulness, be drawn to us to inquire what strangely delightful thing ails us. Seekers of this sort will be the most hopeful kind with which to fill our mourners' benches. People are not coming to us if we appear like our main diet is pickles and green persimmons. Let us see to it that we have something genuine and enjoyable to offer to the hungry multitudes; that we indeed are not laboring "for the meat that perisheth, but for that which endureth unto everlasting life." So that we may consistently say to a sinner, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:2).

sneezing gas, or rather, gas that caused one to sneeze. Also, tear gas was sent over. After the shelling ceased we proceeded on our way, going through the fields and getting lost, because we followed our secretary (divisional) who was lost. In going by a crossing in the fields we were stopped with one of our rear wheels in a muddy shell hole, so that when we attempted to go forward we could not. While doing our best to get out, a tank, towing another, passed us, and, dropping for the moment the one it was towing, came to our rescue, so that we had the novel experience of being pulled from a shell hole by a tank.

Rain had begun to fall and we were soon wet off the outside. We came to another halt in the field by the edge of a ruined village, near a house which had been regimental headquarters of a German regiment. To the right of the house, as we faced it, behind three or four small trees, lay four bodies in a row, covered with blankets. One other of the secretaries and I looked at one, on a litter, who evidently had died before they could carry him off the field. But we did not look at the others who had, no doubt, been instantly killed. Sherman did not have it right. He defined war by saying, "War is hell." There is no term to describe it.

Without further incident, in addition to giving away quantities of foodstuffs, we started for headquarters, going back by way of an ancient castle built about 1158, during the reign of Charles X, I believe. It is a large and imposing building, now the property of the French government. Its setting is picturesque, and I would appreciate spending a day there before returning to the States.

Yesterday my truck went into Paris—a tame affair, I assure you, though even Paris suffers from the most irritating and deadly of war-killing devices—the air bombing. Today the driver has gone in again for some auto parts, and I may have the day to myself, though I would prefer to be at work.

Just a word to you. Know God. Too many know and follow nonessentials of the church. The one great requirement, my darling daughter, is to know Him who hath redeemed you. He is so patient with us. He does not drive, nor scold, nor chide us. But lovingly, kindly, patiently—oh, how patient He is!—He leads us onward. Do you stumble, He is there. Do you fail to understand, He will explain. In the midst of this awful carnage of war One comes out unmistakably, all-enveloping, all-conquering—Jesus, the divine Son of God. Learn to know God through Jesus, His Son, and I am sure you will get on without over wanting to be less than fully His own. I am so glad you do love Him and are following Him.

Are You Dead?

By REV. W. W. LOVELESS

WE FIND by studying God's Word that in the first work of grace there is a birth and in the second work of grace there is a death. We notice in Romans 6:6 that this death is the death of the "old man," in the seventh verse this death makes us free from sin, and the eighth verse plainly teaches that this death makes us like Christ in our relation to sin. The same thought is expressed in Colossians 3:3 by Paul, "For ye are dead, and your life is hid with Christ in God."

Oh, how we wish there were more dead people in this sense of being dead. If there were, what would be the result? If you are reviled you would not revile again, if you are in-

A Letter From the Front

By REV. C. A. KINDER.

[The following letter written by our Brother Kinder, who is now in Y. M. C. A. war work in France, to his daughter, Mrs. Irene Collins, will, no doubt, be of interest to our people everywhere.—Managing Editor.]

YOUR LETTER, dated June 24th, came July 17th, at the close of a busy day behind the lines, where we were supplying the troops with eatables prior to the drive, which began the morning of the 18th, and which you have followed in the papers. For hours three of us passed out the goods, until we were wet with perspiration, my glasses becoming so blurred from same that I had to remove them. You have read, no doubt, of the intense activity of troops, of all branches of the service, just before going into action. While I can not give the details, yet I can testify to the truth of these articles. We were driving a two-ton truck, and took it over places and around objects which, under ordinary circumstances, we never would have attempted.

The following day we went to our old headquarters for a load of goods. A nice trip through a delightful country, and a rest from the previous hard day.

On the next day, Friday, we went to the front with a truck load of goods to give to the men in the front line. And, such a day! and such scenes! I never shall forget. You followed, as I have already presumed, the fighting of the Americans on the front between Soissons and Chateau-Thierry. Well, I was on that field. No words can picture such a field. We went with our truck as far as they would permit, and then could not stop, for we were attracting shell fire. Here I saw the dead, the wounded, the dying; dead horses and mules; abandoned equipment of the Germans; different kinds of trenches and dugouts; United States soldiers digging individual dugouts in the banks alongside the road; men fast asleep, lying in the open, from exhaustion; and everywhere the greatest activity. I can not describe my feelings. At no time have I experienced fear. But there was, I confess, a sickening feeling came over me for a time as I witnessed the awful horror and destruction of war. More and more do I appreciate the necessity of the United States carrying on until the job is done. We can not and ought not to quit until that happy day arrives. Yet when I saw for the first time the form of a soldier of the United

States lying quiet and still, a blanket thrown over his face, and one white hand protruding from beneath, my heart fell. For that is the ultimate of war. I realized in that moment why I could not write of this war—I had not witnessed it. All I had seen was preparation for war: this I now was beholding in war. Before leaving our other front I had looked out upon battle fields, upon No Man's Land; had seen the ruined cities and villages, forests razed, and ground plowed by shell fire. Now I was on such a field, with the guns going around me, and all the activity incident to such a conflict. It was all terribly real, yet fascinating. We drove over shell-torn roads and fields, handing out our goods to the tired but determined men. Coming back to the village (or what was left of it) from whence we had gone forward, and which was on the edge of the field of battle (or the beginning of the battle) we gave out stuff to the men going in and those coming out, to the wounded, afoot and in the ambulances, until nine o'clock, when we started back on a forty-mile ride over jolty, cobblestone roads, reaching headquarters at one-thirty in the morning of Saturday.

Saturday night I was asked if I would undertake a hard job, going out the next morning at 3 o'clock to the front line again. Of course I was willing. So at 2:30 a. m. of Sunday (my sixth Sunday at the front) the steward awakened some of us, and after loading trucks and eating breakfast by candle light we started, at 4:20, for the front. We stopped once or twice, but finally reached our former stopping place at 10 a. m. Military plans had been changed and the things we had come to do could not be done. So we went on to the new battle line, which, all praise to the fighting of the Americans, had been advanced far beyond the point of Friday. We finally came to a halt on the side of a hill, and left stock for a regiment (not so large now, of course), and were about to return, when we came under shell fire, the Germans registering for our artillery, which was in our rear. It is a curious sensation. My own thought was of desire to tell by the sound where the shell was going to strike. I might say here that I did my thinking while lying flat on the ground. We were wearing our helmets and had our gas masks at the alert.

Suddenly those around me began to sneeze, and sure enough, we were being gassed with-

jured or defamed you would not retaliate and do evil for evil, but do good for evil, or if you are flattered or praised you would not have to buy a larger hat.

To be dead means, if the other fellow gets the credit that belongs to you, you do not get the blues or pouts, but keep sweet in your soul; if the other preacher can preach better than you can and have greater revivals, you don't envy him, but rejoice with him. If the world offers you big money and popularity if you will compromise with sin, you are dead to that, and shout "No" so loud that it makes hell ring and heaven rejoice, and you go gladly on teaching the old rugged gospel, on the little scrippity salary you are getting.

Let us look at Christ for an example. Why did He not fall down and worship the Devil, when he offered Him the world as a reward? Because He was dead to the world. Why did He not take revenge on His enemies, when they were slapping Him in the face, spitting on Him, mocking Him, scourging Him, and crowning Him with thorns? Because He was dead. Why did He not revile back when He was reviled? Because He was dead.

Why did John the Baptist say, "I must decrease, and he increase" when his disciples began to leave him and follow Jesus, and the folks throw it up to him? Because he was dead. Why did Paul and Barnabas rend their clothes and cry out against the worship of the people, when they wanted to crown Paul as Mercurius and Barnabas as Jupiter on one occasion? Because they were dead.

Dear reader, do you know what it is to be dead? Here is an illustration that may help you. Many centuries ago a young man was troubled about this question, and went to a great teacher of the Bible and said, "Father, what is the meaning of being dead and buried with Christ?"

"My son," answered the teacher, "you remember our dear brother who died and was buried a short time since? Go now to his grave and tell him all the unkind things you ever heard of him, and tell him we are so thankful he is dead and glad to be rid of him, for he was such a worry to us and caused so much discomfort in the church. Go, my son, and say all this to him, and hear what he will answer."

The young man was surprised and doubted whether he really understood, but the teacher only said, "Do as I bid you, my son, and come and tell me what our departed brother says."

The young man did as he was commanded and returned. "What did our departed brother say?" asked his teacher.

"Father," he exclaimed, "how could he say anything? He is dead."

"Go now, my son," said the teacher, "and repeat every kind and flattering thing you have heard of him; tell him how we miss him, how great a saint he was, what noble works he did, how the whole church depended on him, and come and tell me what he says."

The young man began to see the lesson his teacher would give him. He went again to the grave and addressed many flattering thoughts to the dead man, and then returned and said, "Father, he answers nothing. He is dead and buried."

"You know now, my son," said the great teacher, "what it is to be dead with Christ. Praise and blame, both, are nothing to him who is really dead and buried with Christ."

Dear reader, what do you think about it? Are you dead? We know folks who, if you puff them up a little with praise or flattery, go up like a balloon and they have to be prayed down, or if they are slighted a little, not noticed or put in the lead, down they

go like a millstone in the sea, and they have to be prayed up again, so the church has a continual job on hands, either praying them down or praying them up. What's the matter with them? Not dead, that's all. Hallelujah! What if people do give you the "cold shoulder." You are no better than Jesus. He said they would not receive Him, neither will they receive you.

The education of the old philosophers and masters of ancient days is a thousand miles ahead of the religion of some folks who even profess sanctification. The old philosophers

never considered a man educated until he reached the point where you could not make him mad. If you could raise his pulse beat, or sadden his face by what you might say, he was yet too much like a woman or child. When they pronounced one of their pupils educated, you could spit in his face and he would not even remove it while in your presence, for fear he might offend you. That was what their education did for them. Does your religion do half that much for you? Can you pity, love, and pray for those who despitefully use you?

Joseph, a Type of Christ

By REV. LAFAYETTE CASSLER

THE PENTATEUCH abounds in types of the several persons of the Trinity, most of whom depict Jesus Christ; but not always in the same official relation. Joseph is peculiarly a type of Jesus' relation to His own people, the Jews. We wish to briefly call attention to some of the beautiful points of identity by which we may recognize Jesus in this narrative, portrayed in His relation to His brethren.

1. He was the preferred son of Jacob, who loved him as he did his own life, and could have said, "This is my beloved son, in whom I am well pleased."

2. Jacob, being a patriarch, was ruler of his own house, and gave Joseph great authority over his eleven brethren, so that he was second in authority.

3. While Joseph's faithless brethren were in charge of their father's flocks, but in a distant country, as were the Jews of the Old Testament, Jacob sent him to them, charged with a mission and authority, and to bring him word as to how they were doing.

4. Joseph had dreams of future greatness and rulership for which they hated him yet the more, as if to say, "We will not have this man to rule over us."

5. They desired and plotted to slay him; and though he lived, yet in their murderous hearts they did put him to death.

6. They lowered him into a pit or grave to die, but in the course of events he came forth from the pit alive.

7. They sold him to some Gentile strangers for a price in silver.

8. Although there was no guile found in him, the Gentiles despised him, maltreated him, falsely accused him, and bruised his feet with irons. "He is despised and rejected of men; a man of sorrows, and acquainted with grief." "He was oppressed, and he was afflicted, yet he opened not his mouth." "He was taken from prison and from judgment" (Isaiah 53: 3, 7, 8).

9. He became second in the throne of Egypt, with all the authority the king could give him. There was none greater than he. "He shall be exalted and extolled, and be very high" (Isaiah 52: 13).

10. There was a sore famine for bread (the gospel) in the land, and Joseph by his wisdom was enabled to feed the people and save much life.

11. He became a savior of the people; but, his brethren having cast him off, his bread (salvation) came first to these Gentile strangers who now believed in him and accepted by faith.

So far the likeness is so perfect that any child who hears the story of Joseph, and the story of Jesus, may readily see the analogy. This being so, why may we not expect the remainder of this beautiful history to be of like prophetic significance? Why should a part

of this narrative be so significantly typical, as to be followed up with such harmonious exactness; and the rest of it count for nothing? If it continues to be truly typical, to the end, we shall expect the following applications to hold good:

1. The world's gospel famine, so much felt at this time, will yet reach the Jewish people, who will yet hunger for this "bread from heaven."

2. The Gentiles may not bring the gospel to them, but they will yet come to their crucified Brother, the Gentile's Savior, for the heavenly bread; for they will yet become desperately hungry.

3. There will also come into their mind and hearts a burning conviction of their murderous guilt, in so hating and despising their own Brother, Jesus; and they will be made to confess that he was guiltless. Jesus can not make Himself known to them until they are thus humbled.

4. Inasmuch as "every man's money was restored in the mouth of his sack"; so must the Jews yet learn that salvation is by grace, and can not be purchased by their great wealth.

5. Jesus is here depicted as revealing Himself to His own race, when they were sufficiently convicted of their sin, and this must come before the fulfilling of all things. The Jews will yet accept Jesus as the Christ, the world's Savior.

6. If there is any significance in this, they will yet come into the same Gentile kingdom already established; and not under some little narrow Zionist movement as now projected. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition. . . . Having abolished in his flesh the enmity" (Eph. 2: 14). Will, then, all Israel yet be saved? Let the prophets speak:

"An afflicted and poor people. The remnant of Israel" (Zeph. 3: 12, 13). "I will make her that halted a remnant" (Micah 4: 7). "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Romans 9: 27). "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear" (Amos 3: 12).

The word "remnant" occurs a great many times in this connection, but does not always point to the same returning. A remnant was saved under the apostle's preaching, and a remnant returned from the exile. A remnant entered the ark, and a remnant escaped from Sodom. Even so do we look for their restoration.

What folly to nationalize, colonize, or Zionize what God has not so ordered! Nor need any of the Gentiles fear being cast off, except they who persist in their unbelief.

Thousands of eyes are watching the clock. See page 11.

Is the Young People's Society Vital to the Life of the Church?

By C. P. CLAYTON

THIS IS indeed a great question, but must be answered in the affirmative.

The substance of this question is, Does this asset, which is a part of our church, help to freshen the cause? We believe this society with its joyous hearts and sharpened minds is just as vital to the church as the children are to the home. We often read the motto, What is home without a mother? Suppose we read it this way, What is home without children? Children are not settled in their ways and manners, neither have their minds become dead, but they have daily news to help liven up the home, and cause father and mother to think of the future.

There must be diversities in order to put real life into anything, even in farming. The tiller of the soil must diversify his crop if he expects to make a success and come out with assets. We believe this is an unquestionable matter. So we wish to give some reasons why the Young People's Society is vital to the life of the church.

1. *From a biblical and a theological standpoint.*

We expect the rising generation to take our places, and unless we train them to understand the Bible, so as to be able to defend the doctrine which we teach, we can never expect to hold our footing as a movement of old-time religion, without the great fundamental thoughts of our doctrines being grounded in the hearts of our successors.

"Theology," says Mr. Miley, "is a discourse concerning God." If so, by studying this great subject we will become acquainted with the greatness of our God. Not only will we become acquainted with His greatness and that He is the omnipotent Alpha and Omega, the Beginning and the End, but to find out about His different attributes will illuminate our souls.

2. *Because it grows out of a necessity.*

This necessity is realized by leaders of the church of God, who are doing what needs to be done in the church. The young boys and girls take notice of what is said by parents and some preachers. Often the remark is made, "I am not in favor of a Young People's Society; for it is nothing but a courting machine." These remarks are disgusting, and will finally prove criminal. The young can be reached, but it takes tact, with the Holy Ghost back of it.

Fogyism and fanaticism are two things that have disgusted many of our boys and girls and have driven them from God. One curse is upon us that ought to be eliminated or eradicated, and that is, neglecting the young. We should take great interest in them, let them know there is a bright future for them, and that their talents can make for them men and women of usefulness.

3. *Because it is spiritual.*

One aim of the Young People's Society is to develop a conviction for Bible study. Its conception and conviction is to keep to the spiritual. God help us to eradicate from our minds the thought that this is merely a social compact. We have seen young folks take active part in these societies and manifest Christ as much as did the older ones.

4. *Because it is educational.*

The need is for equipped workers. Our church has suffered death in many places for

the lack of efficient workers. What we need is workers with tact, winsomeness, system, and the Holy Ghost. How can we have them without taking an interest in them? Keep your boy from school and see what he will amount to. These are facts that ought to inspire our hearts and cause us to rally to its support.

5. *Because it is social.*

Young people are so constituted as to need some social life, and they will have it. The pastor and church are wise who direct this to the glory of God and for the good of the church. Because it keeps them from drifting. Why do young people drift? Frequently because the church offers them nothing. We must be careful and have such social gatherings as are to the glory of God, such as would not have a tendency to wean them from the love of the cause and church, but such as would bring them closer and still furnish them with wholesome social recreation.

6. *Because young people are the only material out of which old people are made.*

Notice the signs of the times. God said

How Can We Get Our Churches to Increase Their Missionary Spirit and Offerings?

By REV. MUNRO HAND

[Paper read by Rev. Munro Hand at Washington-Philadelphia District missionary convention, Norfolk, Va., January 18-20, 1918.]

FIRST of all, we would suggest that we tarry for a fresh anointing of the Holy Spirit. We need preachers and church members filled with the Holy Ghost most of all. Holiness and missions go together, and Holy Ghost fire will loosen up pocketbook strings and fill all our treasuries sooner than anything else. A great responsibility lies on the pastor to push this work. He ought to have the missionary spirit, first, and most of all. We believe there ought to be a plan or system in preaching, that is, at certain times — at least once a month — to preach definitely on missions. The Bible plan of tithing is also helpful.

We must not be afraid of having too many missionary meetings. In my church, in ten days, we had three missionary meetings and special offerings. In the first one the offering was about fifteen dollars; in the second, thirty-five dollars, and in the third, over fifty dollars. The more you have, the more you get; the more you give, the more you have. This is God's law.

Then we would urge the liberal distribution of our missionary paper, *The Other Sheep*. Have the church subscribe for a goodly number; they will be sent to one address for ten cents a year. Get them and give them away. Put a missionary envelope inside of each paper and make a statement from the pulpit that those receiving them may put an offering in the envelope and drop it in the collection basket at any time. Certainly every member of the church should be given an envelope a month ahead of our missionary meeting, so they can be putting something in during the entire month.

Announce the missionary meeting a Sunday ahead and urge the folks to bring in the envelopes at the meeting, when a missionary sermon will be preached. We have been told

that in the last days we would be wiser. People do not have to wait until they are forty or fifty years of age to bring things to pass, they do it at an early age.

7. *Because it reaches deep enough to get the junior.*

There is a great work accomplished when an old man is saved, but when a junior is reached it saves a soul and a life. We are seemingly blinded to the fact that children are the hope of our church. Suppose we take light and try to bring our rising generation to God. I believe that when the Savior commanded us to walk in the light He intended for us to do away with all old foggy ideas when we see better ones, as He did anything else.

8. *The result is efficiency.*

The curse of the church is inefficiency, a host of weak Christians who can't do anything for the Lord. We profess to be the Lord's soldiers, but are unable to keep step or carry a gun. We say we are the Lord's cavalry, but are unable to ride a horse, or sit straight in the saddle. Then, we are the Lord's shouters and hallelujah chorusers, yet unable to carry or raise a tune. In Psalm 45 we are taught to ride prosperously. God help us to crawl down off that donkey and mount a large, dapple gray.

that some of our preachers never preach a definite missionary sermon, and very seldom mention the missionary work in their preaching. These preachers ought to begin praying for the heathen in foreign fields, and keep at it until they get some vision or burden on their hearts.

We would not only urge the folks to give, but would urge them to pray much through the week for the missionary work and cause. Special things concerning missions may be suggested to be prayed for. Tell them to pray at the family altar and in their secret prayer for the mission cause. Get folks to praying, then they will get blessed and they will naturally give. This is an important work, and should be worked at all the time.

Then it is profitable not only for our own souls, but for our churches. One dollar for Africa, Japan, India, or China will accomplish as much as twenty-five dollars in this country for the salvation of souls, and one hour of prayer for the mission field will bring more results than twenty-four hours would for this country. I feel like giving my means and time where I get the most out of it, and where it will bring the greatest results.

Giving to missions will not interfere with other offerings, but will have a tendency to increase them. The more we give to foreign missions the more our church treasury will increase. Let us work at this job in 1918 as we never worked at it before. Amen!

Wanted—Another one-thousand-dollar man. A brother "way down south" says the thing can be done, and sends in a thousand dollars. Another brother north of the Mason-Dixon line says he will place a period at the end of the sentence, with another thousand dollars. Who will be next? I don't know where you live, but God does. We are praying and God is working. Is He tugging at your heart? Does He say, "One thousand dollars for the Lift-the-debt Campaign"? "Whatever he saith unto you, do it."

Our People Die Well

A Golden Page from the Experience of a Translated Saint

By REV. PAUL GOODWIN

TRULY "our people die well," for they have an experience of love and power in which they live well. The following quotation from "A History of the Revival of Holiness in South Providence" wonderfully illustrates this. Every great revival of religion may trace its beginnings to the time and place where some individual or group received the baptism with the Holy Ghost. So may the revival of holiness in South Providence trace its inception to the Willimantic camp-meeting of 1854, where a large number were either confirmed in or received for the first time the blessing of perfect love. The following account is full of interest:

"The company had been praying for the baptism with the Holy Ghost and He had come in power to the hearts of several, which seemed to intensify their desire for the spiritual welfare of others and to have still more of God in their own souls. Nothing wonderful or strange had come to pass and the week passed as have many others in such places. There was a spirit of deep but quiet earnestness noticeable and the attention of the people seemed to be directed wholly to spiritual things.

"On Monday evening, however, the last night of the meeting, after the close of the service at the stand, at a meeting held in the house, singular manifestations suddenly appeared. About eleven o'clock, as a brother was locking the door for the night, he noticed Brother R— just outside the back door of the house praising God in a low tone of voice, held up by two brethren, one on each side of him, he not being able to stand alone. Looking under the edge of some small trees nearby he saw Brother V— lying quietly upon his back with his eyes closed. Immediately the brother

came to the head of the stairs leading to the sleeping apartment and stated what he had seen and asked what had better be done with the brother who was lying upon the ground. No special reply was given, but a brother arose and went out, finding everything as stated above. Going up to Brother V— he asked him what was the matter. He replied in a whisper, 'Praise the Lord, He fills my soul.' Very soon nearly the whole tent's company was upon the scene. A cot was hastily prepared and Brother V— was taken into the house and laid upon it.

"Brother V— remained in this state about two hours, answering questions very much as before stated. Whispers expressing holy joy were about the only answers he could be induced to give. A good many were perplexed and seemed afraid to come near him, but the quiet whisper, 'Praise the Lord, He fills my soul,' possessed peculiar power and calmed many troubled spirits."

Many others received remarkable experiences of spiritual uplift. The work was branded by the unspiritual as fanaticism, but those who had received the blessing labored on, despite ridicule and criticism, the ultimate result being the formation of the South Providence Holiness Association and the People's Evangelical church. It is blessed to know that Brother Tom Vale, referred to as Brother V— in the account, received an experience that stood the storms of thirty years of labor for the cause of holiness, and just a few days ago he slipped off to be with Jesus, with a smile of joy upon his face. He made the landing, we know. Thank God, for the sanctified "to live is Christ, to die is gain." "They die well."

PROVIDENCE, R. I.

After-the-War Religion

By REV. C. B. JERNIGAN

IHAVE BEEN watching with much anxiety articles from both the secular and religious press, about the "new religion" that will evolve from this world war. And almost with one consent there is a tendency to a new and universal religion, in which all churches will be expected to unite, and make one great universal church, in which some of all religions will be amalgamated into one great church, which will leave out old and tried orthodoxy, and substituting therefor "popular opinion."

In the *Dallas News*, the largest daily in Texas, we read an article whose bold headlines read: "The World War may Result in a New Theology. Orthodox Ideas of Religion to Give Place to Popular Opinion."

The first paragraph reads:

"France, June 10th. A new theology determined by democracy to emerge from this war? May we look to the consensus of popular opinion, instead of to theologians for our great ideas about God and the soul and the future life? There are signs clearly pointing that way. For, as these articles have made clear, a really startling radicalism pervades the thinking of the armies and of the chaplains and of the Young Men's Christian Association workers, who have been long with the troops. Conventions have lost their grip. Nobody cares for orthodoxy as such. Old usages and old creeds have succumbed to the U-boat, or some other force. All things from

the very existence of a supreme being to the right of a church to exist have had to face the challenge of this new emancipated, free-thinking, audacious war mind. Whether this is as it should be or not I am not here to discuss, this article is not a statement of the writer's opinion, but of a clear, revealed condition. Churches and seminaries and religious institutions at home do not realize it, but they, too, are in the melting pot that is now bubbling in France."

He further states that "The God honored in the trenches is a good God, and His other name is love. He is tolerant to a soldier's frailties, and in some ill-defined sense is with the man who is staking his life to bring righteousness to pass on earth. This God will deal gently with the fallen." "I am asked what I think of the eternal salvation of a brave man, who has consciously given his life in defense of his country's honor, and in vindication of violated justice. I shall not hesitate to say, that Christ crowns his military valor, and that his death is accepted in Christian spirit, and this assures the safety of that man's soul."

In the *Literary Digest* of August 24th we have another strong article along the same line. "When the Preacher Comes Home," reads the headline.

"Seventy-five to ninety per cent of the future ministry are wearing khaki." Then he quotes from George E. Robins in the *Chris-*

tian Guardian, a Methodist paper of Toronto. He says that Methodism has always stood for a personal experience, but the unique experience of the boys during the war will be told instead. That parallel with the sufferings of Paul for the defense of the right will come the sufferings of the boys in the trenches, where they will relate their sufferings and trials as a part of their Christian experience, or at least they suffered for a righteous cause, and that will suffice. "The theory of the atonement will be viewed in the light of tens of thousands of young men who gave their lives as a sacrifice for the world's good and salvation." "The question of depravity will be as they bear in mind the elemental virtue in the hell of war."

What sacrilege! It is enough to make people who stand for old-time orthodoxy shudder at the efforts of Catholicism and German rationalism to take the atonement out of the blood of Jesus, and to utterly destroy the witness of the Spirit to regeneration.

Again, the same writer goes on to state, "From the trench-trained ministers we can expect unconventional methods and language. The pungent phrases of the boys will be brought into action and use as watchwords and battle cries. The petty bickerings, which unfortunately have characterized some church meetings, will be dealt with drastically, for such smallness will be intolerable to those who are members of the Allied forces."

As much as to say that new pupil phraseology will be used after the war that will startle the ears of the hearer. What will it be then if it grows worse than it is now? All this means that we who stand for "the faith once delivered to the saints" will indeed need to "earnestly contend" for every inch of the ground we now occupy. These articles are fast creating sentiment against old-time religion, and all old-time customs and doctrines, and this new religion is fast getting hold of our evangelical churches, and I fear is in some way affecting the ministry of the Pentecostal Church of the Nazarene, where they have given up preaching the old, rugged cross to make patriotic speeches. I love my country, I love the flag, I love the cause of freedom for which we fight, but God called me to "earnestly contend for the faith which was once delivered unto the saints."

There is a growing tendency to a great church federation and great union meeting, with "trail hitters" and hand shakers, but no altar of prayer, where men weep their way to the cross in old-time penitence and tears. Brethren, we must have the old-time "mourner's bench," where radically bad men are suddenly transformed into new creatures, and where men tarry until the fiery billows of pentecostal glory sweep through their soul, burning out carnality, and where men get a real revelation from heaven that they are regenerated and wholly sanctified, or else we are a fallen people and have no right to exist as a church.

I attended a great holiness(?) meeting recently that lasted three weeks and had only two altar calls during the entire time, but much "branch lingo" was indulged in, and great patriotic speeches were made. The old-time "amen" was not heard, but the new style applause of hand clapping and cheering was the order of the day. I confess that I felt very much out of place. I heard no shouting nor hearty "Praise the Lord" while there.

Give me the old-fashioned, rugged holiness preaching that has teeth, and then you will most likely see real Holy Ghost conviction, till people will not be satisfied until they pray through, and the heavens will open. Then there will likely be some old-time shouting and leaping for joy.

THE WORK AND THE WORKERS

REV. MIKE ROBERTS

I just closed a great meeting at Tushka, Okla. It was the greatest that we ever saw in our lives. A great number prayed through to victory, and we had the largest crowds that I ever had the privilege of preaching to. God gave us the hearts of the people. There was a good class that came into the church.

We are now at Boswell, and God is blessing us here. We pastored the church at Madill, Okla., this year, but will be in the evangelistic work next year. We love the church and love to see people get to God. Pray for us.

REV. T. V. COX AND WIFE

We have just closed a good meeting at Tokio, Texas, with Brother and Sister B. M. Wade. There were eighteen souls who prayed through to victory. Brother and Sister Wade are doing a great work for God and holiness in their part of the country. They have a large Sunday school with good interest.

Our meeting at Slide, Texas, was a great victory and will be long remembered for the works of God. We do love the HERALD OF HOLINESS, and believe it is doing the greatest work for God and holiness that can be done. We read it and pass it on to our neighbors.

LOUISVILLE, TENN., CAMP

We closed the great campmeeting at Louisville, Sunday night, September 1st. This was a great meeting, not a fruitless service from beginning to end. People at the altar every day and night are professing to get through. There were seventy-five professions in all, and about three thousand people on the ground the last Sunday. We had great preaching, great singing, and great shouting all day. Finances came easy, and the committee called us for next year. If we live and the Lord carries we will be glad to return for 1918. Pray for us.

C. C. CLUCK AND J. A. McCAMMON.

REV. W. F. CLEGHORN

Our first meeting was held at Independence, Texas, with Pastor H. R. Lee and wife, of Denison, Texas. The Lord gave us fourteen souls saved, four of them He sanctified, and seven of them are going to unite with the church. We went from there across the country to a schoolhouse for a few days and had a great time. Forty-five prayed through, and a number got sanctified and are coming into the church.

We went from there to the cotton mills at Denison, Texas, where we had just eight days to stay. We put them in for the Lord and He blessed our efforts. God gave us twenty-three souls, and a lot to put a church on. Something like twenty responded for membership, and we give God all the glory. Pray for us. We left Brother Logan in charge of the tabernacle to continue the meeting, as our time was up there.

We are now at the Valdasta tabernacle with Pastor S. V. Gregory, in a battle against sin and for lost souls. Pray for us.

CAPE COD CAMPMEETING

The Cape Cod campmeeting held at Marion, Mass., closed Sunday, August 25th. Revs. G. G. Edwards and Iddie, the promoters of a holiness campmeeting in this section, are at the helm. This proved to be the best camp yet. Money to keep the machinery running smoothly was obtained Sunday the last day. The meetings were deeply spiritual and a great unity of spirit prevailed. Seekers at the altar for salvation and sanctification were numerous. Dr. Archibald gave some scholarly Bible readings every morning, which were greatly appreciated. Rev. Tom Brown gave us one of the most powerful missionary sermons we have heard for a long time. Other of our pastors who helped this camp along with helpful sermons were Revs. Bryant, Gallup, Dixon, Brothers Green, Edwards, Kennedy, Whitman, and Myers, who enlivened the meetings with songs, hallelujahs, prayers, and testimonies. "The Ark is Coming up the Road" was the favorite song of this camp, led by our Brother Kennedy. Our song leader, Brother Thomas, was a fine leader, and every one entered heartily into this service under his inspiring leadership. This is a delightful spot, only an hour's ride from New Bedford, with beautiful shade trees, and the salt water makes it doubly attractive. This is without doubt destined to be the best holiness camp in this part of the country. It grows bigger and better each year. Glory be to God for a full and free salvation, and for such a beautiful spot to worship in, the beauty of holiness.

WILLIAM W. ATWOOD, Reporter.

PREACHERS' SECOND CONVENTION PROGRAM

The preachers' second convention of the Washington-Philadelphia District to be held at Baltimore, Md., October 14th to 16th inclusive, will give the following program:

- Monday, October 14th**
 7:30 p. m. Opening service and sermon.
Tuesday
 9:00 a. m. Devotional.
 9:30 a. m. Preachers' conference.
 10:00 a. m. Round table: "The Advantage of the Course of Study."
 10:30 a. m. Paper, "The Why of Premillennialism," J. T. Maybury.
 11:00 a. m. Paper, "The Pastor as a Soul Winner," John Nielson.
 11:30 a. m. Special song.
 2:00 p. m. Devotional.
 2:30 p. m. Paper, "Methods of the Church Compared with the Methods of the Business World," R. E. Bower.
 3:00 p. m. Paper, "The Jew," W. D. Shelor.
 3:30 p. m. Round table: "Can We Expect Revivals Now as in Olden Times?"
 7:30 p. m. Song service.
 8:00 p. m. Preaching.
Wednesday
 9:00 a. m. Devotional.
 9:30 a. m. Round table: "Our Attitude Toward Church Federations and Ministerial Associations."
 10:00 p. m. Paper, "Medium and Value of Church Advertising," J. A. Ward.
 10:30 a. m. Manual drill. District Superintendent Maybury.
 11:00 a. m. Paper, "The Ideal Pastor," D. E. Higgs.
 11:30 a. m. Special song.
 2:00 p. m. Devotional.
 2:30 p. m. Round table: "The Dignity of the Ministry."
 3:00 p. m. Paper, "Efficiency in Altar Work," J. H. Penn.
 3:30 p. m. Paper, "Prevailing Prayer," E. C. Krapf.
 8:00 p. m. Preaching.

To reach the church take B. & O. trains to Camden station, take Columbia avenue cars to West Cross street, and walk south to the corner of Nanticoke street.

W. D. SHELOR, Secretary.

ANNUAL REPORT OF THE SAN FRANCISCO DISTRICT

The undersigned, treasurer of the San Francisco District, begs leave to submit the following summarized report covering the Assembly year 1917-18.

Balance on hand as per report of District treasurer May, 1917: _____
 On hand for printing minutes... \$ 14.00
 Proceeds from sale of auto to be used for home missions on District _____ 75.00 \$ 89.00

Receipts	
General foreign missions	900.34
Home missions	415.05
Miss McPherson	422.20
Miss Pool	350.81
District Superintendent	619.55
General Superintendents	52.75
Minutes	35.75
Brother Maybe, received from Stockton church	24.00
Assembly expense	160.90
Total receipts	3,001.35

Disbursements	
E. G. Anderson:	
Foreign missions	900.34
Miss McPherson	442.20
General Superintendents	52.75
D. S. Reed:	
Salary	619.55
Home missions	469.75
Minutes:	
Printing minutes	50.00
Postage on same	.60
Miss Pool	350.81
Assembly expense (Brother Lineweaver)	160.90
Brother Maybe	24.00
Freight on District tent	14.15
Postage and stationery	5.30
Total disbursements	\$3,090.35

Respectfully submitted,
 M. F. GROSE, Treasurer,
 By PAUL R. MILLS, Asst. Treas.

A NEW CHURCH IN LOUISIANA

District Superintendent T. C. Leekie, of this District, and the writer, who is now holding tent meetings on said District, closed a very successful meeting at Dubach, La., September 1st, and organized a new church with nineteen charter members.
 J. L. McLENDON, Evangelist.

M. W. AND MARY BURGESS

Wife and I came to Hinekley, Texas, and helped Brother E. A. Moore and wife a few days in which the Lord gave us some souls. Then we came to Vandervoort, Ark., and Brother and Sister Fakes, wife, and I went out in the country and camped and held a meeting, in which the Lord gave us a good revival. Many got help from the Lord, for which we thank and praise Him.

REQUEST FOR PRAYER

We have been traveling in the work of the Lord for nineteen years, but have had to stop this year on account of husband's health, he not being able to go. Sulphur, Okla., being considered a great health resort we are here. We cover the prayers of all the dear saints for the restoring of his health again, if it be God's will. Jesus and the true saints, were never dearer to me than now.

MRS. ANNIE TETRICK, Evangelist.

EVANGELIST RALPH GRISWOLD

We have just closed another tabernacle meeting at Bethel camp, near Louisa, Ky. This was our second year as evangelist at this camp, and we were glad to find some who had found God one year before still standing true. We feel that in many respects we went "over the top" for God and holiness. Rev. W. B. Dunkin, president of Kingswood College, was our collaborator in this meeting, and his messages were very helpful and under the unction of the Spirit.

I am at present at Ashland, Ky., for a few days, attending the annual campmeeting, where Brother and Sister Trick are holding forth.

EVANGELIST W. H. TULLIS

We have closed our meeting at Halfway, Ore. The Lord gave us a great meeting there. Several got to God, and others got the blessing of entire sanctification. We were called to Richland to hold another meeting. The God of battles was with us and victory was the result. Brother N. B. Herrick came to us the last Sunday and organized a church there and at Richland, Ore. The two churches are to be under the management of Rev. Earl C. Perry, who is to be their pastor. Mrs. Tullis was with us in these two meetings, and the Lord used her to help pray down the fire and press salvation. I took the train as soon as the Richland meeting was over for Wendthorst, Sask., Canada, where we are now in a meeting. The meeting started off in good shape. This is virgin soil, and the people are hungry and attentive. I believe God is going to give us a good meeting and a class of Pentecostal Nazarenes to press the battle. Our plan is to go from here to Dakota to press the battle for God and holiness. I ask the prayers of the HERALD OF HOLINESS family that God may give us wisdom and grace for every test.

JAPANESE MISSION

We are praising the Lord this morning for real salvation, the kind that saves and keeps. We are now located on an island in the San Joaquin river, about fifteen miles from Stockton, working as missionaries among the Japanese. We are members of the Stockton Pentecostal Church of the Nazarene. As missionaries we greatly appreciate our church home. Our pastor, Mrs. P. G. Lineweaver, is certainly getting hold of the people. The congregations have been doubled and the Sunday school has been more than doubled since she came to take charge of the work. Occasionally we have the privilege of spending a Sunday in Stockton.

We thank the friends who have so kindly contributed toward our motor boat. But we will say that more funds are yet needed. The Lord is greatly blessing our efforts here. Recently Rev. Lillian M. Pool and Sister Guy Bodenhamer visited us for a few days. We held meetings in three camps. At one place where we had never held a meeting before, they gave us a fine audience of between forty and fifty. In the camp where we are living God wonderfully blessed us. Three women were saved, one in her home where we were invited to dine, and two others at a women's meeting. On Sunday morning Sister Pool preached on holiness and about twelve raised their hands for the blessing. Brother C. Miyabe, a Japanese licensed minister of our church, is working with us here. Sister Pool with a Japanese pastor, Rev. T. Misawa, are doing a fine work in Berkeley. They already have an organized Japanese church. To God be all the praise.
 REV. AND MRS. J. L. BLAISDELL.

Our revival closed at Roxton, Texas, Sunday night, with great victory. It was indeed one of the greatest meetings we ever saw. God blessed us in every service, and we tried to close the meeting two or three times but failed. The people would sing, shout, and pray while the writer would preach. God gave us about twenty saved or sanctified, and such crowds were never seen at any meeting in that country. The finances came easy. I go next to Bokhoma, Okla., for a few days and then back to Sunnyside, Okla. Pray that God will give us a great meeting at Sunnyside.

W. D. KILLINGSWORTH

I am just home from a good meeting at Military Springs, Ala. The meeting was the best this place has ever had. The Lord gave the victory, and eleven souls prayed through in the old-time way. We believe we will be able to organize a church there in the near future. The congregations were large from the first, and I believe they gave as good attention as we ever witnessed. We secured a lot, in this community, of four acres to build a tabernacle, and one man gave the timber to saw the lumber, and another man owning a sawmill told me he would saw every piece of lumber to build the tabernacle. Our purpose is to get it ready for a campmeeting next year. Let all the HERALD OF HOLINESS readers pray for us at this place. We go to Shady Grove, the 7th. I am expecting Rev. J. C. Ramsey, of Millport, Ala., to assist me in this meeting.

ANOTHER CHURCH

Evangelist J. L. McLendon pitched the District tent in Dubach, La., August 18th, against much opposition, but God honored the meeting. District Superintendent T. C. Lockie came and assisted at the last of the meeting. Crowds were good, and the last Sunday of the meeting a church was set in order, with nineteen charter members. Pastor Sloeum was up from Jonesboro, and added a few amens and preached the last Sunday of the meeting. The church called him as their pastor until Assembly.

Reporter.

THEODORE AND MINNIE LUDWIG

We closed an eighteen days' tent meeting at Buffalo, Kans., August 18th, with Brother Ray Poole, the pastor. A few souls definitely prayed through, and the people were strengthened and encouraged. The meeting seemed to have a good influence upon the people of the town. Brother Poole is well liked and doing good work. He was supplying for the summer and expected to return to our Bible school at Hutchinson in September.

We began twelve miles northwest of Anselmo, Neb., August 23d, and closed last night, September 8th. We are writing this on our way to our state camp and Assembly at Fairbury, Neb. Mrs. Thad Farnsworth, who is holding up the standard away out here in the sand hills, since last spring, was the means of getting this meeting. She is a noble example of what God's grace can do for a society-loving, nominal professor, if she will only open her heart's door to His incoming. They were so anxious for a meeting that she sent us part of our traveling expenses in advance. The people live very scattered in these sand hills and the crowds were not large, but the Lord came and about fifteen or twenty sought either pardon or purity. Some heard from heaven while mowing or raking hay, or about the midnight hour, and came back to the services shouting happy. Two school teachers were sanctified. Considering the population of the community it was a great meeting, and we give God all the glory.

J. R. HUNTER EVANGELISTIC PARTY

We came to Delta, Colo., some four weeks ago, and there has been near the fifty mark reached already seeking God for pardon and sanctification. We have organized a church with twelve charter members, with the prospects great for a good membership before leaving here. We are planning to continue for three more Sundays yet, or until the 22d of September. The Methodist conference is convened here at this time, and there are three hundred Methodist preachers in the city, and they are attending to a certain extent to see what the Pentecostal Nazarenes are like. There were several who told me that they never had come in personal touch with the Pentecostal Nazarenes before, and they expressed themselves that they thought they were not so bad as they had heard they were.

We have Brother Ransom and wife with us at this time. Sister Ona Babbitt, wife, and I are also workers. Brother Ransom is one of the many fine singers whom God has saved and sanctified, and he is singing the gospel with such feeling that reaches the hearts of the people, and they are coming for miles. The tabernacle, 40 x 60, is seated with opera chairs, and is filled and another one like it could be filled with those who stand on the outside. Holy Ghost fire attracts attention if we get enough of it. During the aftermeeting of last night there were several Methodist preachers who got up and said this was the best meeting they had been in in a long time, and that they found we had the old-time fire.

The first few months of the year I gave most of my time to war work, having made about fifty speeches under the auspices of the council of defense. The latter part of May I assisted Reys, Messrs. King and Landon in a tabernacle meeting at Seminole, my home town, preaching about half the time. We had twenty-five professions at that meeting. We next went to Earlsboro, Okla., with Brothers King and Landon, where we had a good meeting. We began at Dripping Springs August 15th, and closed September 1st. Rev. J. H. King is pastor there, and it is a great old camp ground for holiness. The Lord gave us the victory, fifty-three praying through, twelve uniting with the church. The power of God fell on the people at different times, and people were laid out for hours. Wife was with me at this meeting and did fine work. Also Sister Mollie Walker, of Earlsboro, Okla., did fine work in prayer and testimony, and shouted the praises of God. Brother King and wife are fine yoke-fellows and know how to conduct a song service and sing the glory down.

Our next meeting is at Bennett, where we are expecting great things.

As we have just returned from our field of labor in Louisiana we are rejoicing over the way our God has blessed us this year, and prospered our work. We have a bright future, with a great field to labor in, and we expect, by God's help, to build up a great work there. Our meeting was blessed with glorious results, some forty having professed to be saved, reclaimed, or sanctified. Nine came into the church, for which we are praising the dear Lord. After our meeting at Mira, La., we went to Lakeport, La., for five services. This is a fine people. We have been preaching for them since August, 1917.

From there we went to Redland, La., for five services, and God blessed us there. This is a very fine people and we hope to return to them soon for an eighteen days' meeting. Brother J. W. Amlin was with us and helped us very much in preaching. Brother Amlin is truly a man of God, a good preacher, also. We can recommend him to all who need help in revival services. His good wife was with us part of the time, and she is a fine altar worker. Also Sister J. A. Hackett, of Texarkana, helped us in the preaching and altar work.

Our Honor Roll

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

NAME	CAMP	HOME CHURCH
Barber, Silas E.	.....	Cherryvale, Kas.
Beach, Arthur F.	.....	Centerville, Iowa
Beltzel, Charles	.....	Uhrichsville, Ohio
Bryant, Harold A.	.....	Everett, Mass.
Carrigan, Arthur	Camp Custer	Lausling, Mich.
Chatfield, C. C.	Camp Sherman	Ironton, Ohio
Clark, Dave	Camp Grant	Chicago Woodlawn
Cobb, Will	Ft. Leavenworth	Hutchinson, Kas.
Collins, Randall	Camp Grant	Chicago Woodlawn
Crain, Steve	Jackson Barracks	Chicago Woodlawn
Cummings, Rev. R. E.	.....	Westmoreland, Ark.
Dales, Eldes	Hospital Corps	Botum, Iowa
Dance, Roy	Camp Beauregard	Hamilton, Texas
Darnall, Gertrude	Red Cross Nurse	Fairview, Okla.
Darnall, P. M.	Ft. Ben Harrison	Fairview, Okla.
Decker, W. A.	.....	Osage, Okla.
Dezell, R. S.	.....	Decherd, Tenn.
Eason, Lieut. R. E.	.....	Manassas, Ga.
Eastman, Clifford	.....	Lausling, Mich.
Faulke, Charles H.	.....	East Palestine, Ohio
Elmore, Austin E.	Navy Station, Fla.	Indianapolis, Ind.
Ferry, Earl L.	Camp Lewis	West Side Church
Green, Earl	.....	Nampa, Idaho
Gustafson, Archie	.....	Ellington, Mich.
Hammer, Raymond	Camp Grant	Danville, Ill.
Hammer, Thomas	Great Lakes	Chicago Woodlawn
Happer, George	.....	Chicago Woodlawn
Harris, John	.....	Hutchinson, Kas.
Hart, Edward	.....	Yakima, Wash.
Haste, Andrew L.	Camp Gordon	Danville, Ill.
Hedges, Edgar	Camp Taylor	Mt. Hope, Ky.
Hempler, Charles H.	.....	Liberty, Kas.
Hieronymous, Otis	.....	Kansas City, Mo.
Holmes, Iver	.....	Kansas City, Mo.
Horton, Sherley	.....	Danbury, Conn.
Howell, Roy F.	Camp Fremont	Everett, Mass.
Hunt, Wesley	.....	Montrose, Colo.
Hussey, John L.	Camp Beauregard	Yakima, Wash.
Johnson, Paul	Navy at Portsmouth	Grandview, Ark.
Joy, J. Everett	.....	Chicago Woodlawn
Keeler, David H.	Camp Devens	Hollywood, Ind.
Kendall, John Wesley	.....	Danbury, Conn.
Kinder, Rev. C. A.	.....	Boise, Idaho
Klinger, Floyd	.....	Kansas City, Mo.
Knighton, Ray	.....	Stockton, Cal.
Langdale, Ernest	Camp Cody	Chicago Woodlawn
Lewis, Leo	.....	Beatrice, Neb.
Lewis, Willie	.....	Colling, Mich.
Luscombe, Samuel	Great Lakes	Colling, Mich.
Martin, Clyde	Camp Funston	Chicago Woodlawn
Martin, Curtis F.	Camp Newport	Montrose, Colo.
Maybury, James Paul	.....	Kendallville, Ind.
McCarl, Roy	.....	Baltimore, Md.
McConnell, Alan	Camp Funston	Farnam, Neb.
McDonald, Archie	.....	Kansas City, Mo.
Mendall, Grant	Camp Fremont	Stockton, Ill.
Miller, George	.....	Chicago Woodlawn
Miller, Albert	.....	Montrose, Colo.
Morrison, John C.	.....	Montrose, Colo.
Muggs, Bert	Port Newark Terminal	Ho Grande, N. J.
McKeedy, Frank	.....	Edwards, Cal.
Nohden, Arthur	.....	Maplewood, Mo.
Packer, George	Quartermaster Corps	Kansas City, Mo.
Page, P. L.	Camp Sheridan	Marion, Ohio
Parsons, Norman	Camp Custer	Lausling, Mich.
Patin, James	.....	Everett, Mass.
Peterson, Oscar	.....	Uhrichsville, Ohio
Roach, Albert L.	.....	Chicago Woodlawn
Rodefer, Ora Orville	Camp Funston	Bounds, Mo.
Rohrer, Montie C.	Camp Dodge	Bloomfield, Iowa
Rohrer, C. Morrell	.....	Stockton, Cal.
Rose, Olin	U. S. S. Southery	Stockton, Cal.
Rose, Ralph	.....	Chicago Woodlawn
Schoot, John	Camp Funston	Bloomington, Ill.
Schroeder, Will	.....	Bucklin, Kas.
Sherer, Glen M.	.....	Hutchinson, Kas.
Slusher, Lester	.....	Marion, Ohio
Steinberger, E. E.	.....	Franklin, Ohio
Stockford, G. W.	Shipyards	Louisville, Ky.
Waldie, Thomas G.	U. S. N. Radio Operator	Kellogg, Idaho
Walworth, David H.	.....	Beverly, Mass.
Weber, Harold	England	San Francisco, Cal.
Weber, Roy	Camp McArthur	Kansas City, Mo.
Wilcox, Edgar	British Army	Kellogg, Idaho
Winters, George	.....	Kansas City, Mo.
Woolley, Asburn H.	Camp Beauregard	Chicago Woodlawn
Woolson, Leslie	.....	Vandervoort, Ark.
		Port Elizabeth, N. J.

GREAT JUBILEE SERVICE AT OLIVET

Olivet-University's jubilee, to celebrate their going "over the top" in raising the \$100,000, which was held on Friday evening, August 30th, will not soon be forgotten by those who were present at that service. It was held at Olivet, Ill., in connection with the twelfth annual District Assembly of the Chicago Central District.

A debt-raising campaign committee, consisting of Revs. M. E. Borders, W. G. Schurman, E. G. Anderson, Dr. Edwin Burke, and Revs. J. W. Goodwin, and R. T. Williams, was appointed, and the territory was duly assigned and the drive began in Illinois, Indiana, Ohio, Michigan, Wisconsin, Iowa, Nebraska, Colorado, Kansas, and Dakota. At seven-thirty o'clock Rev. R. T. Williams, General Superintendent, called the great audience to order. A song was sung by the congregation, with much rejoicing. Then Rev. I. Milton Williams led in prayer. How he did pray, so earnest, so humble, so full of pathos, and thanksgiving to almighty God for the great victory. The audience was truly lifted up to God and we arose from our knees full of joy and praise. Then a duet song from members of the Aeolian quartet, of Chicago First church. They sang as only a few can sing. Every one was certainly blessed as they sang. Then Rev. E. G. Anderson was introduced, and he spoke of Olivet's past. Brother Anderson has been connected with the school for a number of years, and knew well the great financial struggles the institution has passed through. The reminiscences that he recalled revealed how God came again and again with money from the friends of the school; how notes were due, running expenses and teachers to pay, until many times it seemed the school must close, but in the nick of time money would come and thus the school would go on, showing God's great interest in a school that stands for the Bible, and all that it teaches. The great congregation rejoiced with tears and loud hallelujahs, as he recalled the mercies of God. Mrs. Ruby Anderson, wife of our brother, then sang a most beautiful solo. What a singer she is! What a voice God has given her. God has given the holiness movement some of the most talented singers in the country. It was truly sweet melody, and such unction was on the singer and song. Rev. H. F. Reynolds, General Superintendent, was introduced and spoke of Olivet University's relation to the church at large. His address was well received, as he showed that from this institution there would come ministers, missionaries, and workers who would bless the Pentecostal Church of the Nazarene for many years. An

other duet was sung that was well received, and then came the great address of the evening. Rev. R. T. Williams, in a few well-chosen words, introduced Professor J. W. Akers, of Chicago. He began by saying that Rev. E. G. Anderson spoke because he had something to say, but that he must speak because he was on the program, and must say something. He surprised his most admiring friends, as he so eloquently set forth the great work of Olivet University. The great need of such schools and educational institutions that stand for the Bible as the Book of God, was most earnestly set forth. The divine inspiration of the Bible, its teaching, and the necessity of it being preached by men filled with the Holy Ghost were ably treated. It is a happy providence that has brought this strong teacher into the faculty of Olivet University. It was a great address, and much enjoyed by the audience. It was truly a great jubilee. We thank God and all the many friends who have made this possible. Olivet University is out of debt, and Olivet must stay out of debt, and in order that this happy condition may continue, Olivet University must still have much money and many friends. Send your boys and girls to Olivet, where they may obtain an education that educates. T. H. AGNEW.

PROSPECTS FOR A CHURCH

We are in the midst of a great revival at Pine Log, Ark. We have never seen people more determined to pray through. They are going to the bottom and getting old-time religion, filthy lips are being cleaned up, and tobacco is being thrown away. Brother Brantly and wife, of Mansfield, assisted by Sister Hattie Belle Ashley, of Lenox, Ark., have charge. It is wonderful how the Lord is using Brother Brantly. Brother A. G. Dickerson, of Oklahoma, has just wired me that he will be with us. He has been in the midst of a great revival near Lone, Ark. His meeting was a great blessing to the people. We give God all of the praise, and ask God's people to pray that we may establish a church at Pine Log. More than twenty have gotten saved, reclaimed, or sanctified. Pray much for us.

BYRD COCHRAN.

In our next issue we will present plans and outlines for sending the HERALD OF HOLINESS to our Army Camps. Watch for it.

SCENES AT BETHANY HOME

As we have watched the tears flow down the cheeks of heartbroken girls, who enter this home, and the distress of loved ones who bring them, truly it is heart-rending. The look of agony, on the face of one girl as she came was terrible, and perhaps in a few more hours she would have ended it all, as her loved ones feared. But thank God for this refuge from the storm, a place to find Jesus to help her in her trouble.

One evening as we sat on the porch of this pretty home, where all was quiet, we heard the quick footsteps of a physician as he hurried up the walk. He came to inquire about bringing a girl of a friend of his, the father of whom he had left in an awful state of mind. He had decided to sell his home, and leave the country, but the good Samaritan came along in the form of this good physician, and brought them to Bethany home.

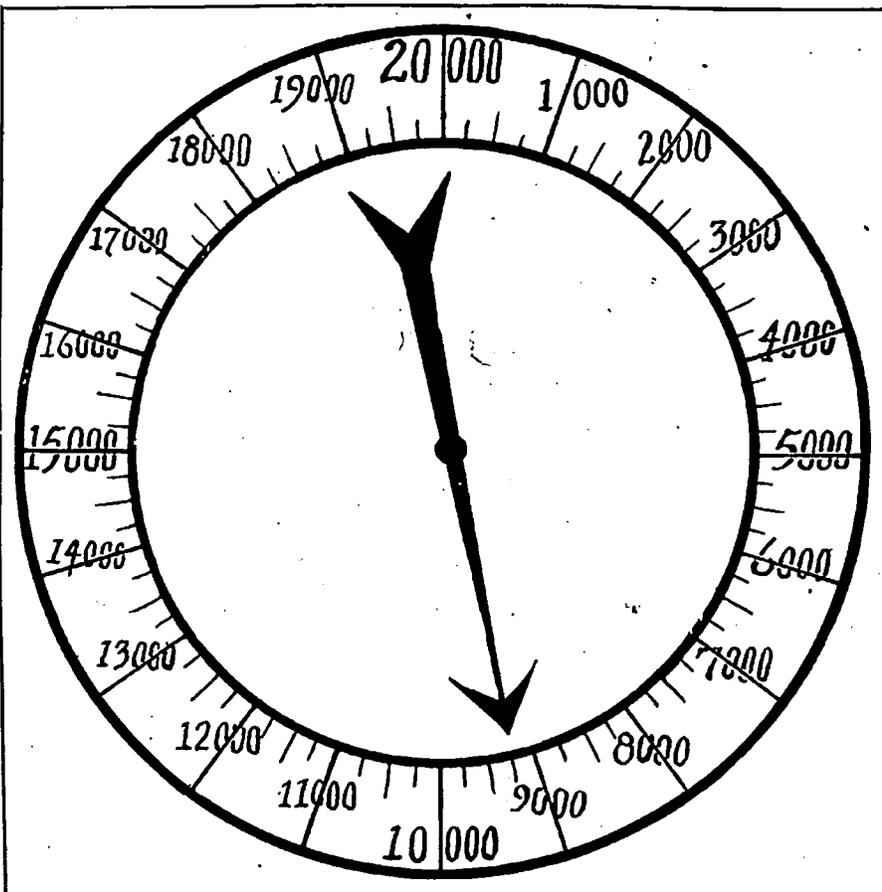
Another dear girl had been betrayed by a soldier boy and deserted. Another father brought his daughter, who had been his housekeeper since she lost her mother, the loved one of the home; and a fine family. But the Devil is no respecter of families, and so she came. But Jesus met her here, and not only saved her, but gave her a call to His work in His great, white harvest field.

Again we answered the door bell one morning very early, and a brother brought his sister, and told us amid sobs the sad story. The old mother bowed down, and how she prayed for her girl, and what a scene! Again it was a soldier boy, who had fallen at the same time she had. And still other girls have been betrayed by the soldiers.

The other night a mother came to inquire for her girl, and how she wept as she told us how she had warned her girl of the dangers of the fast set, but too late. And still they come, and still it goes on. A blind girl came, with a sad, sad story, and it shows on her face.

Are we all, as a people, doing our part for the girls? Hardly any one of us is so mean but that he will and is doing for the dear boys over the sea. But how about the girls? We would feel like slackers if we didn't give to the Red Cross and buy a Liberty bond, and pray daily and weep and go for the war, but how about the girls? As we look around this lovely southern home, where the mocking birds sing among the trees, where the magnolias bloom, and where His comforts are given, with chickens, garden, etc., we realize it is a gift of God.

M. RATTENBERRY.



Watch the Clock

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

We are praising the Lord for this good start.

Everybody take part in this great campaign.

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

How To Do It

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

To do this successfully we must act promptly.

WANTED

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

\$20,000

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

BIBLE STUDY

Young People's Society

September 22d

BY REV. BERTHA MAE LILLENAS

Subject: Character Building

Bible character: Joseph

(Enlarge upon the following, showing their relation to Christian character building.)

1. Industrious (Gen. 37:2).
2. Subject to parental authority (Gen. 37:13).
3. Strength in resisting temptation (Gen. 39:8, 9).
4. Humility (Gen. 41:16).
5. Filled with wisdom and foresight (Gen. 41:47, 48).
6. Retained a tender heart (Gen. 42:24).
7. Returned good for evil (Gen. 43:23, 24).
8. Saw God in adverse providences (Gen. 45:7, 8).
9. Continued faithful to the end (Gen. 50:25, 26).

TWO GREAT REVIVALS

Rev. C. G. Cluck and wife, of Dodd City, Texas, and Rev. J. A. McCammon and wife, of Knoxville, Tenn., held the second annual tent meeting near Friendsville, on the farm of M. T. Bailey, August 8th to 18th. The power of God was on the people. A great number prayed through to victory, and came up from the altar shouting the praises of God. Brother Cluck did some great preaching. The music was fine, Rev. and Mrs. McCammon being in charge. Mrs. Cluck did excellent work at the altar and the choir. This meeting will long be remembered because of the presence and power of God felt there. The committee called the same workers back for next year. Also the twentieth annual holiness campmeeting at Louisville, Tenn., was held by the same workers, and never have we seen the power of God manifested as in this meeting. Brother Cluck is a man filled with the Holy Ghost. Brother McCammon is fine as song leader and preacher. Sister McCammon is fine at the piano, and Sister Cluck at the organ. Brother and Sister McCammon's special songs are full of the power of God. The crowds were large, sixty or seventy were saved, sanctified, or reclaimed, and God's people greatly built up.

While we have had many great meetings here, and God has blessed us abundantly, this is without doubt the greatest meeting we have ever had on this hilltop. The camps were all full and more wanted. It is our custom here to have a preacher only two years, but this is their fourth year, and the committee unanimously agreed to have them back next year. Any one desiring to engage workers could not do better than to get these.

MISS BERTHA E. BAILEY, Secretary.

EVANGELIST HOWARD W. SWEETEN

Since writing from Aura, N. J., it has been the privilege of the writer to enjoy a blessed season of victory in three successive meetings. The Delanco, N. J., camp was a blessed time of victory and many souls were saved, reclaimed, and sanctified. God was there and the results were indeed gratifying. Our coworker in this camp was Rev. Fred De Weerd, of Indiana. This was his third time in Delanco, and the Lord honored his preaching with good results.

From Delanco the writer spent two days at Darby, Pa., with Rev. John Neilson, pastor. God gave us a gracious victory there, between thirty-five and forty souls getting through. Brother Neilson has been wonderfully used of God in this place, and the church has prospered under his ministry.

From Darby we went to Reading, Pa. The meeting at this place can not be described, as it possessed many features distinctively belonging to this place and people. We will sum the whole thing up by simply saying we were delighted with the treatment accorded us, the victory God gave us, and the singing and shouting we enjoyed tremendously. Brother De Weerd was again our coworker here. About forty souls got through to God. We spent three days with the holiness association at West Chester, Pa., and had a profitable season of refreshing, then came on here to Boyne City, Mich.

We are having a glorious time of victory here. About twenty were at the altar night before last, and about fifteen more last night. Many souls are getting through. God is helping us to preach old-fashioned, Bible holiness, and to refresh the sinner's mind with a little Sinai. We are looking for greater things to happen here. Will the reader please remember us in your prayers, that God may continue to pour out His blessing upon our ministry. These are great days, and we believe the best we have ever known in many respects. We are going on. Our next meeting is at Maybree, Mich., August 15th to 25th. Then we go home for the first time since May 18th.

COLORADO DISTRICT

Since Assembly the work has been moving on with good success and victory. The writer has visited most of the churches since then, and several churches several times, as well as many new points. The drive for Olivet University, in which Rev. M. E. Borders was with us one week, was successful, the churches taking hold of this splendidly. Our Assembly pledge of \$1,000 was raised to over \$8,000.

The work in the older churches is prospering. Rev. Mr. Bugh is well liked in Greeley, and the church there is undertaking great things under his leadership. We understand that the building of the new church there is now under way.

Denver church still enjoys the continual revival under the able ministry of their pastor, Rev. A. G. Crockett. Colorado Springs, we believe, is entering upon a great year with Pastor Martin.

Pastor Mercer, of Boulder, is pushing ahead with victory in his church. Boulder needs a mighty outpouring of the Spirit. Pray for it. We found our Callan people encouraged and looking up for greater things under Pastor Plumb. Brother Plumb also reports good success and interest at the new point he is developing, Eastonville.

We recently spent three weeks on the western slope in the interests of our work. We had the privilege of leading off for one week with Rev. Mr. Hollenback, in our pioneer meeting in Delta. After that Evangelist J. R. Hunter and party took hold. This is a county seat and a good point, and we fully expect a new church as the result of the meeting, which at this writing is still in progress.

Montrose church, with Pastor Hollenback, is doing wonders. It is simply wonderful how they have grown from eight members in a little over a year, to nearly one hundred, with an influence that grips the city. Rev. Mr. Jernigan, from Oklahoma, is now holding a revival meeting there, which will doubtless result in the salvation of many souls.

We have a new church in Grand Junction, as the result of the labors of Brother C. P. Ellis, Brother Joe Ransom, and band. They were twenty-six in number when we had the happy privilege of preaching there, and the outlook most auspicious. Brother Ellis has accepted the pastorate there.

We also visited Ouray, where we believe we have a good field for pioneering. Arrangements are complete for a meeting there. The siege in Canon City, by the Hunter Evangelistic Party, resulted in much permanent good, we believe. Brother Anderson is now preaching for our people in that city.

The Spirit of God is helping at La Junta, so that several have been saved or sanctified in the prayer services. The new fields opened last March in Las

Animas county are developing nicely, writes Pastor Wells. The boys there are preaching to full school-houses, and we expect a great meeting near Tobe in October.

The churches with Pastors Vanderpool, Waldeu, Etherton, and Howard in eastern Colorado are all doing a great work. The eastern Colorado camp with the Olivet church, Pastor Vanderpool, Rev. Mr. Schurman, evangelist, and Brother Martin, singer, has just closed with great success. Brother Schurman was, under God, a great blessing to our people here in the ministry of the Word, and Brother Martin likewise in the ministry of song. Numbers were converted and sanctified. Dr. Reynolds was present over the first Sunday and held a great missionary service, in which six young people acknowledged a call to the ministry, seven to the foreign field, and an offering of over \$1,200 taken for foreign missions. The Olivet church and tabernacle were dedicated the last Sunday by Brother Schurman, with the indebtedness of \$1,500 all provided for. Large crowds were continually in attendance, and among other good results I am thankful for some four or five open doors for meetings in new communities beyond. Plan to attend the next camp in 1919, if Jesus tarries.

A. E. SANNER, Dist. Supt.

CHICAGO CENTRAL DISTRICT

The fourteenth annual Assembly of the Chicago Central District closed Sunday night, September 1st. It was more largely attended than any previous Assembly on this District. A beautiful spirit of love and harmony pervaded the entire Assembly. General Superintendent Williams presided and pleased every one with the manner in which he conducted the Assembly, handling every item of business with readiness and dispatch. The morning lectures by Dr. Williams to the preachers were a special feature. No one who heard them can but have a higher conception of the glorious calling to be an ambassador for Christ. Dr. Williams also preached two very inspiring messages and the glory of God fell on the people.

Rev. W. E. Fisher was present and presented the needs of the Publishing House, after which the Assembly took pledges to the amount of \$1,000. Rev. Joseph N. Speakes, secretary of the General Board of Church Extension, was also present and presented the work. Rev. M. F. Lienard, Superintendent of the Nebraska District, Rev. John Gould, Superintendent of the Pittsburgh District, Professor Sutton, of Pasadena University, and other prominent men were also present. Miss Lou Miller, who has charge of Rest Cottage, Kansas

International Sunday School Lesson

September 29th

"What It Means to Be a Christian"

GOLDEN TEXT: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

THE LESSON OUTLINE

B. F. HAYNES, D.D.

The quarter which closed today began with "The Beginning of the Christian Life." In that opening lesson we had examples of prompt responses to the divine call to enlist under the banner of Prince Immanuel.

In the next lesson we were taught the need and the blessing which attend the reading of God's inspired Word. This we saw to be fundamental in the Christian life.

In lesson three prayer was emphasized as highly necessary and this was followed by the injunction of the duty of obeying God's Word. In the next lesson growth was brought before our attention. We must either grow or die in the Christian life. Stagnation or inertia means death. How to grow and develop, therefore, becomes a most important question. It is paramount for us to know this secret.

Lesson six taught us this great lesson. We are to grow by "helping others." We get rich by giving out. We enlarge by giving of our resources to enrich others. Our spiritual life increases by helping others into the life-giving pool. This is truly the wondrous secret of a happy life. A man's life consisteth not in the abundance of the things which he possesseth (whether of a spiritual or material nature) but in what he parts with for the helping of others into the life of joy and peace and glory eternal.

We are next asked in lesson seven to consider the claims of the church upon our loyalty and love and service. If we are the Lord's we will seek affiliation with some branch of God's people that we may unite in some organized method of service for the Master. We

ignore organized Christian work at our peril. It is not guerrilla warfare God demands but sympathetic, united, organized methods of propagating His gospel among men in this world. We are also taught that God wants our tongues. He wants a church "enriched in all utterance." He wants people with their tongues loosed and on fire and ready to testify to His power to pardon and purify and keep always and under all circumstances. We are with our tongues "to publish to the sons of men the signs infallible."

The religion of Christ will also make us liberal with our means as lesson nine taught us on "Christian Giving." The liberal soul shall be made fat. God loveth a cheerful (hilarious) giver. He enlarges and enriches the man who giveth liberally and withholdeth not. This is a lesson the Church needs so much to learn. Men are slow to believe they only hold the Lord's goods in trust and must open their hands wide when He calls.

Following this lesson very properly is one on covetousness, based on the sin of Ahab coveting Naboth's vineyard, and we are in the same lesson taught how we may be cured of this and all other carnalities by the power of the Holy Ghost. The fullness of the Holy Spirit alone will cleanse and keep us from all sin and uncleanness. This will fit us for soul-winning, which is brought out impressively in lesson eleven. We are saved that we may help save others. God makes us the salt of the earth and the light of the world in saving us and we must shine and save and bless others for Him.

This will make us display in our Christian life the fruits of real Christian character. It is thus that the world will see and believe that we are God's and that He lives and moves in and through us. Our quarter closes in lesson twelve with this beautiful teaching on "The Fruits of the Christian Life."

City, made an address, after which \$445 was pledged to rescue work, one-third of which was voted to be given to Rest Cottage.

The District gave nearly \$5,000 to foreign missions last year with a total expenditure for all purposes of nearly \$70,000. Dr. H. F. Reynolds was present and represented our missionary work. The celebration of the raising of \$100,000 for Olivet University was an occasion of special rejoicing.

There was a beautiful ordination service on the Sabbath day. Some of us will never forget the remarks of Dr. Williams to the candidates. What a precious, solemn, and impressive scene it was: Rev. Charles A. Brown was re-elected District Superintendent, much to the delight of all. His humble, loving, and sincere spirit has won the hearts of the people. We look forward to a great year on Chicago Central District.

At the closing service the Assembly stood and sang "America," after which Dr. Williams led in prayer for our country and our boys at the front. Rev. M. F. Liennard brought the closing message. Thus passed one of the greatest Assemblies ever held on this District.

D. L. MOUNTS, Reporter.

BENTLEYVILLE, PA., CAMP

This campmeeting was held August 16th to 25th. The grove is one of the best found anywhere, and is owned by the Union Holiness Association. It has thirty acres of fine land, and an auditorium which cost \$9,000. The association has sold the lower vein of coal under the land for \$500 an acre, which helped them to pay off their entire indebtedness and left \$8,000 in hand for improvements on the grounds. The president of the association is Rev. W. L. Douglass, pastor of the First Pentecostal Church of the Nazarene, at McKeesport, Pa., a very active worker in the spiritual, as well as the business, interest of the association. The campmeeting was a grand success this year, spiritual and financially. Rev. E. L. Hyde, a prominent evangelist, was the leader of the forces, assisted by several workers, Evangelist Mrs. Griffith, Rev. John DeBolt, and the writer. They all held up a high standard of a rich and full salvation, and preached holiness from start to finish.

The other workers were Mrs. Annie McIntyre, wife of the late Rev. J. W. McIntyre, and Miss Janie Bradford, and some others who assisted in the Young People's Society meetings, and children's meetings. Bishop Joseph H. Berry, of the Methodist Episcopal church, preached three powerful sermons and gave out the old gospel in no uncertain sound. Rev. G. S. Pollock and wife led the host of the Lord in song and sang the old gospel with power and great acceptability. We had a great campmeeting in true holiness style. The people said it was the best meeting held for years. Many were saved and sanctified, and a host built up in their most holy faith. Thus far the board has invited Evangelists Hyde, Griffith, and the writer as workers for next year. Bishop Joseph H. Berry has also been invited to preach again next year.

DANIEL A. KEYS.

BETHANY TRAINING HOME

From June 1, 1917, to June 1, 1918, we rescued and cared for fifty unfortunate girls and thirty-one babies. The most of the girls have been blessedly saved, and several married. One, the daughter of a prominent physician of an adjoining state, was blessedly saved and married the man who had deceived her. He, too, was converted after being drafted in the army. We got a nice letter from her today, and she is as happy as can be. Her father gave her a car.

Another one of our girls is at work right here in the city for \$175 a month. We have quite a number of them working in stores and restaurants and I believe four or five at one factory. Another one will go to France as a nurse in a few days. The Lord has so graciously blessed our humble labors here, for which we are praising Him. The Lord has sent Miss Minnie Rattenberry as the patron of the home. The Lord is blessing her here.

We have fourteen of our business men here who pay ten dollars a month to the support of the home. The Lord is surely giving us favor with the people of this city. How we bless Him for it. One man, a member of our board, without asking said to me the other day, "Brother Vallery, if nothing happens I am going to build you a rescue home outright myself this fall." He has a wholesale grocery business here, and has fifteen retail grocery stores here, the Piggly Wiggly stores, where one waits on himself and pays as he comes out. He has a chain of these stores in twenty-three cities. He is a fine man.

Beloved, we will need many things for the home this winter, such as bed quilts, pillow cases, and sheets, canned goods, and money. I trust some of our Pentecostal Nazarene folks will join in with our Memphis friends and subscribe ten dollars a month. Some could send smaller amounts. We also could use a lot of second-hand clothes, and other wearing apparel. Those who can not give, can pray. We need the prayers of God's children everywhere. I believe it was about fifteen girls, of those we took in this year, who were ruined by soldier boys. God bless our precious boys and God bless the mothers of our girls and give them wisdom in these trying hours. Pray for us.

A. J. VALLERY, Superintendent.

INDIANA DISTRICT ASSEMBLY

The Indiana District Assembly convened at the Beulah Park camp grounds at Alexandria, Ind., September 4th to 8th, which proved to be the greatest Assembly the District has ever held. The Assembly was presided over by Rev. H. T. Williams, D.D., who handled the business sessions in a very successful way and to the satisfaction of all present. His sermons and addresses were inspired by the Holy Ghost, and His special addresses to the ministers were something long to be remembered by them, as well as the special address to the laymen.

The business sessions were a pleasure to all delegates and visitors alike, on account of the rapidity with which the business was transacted and the spirit of love which prevailed throughout the entire session. The campmeeting grounds where the Assembly was held was a very beautiful ground, and we found it an ideal place, with two large dormitories and numerous cottages, which the owners very kindly tendered us during our stay.

Brother Guy McHenry and wife, and Mrs. O. E. Enos had charge of the dining hall, and with the assistance of the cooks, Sisters Wilson and Irwin, supplied us with meals which we can well feel proud of. Over thirty-five hundred meals were served, at an average of fourteen cents a meal. Brother K. C. McCollum and wife saw to it that all had a place to sleep and handled that part of the work in a very creditable manner. Brother U. E. Harding was re-elected District Superintendent over his protest, at a salary of \$2,000 a year. Amos C. Griffin was re-elected District secretary, and Rev. O. E. Enos was re-elected District treasurer.

The delegates to the next General Assembly are as follows: U. E. Harding, Ira R. Akers, Eberette O. Chalfant, O. E. Enos, George Church, Mrs. U. E. Harding, Amos C. Griffin, George Wilson, O. F. Scott, and Josephene Tucker.

We were favored with the following visitors: W. E. Fisher, Bud Robinson, L. Milton Williams and party, Dr. H. F. Reynolds, Professor Hawkins, Brother White, pastor at Olivet, and his wife, Rev. C. A. Brown, Superintendent of the Chicago Central District, Sister Lue Miller, of Kansas City, and Rev. Joseph-N. Speakes in the interest of church extension.

There was raised for home missions, \$2,100; for Publishing House, \$1,000, and a thank offering for General Superintendent Williams, \$103. The educational anniversary was held on Saturday at which the business manager of Olivet, Russel C. Gray, Bud Robinson, and L. Milton Williams talked of the advantages of schools to our church. A pledge offering was then taken which amounted to \$400. On Sunday we had a grand ordination service, at which Brothers Guy C. McHenry, Ralph C. Gray, and Harry Burchard were ordained, and Miss Stella Newhouse was consecrated a deaconess. A resolution was adopted that Harry Burchard be recommended to our government for a chaplain.

The following are the appointments for the coming year:

- Anderson ----- Rollin E. Morgan
- Auburn, Fort Wayne, and Kendallville ----- S. O. Finke
- Arndt's Chapel, Brems, and Hamlet ----- To be supplied
- Bresee Chapel and Ely ----- K. C. and Versa McCollum
- Bicknell ----- Von Stevenson
- Bluffton ----- Clyde E. Green
- Connorsville ----- J. C. Stevens
- Elwood ----- F. P. Kerst
- Evansville ----- E. E. Turner and Ora L. J. Turner
- Flackville and Fortville ----- Loren R. Fendry
- Greencastle ----- Guy C. McHenry
- Hammond ----- L. T. Wells
- Harris Chapel and Newcaste ----- To be supplied
- Indianapolis First Church -----
- Ira R. Akers and Mary B. Akers
- Indianapolis West Side Church ----- J. W. Crawford
- Indianapolis South Side Church ----- George Church
- Keiter's Chapel ----- To be supplied
- Lowell ----- To be supplied
- Mitchell ----- E. E. Robinson
- Mohawk ----- Albert Schocke
- Modoc ----- Lyle O. Green
- Muncie ----- Everette O. Chalfant
- Mt. Beulah and Mt. Zion ----- J. S. Randall
- Parker and Redkey ----- O. E. Enos
- Richmond ----- M. T. and Lida L. Brandyberry
- Seymour ----- C. P. Lanpher
- Stringtown and Walters Chapel -----
- Summitville ----- Stephen C. Johnson
- Vincennes ----- Ed VanBuskirk
- Winchester ----- Ural Hollenback
- B. A. Fleming

AMOS C. GRIFFIN, Dist. Secy.

THE MAIN SPRINGS CAMP

The camp, which was held four miles out from Prescott, Ark., has come and gone. It was their twenty-first encampment, and they have a large shed, several cottages, nice grounds, and an artesian well that flows all the time. The camp was well attended and it was one of the greatest salvation times of its history. Many were saved and sanctified, praise the Lord. There were many visitors, among whom were Brother Sharpe, District Superintendent, and his wife, Rev. J. E. Moore, pastor at Ozark, Dr. Pinson, pastor at Pilot Point, Texas, Rev. Mr. White, and a number of others.

This is the camp that has helped to give to our church such useful men as Rev. Mr. Waddle, pastor at Nashville, Tenn., Rev. Mr. Tunnell, pastor

in Kansas, and Rev. J. E. Moore, pastor at Ozark, and many others.

From Prescott we went to Uba Springs camp near Martin, Tenn. They have a large shed there, with beautiful grounds, and some of the truest saints we ever met.

The Vincent Springs camp and Uba camp are some thirty miles apart, and are run very much alike, both being blessed with such true blue committees and campers. The Lord blessed at the Uba camp from the first service to the last. Many found God, the fire fell, and such waves of glory swept over us as can not be described. Four preaching services were held on Sunday, and all were wonderfully blessed of the Lord. Rev. A. J. Vallery, superintendent of the girls' training home at Memphis, Tenn., was with us the last Sunday, and took part in the great rescue service. A nice offering was given. Revs. Mr. Pollard and Dees, Pentecostal Nazarene pastors, were with us a few services. Brother Penn, an out-going missionary to Africa, had a service and received a nice offering. The expenses came up so easy, and the workers were well remembered. Our Brother Preston Roberts was with us and greatly used of God.

Our next camp is Big Springs camp, Wild Cherry, Ark.

JOHN AND GRACE ROBERTS.

EVANGELIST LYMAN BROUGH

After we arrived at home in Surrey, N. D., with our family from Burns, Ore., we began our evangelistic work. Our first meeting was with the Swedish Baptists, at Alma, Minn. This made our fifth meeting with this church and people. The saints were wonderfully built up in the faith, and gave us an invitation to come again. We were called to Donaldson, Minn. This meeting was held in the Methodist church, and the Lord gave us some good cases of salvation. One woman was sanctified.

Our next meeting was with Brother Frank B. Janzen and church, seven miles west of Mohall, N. D. Brother Janzen and people stood by the evangelist, with their amens and prayers. The Holy Ghost broke through and we had some good cases of salvation. Brother Janzen is a fine pastor and a true Pentecostal Nazarene, and certainly stands true to our blessed church and her doctrines.

Our next meeting was with Rev. D. D. Tower, pastor of our church at Forest Center, Menomonee, Wis. This was our third meeting with this church and pastor. The Lord blessed us in an unusual way, and the pastor said it was the best meeting we held with them. We closed there on Sunday night, August 18th, and Brother Larrabee brought us across the country to Durand, Wis., where we preached for our little church. The Lord blessed us, and one drunk man came to the door of the church, knelt in the door and prayed, and then got up and came inside the church and testified he was saved.

Our next meeting was at Millbury, Ohio, at the Crain Creek church, where I spent so many years in sin in my young manhood days. I have prayed the Lord to let me go back there and tell them of the Savior who can save from all sin. We arrived August 22d, and the next day after our arrival my father, who is now seventy-five years of age, and I were riding with a horse and buggy. We ran upon a log, which turned the buggy over, and my father received a slight bruise on his right arm, and I received a broken rib and my back badly wrenched and sprained. Consequently we couldn't commence our meeting as had been announced. We have planned to commence Sunday, September 1st, to run two weeks, and we do ask that every Pentecostal Nazarene and all the other holiness people pray for us at this time, both for my body and this meeting.

**Blood and Thunder
Boodle and Booze**

Let the readers of the Herald of Holiness send for a number of Dr. Andrew Johnson's booklet,

**"The Trial of
John Barleycorn"**

and circulate them in the states where the prohibition question is to be voted on this fall.

They will make votes for prohibition and thus help the "drys" to win.

The books retail at 10 cents a copy postpaid.

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

CHURCH NEWS

Norman, Okla.

Our good meeting at Dripping Springs, three miles east of Noble, closed out Sunday night. We had fifty-three professions, twelve additions to the church, and seventeen baptized. The church is in fine shape and on fire for the Lord. The meeting was conducted by Rev. I. L. Flynn, assisted by J. H. King and wife, pastors.

Des Arc, Mo.

Our campmeeting has become history, and it is history that will not be forgotten as long as memory lasts. Rev. J. G. Nickerson proved himself well able to handle the gospel sword, and divided to each his portion. The saints were greatly blessed and given much valuable instruction along the essential doctrines of the Bible. We believe that the church is miles up the road from where it was before the camp. Also there were a goodly number of seekers who prayed through, and the glory fell on their souls. We believe Brother Nickerson will prove a blessing to any church that should call him for a meeting.—I. B. Sipes, Pastor.

Little Rock, Ark.

We come with good news from the city of roses. We are still praising our God for His wonderful goodness to us. God has wonderfully stood by us and gave us such wonderful victory. It is wonderful how the church has settled down to real business, and such love and harmony prevails among the people, and such blessed fellowship between pastor and people as you seldom ever see. Our crowds are increasing, and we had good crowds Sunday and Sunday night, and God was with us and gave us one soul, for which we praise Him. We are to begin a revival the 27th of September with Brother B. H. Haynie as evangelist. We are expecting a great time. Help us pray for it.—M. G. Jobe, Pastor.

Denver, Okla.

We have closed our meeting at this place. The Lord saved and sanctified twenty-three souls. Brother Lonnie Cargill is a fine, spiritual man and an instrument in the Lord's hand. I enjoy reading the Herald of Holiness. It always brings a blessing to our home, and is like getting a blessing from the Lord. When we get a blessing we wait for another, and when we get the Herald of Holiness we wait for another. It is a good way to hear from the brothers and sisters all over the world. I am always anxious to see what the workers are doing and where they are.—Rev. E. L. Striegel, Pastor.

Montrose, Colo.

On Wednesday night, September 4th, Evangelist C. B. Jernigan, of Bethany, Okla., closed a successful three weeks' revival here. Souls found God and received the blessing of entire sanctification and we feel that our efforts in securing Brother Jernigan are abundantly rewarded. Few have heard such powerful preaching as God has allotted to us in these three weeks. Conviction has gripped a number of sinners and we are praying that God will bless those stirring messages to the end that this conviction might result in the salvation of many more souls. We are glad to report that the Pentecostal Nazarene church here is on the firing line in missionary work. Under the auspices of the Montrose church, Evangelist J. R. Hunter was secured to hold a tent revival at Delta, Colo. It has resulted in the organization of a Pentecostal Nazarene church there, with about twenty members. We do praise God for answered prayers and for progress on our upward journey.—Merle A. Devore, Reporter.

Wann, Okla.

Last Sunday night we closed the greatest meeting that Hominy church has ever had. God gave us about fifty-eight in the fountain, and nine united with the church. The finances came easy, and we raised \$242 for the evangelist and singer. Rev. F. R. Morgan was the evangelist and did some great preaching. I have had him on my work for three years and he did greater preaching than ever before. Rev. R. E. McCain led the singing to the delight of all, and we shall never forget his prayers and tears in the altar work. I praise the Lord for what He has been to me and for the way He has blessed our work at Wann and Hominy churches for the last two years. But I think I will go to a new field of labor for another year. May the Lord bless the Herald of Holiness. It is a visitor to my home that I am always glad to see.—E. C. Savage, Pastor.

Jasper, Ala.

Under the providence of God we have taken charge of the church and school in this place. We have some fine people here, with a nice church building out of debt. The school is held in the lecture room of the church building, with the addition of a smaller room. The school opened Monday, September 2d, with over forty enrolled, which will no doubt increase to over fifty before long. We are encouraged to press on and expect greater things.—H. J. and Mabel Beaver.

Harvey, Ill.

Our gospel tent meeting ran three weeks in Harvey. B. S. Taylor was our evangelist, and Brother and Sister McKey led the singing. Our open air meetings were well attended. Jesus surely let us labor with tenderness. Some precious souls were saved, and one woman was wholly sanctified. Dear Brother Warren has charge of this work, a big store front was rented, and is now used as a mission. It is open every night, and we give God all the glory, for God's work must go on. Pray for us. A very nice Sunday school has begun. Pray for these boys and girls.—Captain M. L. Strook and Wife.

Providence, R. I.

The Cape Cod campmeeting, held at Marion, Mass., was the best yet held. Thanks be to God. We arrived home for our mid-week prayermeeting and found a goodly number out to greet us. Also we found that after being away two weeks and so many on vacations, yet all bills were paid. Praise God for such a church, that doesn't lose its fire when the pastor is gone. We are looking for a great fall and winter in the harvesting of souls. Also we expect to do our part for our Publishing House. We are well able.—Rev. G. G. Edwards, Pastor.

Mt. Pleasant, Mich.

It gives me great pleasure to report the wonderful tent meetings just closed at this place. Elder A. E. Ford, the pastor, with his consecrated wife, were the pushers and had the vision for big things. The membership had dwindled down here to two or three, but the pastor prayed, held on, and believed. Then they called Evangelists Lewis and Mathews. The meetings were started, large crowds came, the fire burned, and unctious was on the evangelists. There were seekers at almost every service, results were marvelous and far-reaching, money came easy, and truly the God of battles showed some of us, who lacked faith, that He was still on the throne. Over one hundred seekers were at the altar, twenty-two at the altar the last night. The evangelists received a unanimous call to come back next year.—A. T. Harris, Reporter.

Forest Center, Wis.

This church has recently closed one of the most unique revival efforts it has ever been the writer's experience to pass through. The attendance was not large. The fruits defy tabulation, and yet if there ever was an occasion upon which an evangelist exemplified 2 Timothy 2:15, Rev. Lyman J. Brough, of Surrey, N. D., did it in the meeting herein referred to. If it was a "great revival" the net results of which were reported by the pastor as "the loss of forty members," and if, as Rev. Joseph F. Berry once said, "Better two souls thoroughly, radically converted to God than two hundred who have simply been induced to unite with the church," then Evangelist Lyman J. Brough is a great evangelist and ought to be kept as busy as his physical energy and time will permit. His meeting here will never be forgotten.—D. D. Tower, Pastor.

Norfolk, Va.

Rev. J. W. Henry resigned the charge at this place, and has accepted a call to New Brighton, Pa. He preached his farewell sermon Sunday night, August 25th, and left for his new field Tuesday night, where he will preach his first sermon September 1st. We believe he was led by the Lord in this, therefore as much as we regret his leaving we can only say His will be done. Brother Henry, during his pastorate, labored hard and zealously for the cause of Christ and the upbuilding of the saints, and we learned to love him much. We can only wish him God's blessing in his new field, and pray the Lord will give him many souls for his hire. This church has called Rev. J. A. Ward, of Oskaloosa, Iowa, and he will be with us on the 22d of September, the Lord willing.—S. L. Sowers, Clerk.

Keesburg, Colo.

I came to Colorado, over three months ago, from Alva, Okla., a small church with nine members. We have built and completed as beautiful a church as there is in Oklahoma, and we are only \$128 in debt. How the Lord helped us! It is a monument for holiness. Under the strain of this work my health failed, and I came to Colorado, hoping to be benefited. The Lord showed me that He was my Physician, so I cried to Him and He has healed me, all glory to His name! I have been soliciting for the Herald of Holiness, and have sent in a number of new subscriptions.—C. L. Crane.

Bowie, Texas

We have just closed a ten days' meeting with Rev. S. H. Owens, of Altus, Okla., as evangelist in charge, with Miss Myrtle Lyle and Miss Toma Noll as leaders in song, while Mrs. Effie Gladden played her part as organist. Our pastor, G. W. McClusky, marshaled the host to church work. The meeting as a whole was a success, with twenty or more souls who prayed through to victory. Several were added to the church, with more to follow. The church as a whole has taken on new life, and much new light and inspiration came to the saints, with great conviction upon the people. Brother Owens surely won his way into the hearts of our people. He surely preached the old-time gospel.—A. W. Hurdt, Reporter.

Houston, Miss.

We have just closed a twelve days' meeting at Thorn, a village six miles from Houston, in which God gave us between fifty and sixty souls, who really were pardoned or entirely sanctified through the precious blood of Jesus. To God be all the glory. This is a new field for holiness, and there are good prospects for an organized band there in the near future. It was indeed marvelous to behold how the saints did fast and pray, and also how they did shout. At almost every service such was the case, as the greater portion of the fifty odd souls really entered Canaan. We begin our next meeting at Pyland, Miss., the 6th of September. The prospects are good for a great developing of our work here in Houston.—W. H. Crawford and Wife.

Walla Walla, Wash.

We are glad to report victory at Walla Walla, and give God all the praise. This has been a good summer. God has been in our midst, and we have felt His power and blessing, and some souls have found victory at our altars. Our pastor, Mrs. DeLance Wallace, has been away for the last four weeks for a much needed rest, but is expected home this week, and will fill the pulpit Sunday. In her absence Mrs. Theodore Beebe, from New Bedford, Mass., and Rev. DeLance Wallace have preached for us and given us some very helpful and encouraging messages, and our souls have been blessed with a determination stronger than ever to draw nearer to God and be all He would have us. We are very glad to have Rev. Theodore T. Beebe, our new District Superintendent from New England, and his family come among us. They have located in Walla Walla, and both Brother and Sister Beebe have already proved a blessing to the church, and we trust they will not only be a blessing to us, but we to them. We are looking forward and trusting God for one of the best Assembly years, both spiritually and financially, that we have ever had, and believe God will not disappoint us.—Agnes Gardner, Deaconess.

Los Angeles First Church

We have had a glorious missionary rally or convention at the Los Angeles First church the last week, winding up on Sunday morning with a jubilee march, in which we laid \$771 on the table. Some has come in since, so that it will at least amount to about \$800. This is our regular monthly missionary offering. This missionary rally was conducted by the missionary evangelist, Rev. C. J. Kinne, who gave some splendid missionary talks on Sunday morning, August 25th, and on Wednesday, Thursday, and Friday nights following, illustrating his lectures by stereopticon views on China, Japan, India, Africa, Mexico, Cuba, and Central and South America. The meetings were well attended and much interest aroused. It was at the closing service on Sunday morning, September 1st, that we had the march and received the monthly offering. We believe that not only should all the churches on the Southern California District have Brother Kinne come, which has already been arranged for, but the churches all over the country should have him give these views and splendid sermons on missions, which will give new life to the missionary interests. A week ago we had the Hon. Governor Stephens, of the great state of California, give us a splendid address on "California Dry." He spoke with no uncertain sound. We thank God for clean men in political positions. We had ten at the altar Sunday night, and the battle is on.—A. O. Henricks, Pastor.

TELEGRAMS

JASPER, ALA.

HERALD OF HOLINESS:

Revival at Snoddys Chapel a great success. Last night fifteen at the altar, and ten prayed through. Received eighteen into the church, more later.

J. W. HEATHCOCK, Pastor.

DONALSONVILLE, GA.

HERALD OF HOLINESS:

Campmeeting just closed. Some good work done. School opened with a twenty-five per cent increase in attendance over last year.

SOUTHEASTERN NAZARENE COLLEGE.

BLUFFTON, IND.

HERALD OF HOLINESS:

Needing some rest we will partially disband for a part of the winter. John E. Moore, our chorister, will have October open and could make engagements for a few meetings during the winter. We cheerfully recommend him to all wishing a competent leader in song and work about the altar.

WILLIAMS AND ROBINSON.

SIoux CITY, IOWA.

HERALD OF HOLINESS:

Saturday and Sunday were great days at the Iowa Assembly. W. E. Fisher presented needs of Publishing House. Two thousand dollars raised. Ordination service in charge of General Superintendent Goodwin beggars description. Great climax Sunday night with powerful sermon by W. E. Fisher and altar filled.

E. A. CLARK.

Richland, Ore.

We report victory at Richland, Ore. Eight years ago Sister Wallace and Brother Pierce held a meeting here in the South Methodist church. Then, two years ago, Brother Thomas, a sanctified Methodist preacher, came here as pastor, and over a year ago he invited Misses Stake and Shern (students from Nampa) to hold a revival, which was followed by a week with Brothers Lewis and Mathews. During this time God wonderfully undertook for souls, and many in the church were saved and sanctified. Then, during the holidays last winter, other Nampa students held a meeting in the Methodist church. During August Brother and Sister Tullis came and held a tabernacle meeting, and God gave victory. As a result of the above preachers' meetings Brother Herrell came and organized a Pentecostal Nazarene class of thirteen members August 25th, the last day of our meeting. Brother Herrell also organized a class of thirteen the same day at Halfway, Ore., seventeen miles from here. We now have a pastor, Brother Perry, supplying these two places. A young man was saved in our prayermeeting this week, who has since entered the training camp. Remember us in your prayers.—(Mrs.) Ada Irwin Rogers.

Resolutions from Our Phoenix, Ariz., Church
Whereas, The government of our beloved country has in the prosecution of her war plans seen fit to reclassify and call into military service our worthy and esteemed pastor, Orval J. Nease, and

Whereas, The ability and faithfulness with which he has performed his duties make it eminently befitting that we record our appreciation of him, therefore

Resolved, That the wisdom and ability which he has exercised as pastor of our church, his cheerful and friendly greetings will be held in grateful remembrance.

Resolved, That his sudden removal from our midst leaves a vacancy that will be deeply realized by all the members and friends of our church, and

Resolved, That with earnestness we will pray

for God's guidance and protection in his new sphere of usefulness.

Resolved, That with deep sympathy with his wife, we express our hope that the separation which our pastor's call into service will bring will be but for a short time.

Resolved, That a copy of these resolutions be spread upon the records of our church, a copy for publication be sent to the Herald of Holiness, and a copy be forwarded to our beloved pastor and wife.—Carl S. Rousseau, H. C. Hess, E. J. Patton, Committee on Resolutions.

Denver, Colo.

God is marvelously blessing us in helping to keep a revival spirit on all the time. The church and board are working in perfect harmony with Brother Crockett and wife. God is greatly blessing us in a financial way and our offerings are on the increase. So many strangers have come to us this summer, for which we praise the Lord. August 25th was a day long to be remembered, as we had the largest number in our Sunday school in the history of the church, it being 129. The morning service was blessed of God. In the afternoon we met at Washington park for a baptismal service. Ten were immersed, and some sixty requested the prayers of the church. We felt the spirit of the Lord in our midst. This was the first service of its kind ever held in the city park. The evening service was crowned with victory, with the shouts of the saints and the altar filled with seekers. Some found Jesus precious to their souls. We are expecting to take in a nice class of new members this month. Our congregations are increasing so rapidly as to make it necessary to again increase the seating capacity of the main auditorium of the church, which we are doing. We believe the Lord has greater things ahead for us, and by the grace of God we are determined to work on the offensive and possess more land.—Mrs. C. E. Robinson, Reporter.

Decatur, Ill., West Side Church

We are glad to come to you with a message of hope in this time of suffering and bloodshed. It is these words that encourage us to press on against sin, God is able. Praise His name. He is proving Himself so in the Decatur work. The 18th of July, our District Superintendent, Rev. C. A. Brown, came and organized the small band of people, who had been led for more than a year to carry on services in the West Side church. We organized with twenty members, and have had two come to us since. We had always had our Sunday school in the afternoon, and we feared when we began having it in the morning, where the North Side church folks could not help us, that the crowds would be small. But God gave us forty-one in Sunday school the first Sunday morning, and good crowds at all the services. Four were at the altar, and three professed the first night service. Last Sunday was our second Sunday with the morning services, and the crowds almost doubled in church services, with an addition of seven in Sunday school. One soul prayed through to real victory. We are to have a Red Cross praying band to meet once a week to sew for our boys. We have a good Young People's Society, and we expect to put the Herald of Holiness and The Other Sheep in every home of the church, and as many homes outside as possible. Pray for us.—Edna Wells Hoke.

Phoenix, Ariz.

Our church services of the last month have been of great blessing and inspiration to the children of God because of His presence. Our little church in Phoenix has witnessed some decided changes in the last month. Our beloved pastor, Orval J. Nease, having been called into the service of his country, and being compelled to leave in one week's time, Tuesday evening, August 27th, was given over to a farewell service. We had a gracious time in the Lord, and while hearts were heavy over our loss, we felt that God's hand was in it and His Spirit hovered over us. Brother Nease brought a very fitting and touching message, after which a class of new members was taken into the church, and Brother Harvey Hess, in behalf of the church, presented the pastor and his wife with a purse. The service closed by all present joining in a circle, clasping hands, and singing, "When We All Get to Heaven." We feel that our loss is heavy, for Brother Nease was greatly beloved, not only as a pastor and shepherd of his flock, but as a friend as well. Our prayers go with him and we wish him "Godspeed" in whatever his future course may be. God has a work for him to do among the boys, who have given their lives for their country, and we know that his labors will be blessed in the future as they have been in the past. We are not without a pastor, for the Lord saw our need, and sent us a blessed man of God, Brother Q. A. Deck, to take the place of our departed pastor.—Brother Deck has been greatly blessed of God in his work in other churches, and we are expecting greater things ahead. We covet the prayers of God's people that our little church in Phoenix may be instrumental in spreading the full gospel in this town where it is so much needed.—Lura Rector, Reporter.

PERSONALS

Brother R. E. Riggs, who is a member of our church in Dallas, Tex., made the Publishing House a very pleasant visit last week.

The Kansas City tent campaign still continues with good interest. Evangelist August Nilson is preaching the old rugged truth, and conviction is deepening and souls are praying through.

Don't forget that the issue of October 2d will be devoted to church extension. Pastors and evangelists should order extra copies now to use in their meetings, and to distribute among their people.

Rev. Joseph N. Speakes, secretary of the General Board of Church Extension, stopped off a little while in the city last week. He reports good success in his work. He was very kindly received in all of the District Assemblies, and the work of church extension is coming to the front.

Rev. Roy L. Hollenbeck, pastor of our church at Montrose, Colo., writes that God is blessing them in their new field and that there is plenty of room and a splendid opening for good workers. He suggests the location of a Pentecostal Nazarene colony as a means of planting holiness in that new field.

Evangelist C. W. Ruth took a whole day's vacation in Kansas City last week, but preached at night in the tent meeting. His message was surely blessed of the Lord to our good and several souls prayed through at the altar. He has just closed a successful campmeeting at Lamont, Neb., and is now engaged at Ava, Mo.

Look at the Honor Roll in this issue of the Herald of Holiness and see if the names of those who are representing you at the front appear; if not, send them in to us at once, together with the camp at which they are now located, their church, and the branch of service they are in, so that they may appear in the next list to be published.

ANNOUNCEMENTS

For Sale—One Bilhorn folding organ, key of E, in good condition. It sells new for \$25, but will sell for \$15. Write J. F. Sanders, 2109 Troost avenue, Kansas City, Mo.

Song Evangelist—Since Brothers Williams and Robinson have decided to box and store the big brown tent for winter, I will be open for some meetings after September 22.—John E. Moore, Song Evangelist.

Notice—The licensed preachers of the Eastern Oklahoma District desiring to take examination are asked to be present at Shawnee, Okla., at nine o'clock on Tuesday, October 8th. Please be present and on time.—F. N. Deboard, Secretary, Examining Board.

To the Churches of the Louisiana District—Please send at once the number of delegates and members of the Assembly which will meet in Lake Charles, La., October 23d to 27th. Pray for a great time.—Rev. R. J. Kirkland, 2231 Shell Beach, Lake Charles, La.

Notice—Pastors of the Western Oklahoma District. At the Assembly last year it was voted that each Church raise 50 cents per member to entertain the District Assembly. As yet only \$21.75 has been received. Please collect the money and send it in at once to Maud F. Widmeyer, Dist. Treas., Bethany, Okla.

Notice to New York District—Will all who pledged money at the campmeeting please send on or before October 1st, as follows: Camp Joseph Fletcher, Westwood, N. J.; home missions, Mrs. S. N. Pitkin, 271 Brooklyn avenue, Brooklyn, N. Y.; school, W. A. Millet, North Scituate, R. I.—W. A. White, Secretary of Committee.

We are—Closing up our tent work for the winter, and I am planning to leave for my home in Pasadena, Cal., not later than September 29th. I could hold several short conventions on my way home, of three or four days each. If any of the churches desire such conventions wire me at once at Bluffton, Ind.—Bud Robinson.

Notice to the Pittsburgh District—All the pastors and preachers who are coming to the preachers' meeting at Akron, Ohio, October 15th to 18th, please write the pastor as soon as possible, so he will be able to secure entertainment for all who wish to attend.—George E. Archibald, Pastor, Box 327, Akron, Ohio.

A Worker Needed—We need a man to work for \$2.75 a day, with a house furnished and a garden spot; a man who can pray and sing and preach. There are 150 people here without a shepherd, and without salvation, besides about that many Mexicans. There is a public school building to worship in.—L. P. Foster, Mamil Ranch, Granada, Colo.

Notice to Little Rock District—On account of short crops and conditions caused by the war, the church at Liberty, Ark., where the Assembly is to be held, asks that the delegates from the nearby churches come prepared to camp. We will furnish a camping place and well of water. All delegates and other members of the Assembly from a distance will be cared for, but visitors should be prepared to take care of themselves. Free transportation will be given out from the railroad station at Prescott and back. Let each one coming send a card to the undersigned, that provision may be made for him. W. N. Andrews, R. F. D. 3, Prescott, Ark.

To the Eastern Oklahoma District—There seems to be some misunderstanding about a notice that recently appeared in the Herald of Holiness about the entertainment of the District Assembly. The notice requested each member to come prepared to pay his own expenses. This did not mean the delegates would have to go to hotels and boarding houses. Convention hall, a building that seats about three thousand people, has been secured for the sessions, and a banquet hall will be used for a dining hall and we expect all the delegates to eat here. We hope to secure enough homes to sleep all the delegates and visitors, but the dining room expenses must be paid for out of the apportionments made to the churches for this purpose, or by the delegates themselves. The notice was to remind each church to raise its apportionment or else each delegate should come prepared to do his part. We are expecting the largest attendance and the best Assembly we have ever had in eastern Oklahoma. Licensed ministers should be present on Tuesday morning at 10 o'clock for examination. Let each pastor send the names of his elected delegates to the District secretary, Rev. G. P. Haun, Wister, Okla. Do this at once.—E. C. Cain, Dist. Supt.

DIRECTORIES

GENERAL SUPERINTENDENTS

- Al. F. REYNOLDS.....Kansas City, Mo.
Res. 4921 Agnes Ave.; office, 2109 Troost Ave.
- DISTRICT ASSEMBLIES**
- Alabama District.....December 4-8
- Florida District, Miami.....December 11-15
- MISSIONARY RALLIES**
- Nebraska District, Fairbury, Neb.....September 18-22
- Kansas District, Hutchinson, Kas.....September 25-29
- Western Oklahoma District, Bethany, Okla.....2-6
- Eastern Oklahoma District.....October 9-11
- Arkansas District, Ozark, Ark.....October 12-13
- Meeting of General Superintendents and General Foreign Missionary Board, at Kansas City, Mo.....October 14-20
- Little Rock District, Prescott, Ark.....October 23-27
- Dallas District, Peniel, Texas.....October 30-November 3

- J. W. GOODWIN.....Kansas City, Mo.
2109 Troost avenue.
- Tennessee Assembly, Erin, Tenn.....September 25-29
- Missouri Assembly, Des Arc, Mo.....October 2-8
- Arkansas Assembly, Ozark, Ark.....October 9-13
- Little Rock Assembly, Prescott, Ark.....October 23-27
- Dallas Assembly, Peniel, Tex.....October 30-November 3
- Hamlin Assembly, Bowie, Tex.....November 6-10
- San Antonio Assembly, Waco, Tex.....November 13-17
- The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

- H. T. WILLIAMS.....1422 Cahal Ave., Nashville, Tenn.
- Nebraska Assembly, Fairbury, Neb.....September 18-22
- Kansas Assembly, Hutchinson, Kas.....September 25-29
- Western Oklahoma, Bethany, Okla.....October 2-6
- Eastern Oklahoma, Shawnee, Okla.....October 9-11
- Kentucky District, Science Hill, Ky.....October 16-20
- Louisiana.....October 23-27
- Mississippi.....October 30-November 3
- Georgia, Manassas, Ga.....November 6-19

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington.....Jasper, Ala.
- Alberta—James H. Bury.....Collingwood, Alta., Canada
- Arkansas—G. O. Crow.....Argenta, Ark.
522 Olive street.
- British Isles—George Sharpe.....Glasgow, Scotland
14 Mulrynauld Drive, Parkhead.
- Chicago Central—Charles A. Brown.....Olivet, Ill.
- Colorado—A. E. Sanner.....Kirk, 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.
- Hamlin—J. Walter Hall.....Hamlin, Texas
- Idaho—Oregon—N. B. Herrell.....Nampa, Idaho
1821 South Sixth street.
- Indiana—U. E. Harding.....Newcastle, Ind.
East Thornburg street.
- Iowa—E. A. Clark.....University Park, Iowa
- Kansas—Fred H. Mendell.....Hutchinson, Kas.
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.....Bills, La.
- Manitoba—Saskatchewan—Melton C. Thompson,
Box 208, Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley.....Berlin, Mich.
- Mississippi—S. E. Galloway.....Houston, Miss.
- Missouri—W. I. Deboard.....Des Arc, Mo.
- Nebraska—M. P. 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 77.
- New York—E. B. Angell.....Richmond Hill, N. Y.
101-102d 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 Trevece 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:
 - Waldron, Ark.....September 15-29
- R. E. Bower:
 - Chicamuxen, Md., Circuit.....October 6
 - District missionary convention, Baltimore, Md.....October 14-18
- W. R. Cain:
 - Springerton, Ill.....September 12-22
 - Chicago, Ill., (Woodlawn).....September 26-October 20
 - Muskegon, Mich.....October 24-November 10
 - Vincennes, Ind.....November 13-December 1
 - Toledo, Ohio.....December 5-22
- C. C. Cluck and Wife, and J. A. McCammon and Wife:
 - Haskell, Tenn.....September 19-29
 - Kingston, Tenn.....October 3-13
 - Townsend, Tenn.....October 17-27
- F. W. Cox:
 - Barnes Corners, N. Y.....September 12-30
 - Care Lloyd S. Williams.
 - Farnam, Neb.....October 6-20
 - Walbridge, Ohio.....November 3-17
- A. F. Daniel:
 - Carlou, Mo.....September 12-22
- Harry J. Elliott:
 - Nampa, Idaho.....September 13-29
 - Fulton, S. D.....October 4-27
- Lee L. Hauric:
 - Edmond, Okla.....September 29-October 6
- B. H. Haynal:
 - Tipton, Okla.....September 12-22
 - Little Rock, Ark.....September 27-October 6
- Arthur F. Ingler:
 - Rogue River, Ore.....September 4-22
 - Grant's Pass, Ore.....September 26-October 13

- Allie and Emma Irick:
 - Nauvoo, Ala.....September 20-30
- Jay Evangelistic Party:
 - Nampa, Idaho, Camp.....September 19-29
- C. B. Jernigan:
 - Florence, Ala.....September 10-29
 - Western Oklahoma Assembly.....October 2-6
 - Lake Charles, La.....October 8-27
 - Houston, Tex.....November 1
 - Home address, Bethany, Okla.
- Lewis and Mathews:
 - Sylvia, Kas.....October 20-November 3
 - Chase, Kas.....November 10-24
 - Permanent address 341 West Marquette road,
Chicago, Ill.
- Theodore and Minnie Ludwig:
 - Fairbury, Neb.....September 10-22
 - Home address, Hutchinson, Kas.
- F. H. Morgan:
 - Drumright, Okla.....September 6-22
- F. J. Mills:
 - Mukoti, N. D.....September 25-October 6
 - Minot, N. D.....October 27-November 17
- August N. Nilson:
 - Kansas City, Mo., (tent meeting).....August 25-Indefinite
 - Address: 2109 Troost avenue, Kansas City, Mo.
- C. E. Roberts and Wife:
 - Nampa, Idaho.....September 20-30
 - Boise, Idaho.....October 2-20
 - Home address, Pomona, Cal.
- C. W. Ruth:
 - Ava, Mo., camp.....September 13-22
 - Perkins, Okla.....September 27-October 6
- W. O. Self:
 - Pensacola, Fla.....September 6-29
 - Atmore, Ala.....October 4-14
 - Baker, Fla.....October 17-27
 - Home address, Port Aransas, Texas, until October 15th, after that Peniel, Texas.
- W. E. Shepard:
 - Bethany, Okla.....September 13-23
 - Home address, 3513 Walnut Hill avenue, Los Angeles, Cal.
- Mrs. Bessie Williams:
 - Cameron, Texas.....September 8-22
 - Georgetown, Texas.....September 27-October 13
 - Hondo, Texas.....October 19-November 3
 - Home address, 201 Princeton avenue, San Antonio, Texas.

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