

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

A Notable Address



THAT WAS a notable address made by Dr. Samuel Chadwich, president of the British Wesleyan conference, to that body on its opening at Manchester, England. He made a strong plea for the adoption of prohibition by the British government at once, which he says they should have done at the very opening of the conflict. He reminds the government of what Canada did when she sent her sons to England to help win the war. He said, "The mothers of Canada petitioned this country to shut the liquor shops when their sons came to fight in Europe, but you took no notice of these thousands of Canada mothers. And now the Americans are here. They come from dry states. They do not know the taste of liquor and thousands of them are fighting a new peril and America will be justified if she says to this country, 'We will send no more boys of ours unless you stop the drink.'"

Dr. Chadwich's Warning

Dr. Chadwich warns the British that this drink question is a crucial one, really the one great test of their national sincerity and integrity. He reasons that, if they have not sufficient integrity and sincerity to throttle this drink infamy, they can not be trusted with any other great thing. He says for instance, "Unless you break this terrible evil in the midst of the land you may beat the Germans, but you will lose the war. This is a moral war and not a mere political war. It will not be won by guns and explosives, it can only be won upon the moral plane, and we are going to be put into a position of humiliation if we don't take care."

These are brave words and should impress the British. The author is a patriotic Briton and desires the success of his country, but desires also success upon grounds safe and sure and lasting. He sees the absolute injustice of Great Britain placing our boys in trenches where liquor is dished out as a ration to the soldiers and they are thus tempted to abandon habits of sobriety they had acquired in their own country under prohibition laws.

Why should Great Britain be under this domination and subserviency to this vile traffic? Why should she be afraid to put liquor under the ban? Why should she be afraid of the brewery lords who sit in her parliament as members?

But we might be asking some questions of our own country as well. Why have we not had prohibition

from the very beginning of our connection with the war? Why this long delay on our part? And now that there has been passed a dry law as a war measure, why should we give the liquor interests nearly a year before it is to take effect? This may mean no prohibition at all, or for only a brief period, for the war may close before that period ends. Is this to give the liquor dealers time to realize on their stocks on hand? Why do they deserve such marked consideration when they have been more distinguished for violations of every restrictive measure and every prohibition law than for anything else under the sun? It would have been far more just and proper to have confiscated their stocks on hand entirely.

We can't not see what we owe to the liquor men after their career of reckless disregard of every law of the land. They have persistently violated the liquor Sunday laws and sold on Sunday right along. They have also sold to minors and inebriates in violation of direct laws forbidding it. And so of every law enacted to stop or curtail or regulate their infamous business. They have made a reputation as outlaws. We do not show such delicate regard for other outlaws, but hang them or lock them up in prisons or assess heavy fines upon them. But the pampered liquor lords we must reverence by special acts of consideration and let their infamous traffic continue a period of time that will probably annul the law as the war may be ended before that ten months ends.

A Great Coming Day

YES, IT is a truly great day that is soon coming. That day is July 1, 1919. On that day this nation becomes a dry nation until the close of the war, and we predict that it will remain dry forever, for by that time this nation will have had its eyes opened to the fact that the nation is far stronger and more prosperous and better off in every conceivable way without than with alcohol. You can rest assured that we will never go back to the open saloon after once trying the nation without the saloon. We are at least a sane people, and can not be expected to do an insane thing like again opening these saloons to damn our own children.

We have fought the licensed saloon for forty years, with a determination inflexible, and success has come

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sooner than we even expected. It has come to stay, we repeat with emphasis, and the saloonists and brewers had as well adjust themselves to this stern fact. Our boys are no longer to be preys to these harpies who consumed and destroyed them for revenue only. We have asserted our rights to protection from this infamy and we now have it, and we intend to keep it. It is ours of natural and civil and legal right, and no man or business or interest can ever wrest this from our grasp. Let all men understand this now forever.

Be not affrighted by the cry that prohibition does not prohibit. This plea in the mouth of the brewery lords and saloonists means simply that prohibition shall not prohibit. It is only a proclamation of anarchy. It means that they intend to spend money and time and lies and lead and powder and assassination to see to it that prohibition does not prohibit. But these outlaws must not forget that we are patriots, that we have the law on our side, and that we will have law enforcement at any cost. We would prefer to have it peaceably, and this is our right, but if the liquor lords determine to have violence and bloodshed we will never give up our dearly bought rights, under the law, to a saloonless nation. America is done with the saloon, except to see that it remains a thing of memory only, and never again becomes a thing of sight in this country. We put this gentry on notice now that they will make a profound mistake, which they will regret as long as they live, if they push this nation to the point of coercion to secure the absolute enforcement of this law. Tennessee ex-saloonists have been trying the policy of outlawry, but they have run amuck and are very sore just now over the cost to them of the experiment. It takes only one or two good and strong men—real men—in any community or country to secure the enforcement of the law, once we get the law on our statute books or in our constitution. We have the patriotism and the Anglo-Saxon blood to secure the enforcement of this law, prohibiting this business of damning our precious boys and destroying our homes and our country. Let all concerned take notice and save themselves much trouble and disappointment and divers kinds of costs.

Faith

FAITH IS the imperial, all-commanding principle of religion. "Without faith it is impossible to please God." No step toward God can be taken but by the guidance of faith. It covers and sanctifies the whole realm of our doing. "Whatsoever is not of faith is sin." It removes all hindrances, and makes all things possible. To him who believeth nothing shall be impossible, and "All things are possible to him that believeth." Faith has won greater victories than armies. Wonderful are its annals! "By faith the walls of Jericho fell down." What itemized details have we as recorded in the eleventh chapter of Hebrews! What a summary closes the record, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword,

out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life."

Have we this energetic principle? The matter is not historic, but personal; it concerns not the past, but the present; not patriarchs and prophets, but Christians; not others, but us. Are our hearts and lives swayed by this radical and imperial principle? Has it made us heroes and conquerors—conquerors over sin, over self, and the world? The description given by the apostle of faith is most notable, "The substance of things hoped for, the evidence of things not seen." The Revised Version changes it somewhat, "The assurance of things hoped for, a conviction of things not seen." This puts faith in a strong light—the fullest confidence and demonstration of the things of God and heaven. Does that which we call faith put, then, mighty energies in our hearts and lives? Does it employ us about these things, and fill eye and hands and life with the other world? Real faith does this.

This faith is a growing principle, and as it grows the whole spiritual life grows. It is said of the Thessalonian church that their "faith groweth exceedingly," and as the result, "the charity of every one of you all toward each other aboundeth," and the gracious report and influence "in every place your faith to Godward is spread abroad." Faith must grow or the life of Christ in the soul withers and dies. "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." This sublime and marvelous experience, its foundation, and all the steps to its glorious climax are based upon faith, and this experience reaches its fullness only when we are filled with faith.

Faith grows nowhere so readily, richly, and rankly as in the closet. Its unfolding and development are rapid and wholesome when the closet engagements are regularly and well kept; when these engagements are hearty, full, and free. The eye and presence of God give vigorous life to faith, as the eye and the presence of the sun make fruit and flowers grow, and make all things glad and bright with fuller life.

Fasting, when according to the law of the Spirit, and not legal nor fashioned by the world into Lent, helps faith to grow. The prayerful, devotional study of God's Word gives development, broadness, and strength to faith; and by all good works faith is made perfect.

Faith, therefore, is not a mere act, the product of the human will, but it is a living principle into which has been breathed by the Holy Spirit the life of God. "That your faith," says the apostle, "should not stand in the wisdom of men, but in the power of God." God's breath, God's power, God's life is in all true, saving, growing faith.

Horace Bushnell, after his mighty baptism with the Spirit, says of faith:

Christian faith is the faith of a transaction. It is not the committing one's assent in thought to a proposition, but the trusting one's being to a Being, there to be rested, kept, guided, molded, governed, and possessed forever. It gives you God, fills you with God in an immediate experimental knowledge, puts you in possession of all that there is in Him, and invests you with His character itself.

— JUST THIS renders the Christian ministry an arena for the making of the noblest and truest heroes—that fidelity in it is conditioned on absolute self-abnegation for the weal of others, and this with no view or thought of reward from the objects of their self-denying labor.

PRAYER IS THE GOLDEN LOCK which opens the treasure house of the Father. The key must, however, be applied to the lock before it does its unlocking. The hand of faith must seize the key and use it for the unlocking before the wealth of the Lord will be received.

A CHRISTIAN LIFE CAN REALIZE a rich harvest of fruit only in that it directly draws from God through Christ His life, His spirit, His strength.

The Power of the Blood to Sanctify

By REV. ALVIN M. BOWES

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

IN THE TEXT we observe: first, the purpose of Christ's death, "that he might sanctify"; second, the subjects of this grace, "the people"; third, the means of their sanctification, "his own blood."

The word sanctify has several definitions, namely: "To set apart to a holy or religious use; to make free from sin, to cleanse from moral corruption and pollution; to purify; to impart or impute sacredness; to make sacred or holy; to render productive of holiness or piety." These are all descriptions of the experience of entire sanctification, and the work of sanctification, to be complete, must embrace them all.

The act of setting apart is included in our sanctification, but is not of itself entire sanctification. It has reference directly to the attitude and the calling of a holy person, that is, apart from sin, "in a holy or religious use." It also has reference to the individual act of dedication which is clearly described by the order of Moses, "Ye shall therefore sanctify yourselves, and ye shall be holy" (Lev. 11:44), and by the exhortation of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

But something more than a mere setting apart is necessary in order to our sanctification, that is, purification. One might be set apart for a sacred service as for the work of the ministry, for the office of deacon, etc., without himself being pure and holy. No argument is needed to prove this, other than the very apparent fact that sin is not eliminated from the heart by any service that we perform. It often happens that the fruit of carnality, jealousy, selfish ambition, touchiness, pride, etc., is manifested in religious leaders, and sometimes results in disaster to a church. Therefore the order of sanctification is "to purify, make holy," and thus to make the instrument who is set apart "productive of holiness." First make the fountain pure, and then the water will be pure.

The heart of every believer requires purifying from the taint of sin. David realized this when he prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Behold, I was shapen in iniquity; and in sin did my mother conceive me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Also Isaiah felt the same need when he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips" (Isaiah 6:5). And Paul had the same realization when he said, "O wretched man that I am! who shall deliver me from the body of this death?" Paul was then a child of God, but there remained within him the carnal mind, which is not removed in the work or experience of regeneration. We are by nature depraved; the principle of sin, the carnal mind is inborn in every individual. Though some authorities deny the total depravity of the human heart, the outcropping manifestations in every life are too prominent and unmistakable a proof to be successfully denied. The arguments against original sin, the excuses for manifestations of carnality are only attempts to cover a festering sore.

It was because of this condition of the heart that Jesus suffered without the gate, that we might have a remedy for the cleansing of the

heart from all sin. No less powerful a remedy than the blood of Jesus can remove the sin so deep in the nature, so fast rooted in the heart. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10-12). Since sin is in the heart the remedy must be applied where the disease lies.

Provisionally Christ shed His blood for the sin of the world, yet the blood can only be efficacious when applied by faith to the individual. The provision for our sanctification by the "offering of the body of Jesus Christ" does not signify that we are thus sanctified by the imputation of Christ's righteousness, any more than does the saying of Jesus, "I, if I be lifted up, will draw all men unto me," mean that all mankind will thereby be regenerated. It is by the forsaking of sin and faith in the merits of atoning blood that God justifies the penitent soul, and the Holy Spirit acts as the agent in our regeneration. "The Spirit answers to the blood, and tells me I am born of God."

And it is by consecration and faith in the shed blood of Jesus that the Holy Spirit

cleanses the heart of inbred sin and fills it with His presence. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15).

The blood of Jesus Christ is all powerful in the complete sanctification of the soul. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). To limit His power to justification and deny the possibility of entire sanctification is to contradict the Word of God, and to deny the blood that bought us. For the very object of Christ's suffering and death was our sanctification. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25). To this end regeneration is simply the initial act. "I pray for them: I pray not for the world, but for them which thou hast given me. . . . Sanctify them through thy truth" (John 17:9, 17).

Then sanctification is essential in order to our eternal salvation. It is the work of grace that makes us holy, and "without holiness no man shall see the Lord." To oppose such a gracious experience, to lightly esteem the blood which procured it is the basest ingratitude, the deliberate disregard of God's command, and a fatal calamity to the soul. It is not a matter optional with us, a blessing which may or may not be accepted as we see fit, but there is only one true attitude for us to assume, that of perfect obedience and faith toward God.

We should not hesitate or question the possibility of our sanctification, because of some mystery which we can not fully understand, for thereby we give the Devil opportunity to suggest doubts which may defeat us. God has promised, Jesus' blood is all sufficient, that is enough. "Faithful is he that calleth you, who also will do it."

The Power

By REV. M. M. BUSSEY

"Ye shall receive the power of the Holy Ghost coming upon you" (Acts 1:8—Margin).

THE POWER is none other than that of the third Person of the adorable Trinity. It is God, the Holy Ghost, coming on submissive hearts. The power is not theirs but the power of the Holy Ghost, and the power is not separate from Him. The power comes as the Holy Ghost comes, and goes as He goes.

This is a very important truth. We are not to seek an anointing of power that will ruin us a voyage, as the coaling of a ship to make a trip from one port to another. But, rather, we are to remove everything from our lives that will hinder the coming of the Holy Ghost upon us, and when He comes we are warned not to grieve the Holy Spirit where-with we are sealed. We are to keep the connection unbroken, we are to have Him abide upon us as the current on the charged wire. The careless or bold person who lays hold upon a charged wire is soon aware that the power of electricity is upon the wire. The wire is only the medium of the power.

So the divine power is that of the Holy Ghost coming upon us by the connection of prayer and faith. It was His power upon the early Church which melted a cold, formal religion of dead works that had bound Judaism for centuries. The Holy Ghost upon the dis-

TENTING BY THE CROSS

By CAMPBELL COYLE

The times are full of theories, of nostrums, and of cures,
And the times in avalanches are fast yielding to their lures.
Men would heaven win with goodness and the gold of kindly deeds,
Digged by them in mines of service, wheresoe'er that service leads;
Man would even restore the temple, fairest temple of the soul
That God's skilful hand hath builded, and presume to make it whole!
But, all conscious of my ill-desert, deep-seated sin, and dross,
I have traveled back to Calv'ry, I am tenting by the cross.

Beside the cross I'm tenting, and I feel a Presence there
Who touches me with rapture and heals all my pain and care.
The crimson stream flows freely forth, it covers all my sin,
And my soul is filled with glory that my soul and Christ are kin.
No gold have I of goodness stored, eternal life to buy—
And to purchase at such empty price I've long since ceased to try—
My hope is built on better ground, for human worth is dross;
I have traveled back to Calv'ry, I am tenting by the cross.

Beside the cross I'm tenting, and beside the cross I'll bide,
And in the shelter of His love forever more shall hide.
There no present storms can harm me, and no storms of life to come,
For His Presence shall go with me and shall bring me safely home.
He dwells with me on the mountain, He whose blessed name is Christ,
And with Him, until He calls me, I will ever more keep tryst.
The times may have their nostrums, I shall count them all but dross,
I have traveled back to Calv'ry, I am tenting by the cross.

ciples gave life, real flaming, burning, melting power. It was He who gave victory to the early Church.

Great sermons without Holy Ghost power are as helpless to convert a soul as a lecture on Tom Payne. Revival efforts without His power are as helpless in bringing dead souls to life as a series of lectures on agriculture. This being true it behooves us, as preachers, to keep the divine current of power on our lives.

He will not abide in a life that is slothful or worldly. He will not abide in a life that is self-seeking, stubborn, or selfish. He will not abide in a heart that is not forgiving. All wrongs done to us by others must be fully and sweetly forgiven. He will not fill that one's heart who is concerned too much with

worldly things. He will not in any way be a partaker of sin. When you go into sin He ceases to be your Comforter and becomes your Accuser.

His power is the only power that has ever given the Church solid victory in any age. His power is our only hope for victory now. Financial power will mean no more to cope with the power of sin than stocks and bonds in Wall street. Numerical power will mean no more than an order of "Odd Fellows." There may be more power of the Holy Ghost in a little church, with less than a dozen members, than in a church of a thousand.

May God help us to live right, so that the Holy Ghost will remain upon us. Then all the powers of earth and hell can not stop us.

REDLANDS, CAL.

The Future of Olivet

By PROFESSOR AKERS

(Continued from last week)

I am trying to come to this. Do you know a school that honors God, and a school that God has owned and blessed? Send your sons and daughters there. The future of Olivet will depend on where God's people sacrifice and invest. They need not be mistaken. God never hides His plans and purposes from those who really wish to know. God never conceals the paths along which He is moving from those who really wish to follow where He is leading.

Those who have not seen that God is moving and working and blessing here at Olivet have been willfully blind, or they have been too much absorbed in other things and in other places. Just as surely as He had His school of the prophets at Bethel and Jericho, so He has had His school of the preachers here. Who has not been profoundly impressed with the rugged ability and resourcefulness of the young preachers who have gone out from Olivet? God not only blessed and sealed them here, but He has followed them into their chosen walks and lives of labor, and blessed them there. He has made of them our strong and resourceful District Superintendents, our church builders, our soul winners, men who make good and bring things to pass wherever they go.

Do you know that one of these young sons of thunder is worth more to the church and more to the world than a half dozen highbrows from Yale or Harvard? I know they may lack some of the culture and polish of the older and richer schools. I know they may not be so skilful in misinterpreting the Word of God and in wresting the Scriptures; but I know that God has given them a burning message, and set His seal upon their ministry. What if they do lack some of the refinement and the finish and the polish of swiftness! We are a plain people anyhow. We live in plain houses, we wear plain clothes, we eat plain food. We have nothing, and don't want anything but the plain old gospel of salvation. We can get along without the new-fangled isms, and so-called modern religions that have sprung up like mushrooms and toadstools, in the noxious atmosphere of the eastern universities. We can get along awhile yet without many of their luxuries and fineries. We can really hold revivals and save souls in meeting houses that have no high steeples on them. We can get along without Brussels carpet in our aisles, silk cushions in our pews, or highbrows and "prince alberts" in our pulpits.

Give me a young barefooted gatherer of

wild figs, if he is God's man and delivers God's message. Give me a young hairy Samson, if he can rob a boneyard and slay Philistines hip and thigh. Give me a young ruddy and rustic David, fresh from the fields and the flocks, if he can take a simple sling and a brickbat and break in the skull of the great Goliath of sin.

Our boys come to Olivet not to play the Tom Brown at Rugby, not to become great, sun-tanned, bushy-headed athletes, great oarsmen and yachtsmen, great baseball and football stars; but they come here to be earnest, sincere students of the truth in all its branches and departments. Not only to know mathematics, and history, and science, and philosophy, but also to know the Word of God and to be filled with His Spirit. We send our boys here in their "teens," and before we are aware of it there has been a complete transformation. There has been an awakening of a power hitherto unknown or unsuspected. These boys come home and lead our meetings and fill our pulpits with consummate ability.

What is the explanation? They have met God at Olivet. They have heard the call here, and in the spirit of young Gideons, they have burned their plows, sacrificed their oxen, and plunged waist deep into old Gilboa's pool, lapping as they go, to put to flight and put to rout the hosts of sin. I repeat it: God is moving, God is working, God is blessing here at Olivet. They who are seeking an opportunity to work and co-operate with Him will find it here.

The future of Olivet will never depend upon brick buildings, great equipments, or upon great numbers. It will depend rather upon your faith and prayers, upon what you really put into it, and upon what God gets out of it. The trouble has been that so many of us have been sowing where we shall never reap. Some of us have been putting our money into schools which, so far as any work which appeals to us is in question, have long since been numbered among those which have gone astray. They may stand on historic grounds; they may point with pride to their far-famed halls and chapels, to their venerable elms and hoary oaks, but there is where infidelity and learned skepticism and higher criticism have held high carnival, where the flower has faded, where the fruitful branch has withered, where the glory has departed, and where no man has heard the footfall nor seen the skirts of God in fifty years.

But a great change is setting in. Thanks to our great committee and to their great

campaign of which we have just heard, there are signs of an abundance of rain, and the sound of a going in the mulberry trees. Thanks to the generosity of our people and to their munificent gifts, Olivet is entering upon a new lease of life and upon a new and greater career. Released from the yoke and burden of debt, better known, better supported and patronized, as she no doubt will be as a result of this far-reaching movement, great growth and progress and splendid achievement ought to be realized here in the near future.

The history and experience of Olivet are not exceptional. All sectarian schools, which were not founded by munificent gifts and great endowments, have passed through the same trials and tribulations during their initial years. Many of them went down in a sea of difficulties, but those which survived these trying experiences have come to be the great religious schools of the country.

Olivet has outlived these initial years. She has weathered the storms, she has made the landing; and, as I have said before, she will in time take high rank among the great religious schools of the country. Especially will she become the strong and foremost school of the Pentecostal Church of the Nazarene. Her most valuable asset will be the experiences through which she has passed.

The men into whose hands we commit the future of the greater Olivet must never forget this. They must always keep in view, safe and sane policies and objectives. The temptation will be to increase and expand at the expense of new debts and encumbrances. Our church must absolutely forbid this. We are a peaceable people and in no wise given to violence, but the men who in future hang a millstone of debt around the neck of Olivet must not be allowed to escape.

The ambition to grow too fast may be fatal. We should never attempt to attract here an unusually large number of students. If we are ever confronted with that prospect we must by all means seek to share our patronage with our sister schools. We are concerned for their success as well as for our own. Numbers beyond a safe and sane limit will prove to us a danger and a menace. The religious character of our school may be invaded, moral and spiritual standards may be lowered, and as a holiness school our efficiency and value to the church might be fatally and for ever impaired. Every true friend of Olivet must stand for greater permanence and stability here. We must increase the tenure of office. We must hold fast to our faithful and efficient officers and teachers. The loss of a teacher, who, by years of faithful service, has shown himself to be worthy of his position, who has lived a godly life among us and who has set a goodly example before our young people, I say the loss of such a man is more than a loss; it is an irreparable calamity. We ought, so to speak, to bore such a man through the ear with an awl and nail him to the pillars of this institution, to be one of us as long as he shall live.

We must stand together for peace and harmony. A school can stand adversities, hard struggles, battles, poverty and privations, trials and tribulations, and grow fat on them if peace and unity prevail; but internal strife, contentions, and dissensions, troubles without and troubles within, coteries and cliques arrayed one against another, will ruin any school. They will ruin us here at Olivet. They will grow grass in our streets, they will put rust in our hinges, and in time they will put a death silence in our classrooms and halls. We have had enough of them. Let us put an end to them.

Good News From the Field

By REV. BUD ROBINSON

FROM ALL of the reports of the boys from the District Assemblies, from the East to the West, we have never had such a successful year since the Nazarene church and the Pentecostal church have been united to spread scriptural holiness over the earth. From New England to California it has been one note of victory for the year, and not only have we had great victory in the church work, but the school work has gone forward by leaps and bounds. The boys in southern California have surely gone over the top. The Olivet committee has passed its one hundred thousand dollar mark; and from the last report of President Henricks, the Pasadena University has passed its one hundred thousand by several thousand. The school at Nampa has gone forward this year by long strides, and is now entering upon the most successful year of its history. The same could be said of all the rest of our schools, from dear old New England to far-off Texas.

Each District shows that churches have been built, and others bought, some that the Lord had the other denominations to build for the Pentecostal Nazarenes and then sell them out to us to get them occupied; and I haven't heard of a Pentecostal Nazarene church, hardly, in the United States but what has had from one to three good revivals during the year. Many of them have had just one revival, and that ran all the year, and that is God's order. Of course, we should have special revivals and special campaigns put on for the purpose of great ingatherings of precious souls, but after the special effort is over the pastor should follow up the special revival with a steady revival; that is, plan and work to have souls every Sunday in the year.

At least once a month every Pentecostal Nazarene church in the United States should have a Sunday to take in new members, for some of the old saints will be going to their new homes in the skies, and we must have some others to take their vacant seats in the church. In order to do that we must keep a constant revival on all the year, and in many places that is the condition. Here is just one pointer which shows what can be done:

One night last May it was found out that I could give one night, that being a Wednesday night, to Brother C. E. Cornell's church in Los Angeles, and he had it well announced the Sunday before. The large church was well filled, and we had seventeen at the altar. As far as I could see, to a man they prayed through, struck fire, and went home blessed. Now I am sure that somebody will say that Brother Cornell always has a revival on. That is not a fair test; but then I will have to say that the Lord loves every Pentecostal Nazarene preacher in the United States as well as he does Brother C. E. Cornell. He is a great worker, a fine soul winner, and a great pastor, yet we must insist that he has no corner on the throne of God, and he doesn't claim to have. If he can pray the thing through, maybe, if you were to spend as much time in prayer as he does, you might be his equal in soul saving.

I am sure we are spending entirely too much time in some other matters, that are good all right, and too little time with the Lord in prayer. Beloved, this is a fact: you may do so many good things that you will neglect your prayer life and become lean in

your soul. I have done that very thing often, as a holiness preacher. We all know God wants us to do good, but He doesn't want us to get so busy with anything that we will neglect our talking with Him. So, while the tide is coming our way, let all hands lay hold of the ropes and pull for life, and see how large a haul we can make in the next twelve months. We ought to go forward by leaps and bounds in the next twelve months, and by the time our General Assembly meets next year we ought to be leagues ahead of where we are now. Thank the Lord, we will be; for we must be, and what we must be, we can be.

I think that our schools—Pasadena, Olivet, Nampa, Peniel, Hamlin, Oklahoma, North Scituate, Southeastern, Vilonia, and such schools—will be on their feet, the Publishing House out of debt, and the church all in a fine revival spirit by then. Now, beloved, all of this is possible, and not only possible but all of it is right now in sight. All we have to do is to keep down at the feet of Jesus

and behave ourselves, and all of the above will be fulfilled. We have the field, no one else is working it much, and if we don't succeed it is all our own fault; for we have the United States to draw from and all heaven to back us up. I am of the opinion that no church on earth ever had a better chance to succeed than the Pentecostal Church of the Nazarene has at this time; for, as we travel over the country, we find that it is not at all an uncommon thing for the pastors to deny everything on earth they used to believe.

There is nothing substantial any more with the great bulk of people, at this time in the history of the world, and God has raised up a church that believes the whole Bible and so preaches it. That gives us the finest field on the face of the whole earth. It is true, the field is a hard one; but often we find that the larger the stump that is to be blown out, the richer the soil, and the larger the crop. So it is in spiritual things. Our part is to hold steady, keep in the middle of the road, and keep the fire on our own souls; then, let all hands pull fire, pry open the skies, and get the river of life to flowing over the deserts of this poor old world.

The United Pentecostal Church

By REV. N. B. HERRELL

THE CAPTION of this article is the name of a cult, growing out of the various factions of the tongues movement. This new sect is making great use of its name in advertising its meetings. At Boise, Idaho, they had their banner reaching from one tent pole to the other over the top of their tent, and reading, "The United Pentecostal Church." As a church we have had more or less trouble in various parts of the country because of this word "Pentecostal" being a part of our church name, as well as theirs. Now the complication is worse.

In searching the Scriptures we can not find the word "Pentecost" or "Pentecostal" used in connection with the name of the church. In fact the word "Pentecost" means "fifty," and stands for the harvest festival, which was the third annual feast Israel kept (Lev. 23). It climaxed in the outpouring of the Holy Spirit on the day of Pentecost, or when the harvest festival had fully come, which took place fifty days after the passover lamb was slain. The proper place for Pentecost, as we see it, is for the church to hold an annual convocation, to be known as the feast of Pentecost. This seemed to be the way the early Church used the term Pentecost in connection with the Church.

That the Gentile church is to have a name which the mouth of the Lord should give is true (Isa. 62:2). That this new name is Nazarene is equally true (Matt. 2:23; Rev. 2:13; 3:8). As Jacob was called Israel and his descendants Israelites, so the Son of God is called "Jesus the Nazarene" and His followers "Nazarenes" (Acts 24:5). This also is prophetic (Isa. 65:15). The word "Jesus" means "Savior." The word "Nazarene" stands for the divinity of our blessed Savior, just as Israel represented the character of Jacob. So Nazarene stands for the character of Jesus. The word "Nazarene" comes from the word "branch" (Isa. 11:1), and the type of a true Nazarene is found in the burning bush (Ex. 3:2). Jesus said, "I am the true vine [Nazarene], and ye are the branches [Nazarenes]." There is abundance of scriptural proof that the word "Nazarene" was applied to our Savior and His followers as a name to distinguish them and their work.

After due consideration of the two words "Pentecostal" and "Nazarene," it seems to the writer that the wise thing to do would be to drop the word "Pentecostal" from our church name. This would shorten our church name and save us much trouble with being classified with the tongues movement, and the numerous other Pentecost and Pentecostal movements. We would not be doing harm to our doctrines or usages, and without a doubt we would be the only church going under the name "Nazarenes."

WHAT CAME OF A TRACT

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon and later India as foreign missionaries. For thirty years the wife, and thirty-six years the husband labored among the heathen, and then went to their reward. Apart from what they did directly as missionaries they left behind them seven sons and two daughters. Each of these sons married and, with their wives and both sisters, gave themselves to mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scudders—have given five hundred and twenty-nine years to India missions.—India Witness.

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News From South America

By Miss ESTHER CARSON

[The following letter, sent to Rev. E. G. Anderson, will be of special interest to the many friends of Sister Carson, one of our own missionaries now on the field.—Managing Editor.]

TOMORROW will be the first opportunity for us to send mail to the States since our arrival here. We would like to write you at greater length regarding the trip of five weeks' duration, but owing to the rather unusual conditions here this, our first letter, I am afraid, will have to be more of a brief review.

Brother Burger, my mother, and I met Miss Mable Park at the depot at Oakland a week before we sailed from San Francisco. It was a happy, busy week. We were together only in meetings of the churches of Oakland and San Francisco. I had a few other meetings in Berkeley and near Stockton, or had the privilege of speaking, and on every occasion God blessed us all greatly. Two young men, sailors, were converted at the church in San Francisco, of which Rev. Don Smith is now pastor.

So many have shown such great interest and kindness I can hardly frame words to express my thanks and joy. Truly we are all one in Jesus Christ and in His service.

Owing to your conditions our friends could not obtain information of the time of our boat's sailing, and were not permitted to come on the dock even in a few cases where the information was given. The time was changed for us to sail, but there were a few watching on the shore as we lay at anchor, and then at last set out. We were not so far from the place where they stood but that the wind brought us the sound of their voices and the words of the hymns they sang, a meeting that lasted a couple of hours or more, and in which we joined just as though no small stretch of water lay between us, prophetic of a vaster stretch soon to separate us. But "who shall separate us from the love of Christ?" Not tribulations, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword; "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," and in Him we felt just as much together as ever.

We had several opportunities for witnessing for Jesus on board steamship *San Jose*. One Catholic woman especially asked us to pray for her, and she wept over her sins and prayed with us until the joy of victory and trust in Jesus shone in her face. Yet such is the hold that the Catholic system has on the ignorant that it seemed impossible for us to influence our friend so far as to cause her to break away from its communion. She promised to read the New Testament, and we gave her one of our little Spanish song books. We had a few Sunday school services with some of the children on board, but were not permitted to hold other than informal song services.

At Mazatlan, the first Mexican port, we went ashore. We gave out a few tracts and wished we could do more for the people who were "as sheep without a shepherd." At La Union and Payta we went ashore, but at no other places except at Panama, where we had four days, between disembarking from the *San Jose* and boarding the Chilean steamer. We went through the canal and enjoyed the time spent at Panama greatly. Still more did we appre-

ciate the wonderful kindness shown us by the people of the Bible house at Colon, where I was asked to preach at the Union church, and did so under the blessing of the Holy Spirit. The Bible house people, Brother Caulkins and a sister, gave us free lodging and helped us buy a commissary book, so that we could get board at rates the same or cheaper than in the United States.

We met an Adventist missionary, Mr. Green, on board ship and enjoyed his company very much. Also a Methodist Episcopal native pastor from Chili. When we stopped at Payta, the first Peruvian port, we met on shore a Mr. Stevenson, who showed us great kindness, and took us ashore at Pacasmayo, never leaving us until at the door of our missionaries, Rev. and Mrs. Winans and family. He had been on the dock to meet us, but as we did not succeed in getting off the boat with the first load of passengers on account of being delayed in seeing to our baggage, and because they told him wrongly that there were no more passengers to disembark, he left the docks before we landed. However, God provided for us all the help needed in the difficulties and strangeness of an arrival in a strange port after dark, for Mr. Stevenson found us a guide and all went well.

At no time in all the journey did either of us have any fear or face any known danger; the sea was calm, the weather beautiful, we had practically no seasickness, we were treated with kindness and respect, and above all felt the inexpressible joy of the nearness of God. His Spirit filled our being and our communion was with Him. One can be away at sea without a word from home for five weeks, but once having known Him who could endure one moment's break in that communion with God that keeps one steady and full of courage?

We can not describe the welcome our missionaries gave us; we had been with them in spirit for so long, and now were actually joining ranks against the common enemy with all his forces of darkness. We are happy. We know we are new and inexperienced, but thank God we can learn and gain experience and wisdom, meanwhile working with absolute confidence that His Word will not return unto Him void, but that it will accomplish what God pleases.

The first services we attended here were a week ago Sunday, and we enjoyed them greatly. The children are affectionate and responsive. Owing to an unexpected opportunity Brother Winans had Monday, of making a missionary tour in the nearby mountain towns of the interior, we urged him to take it, and by the help of the Lord took charge in his absence. Somehow we must believe that it is not altogether because of the novelty that the crowds are increasing here, but because God is answering your prayers for the work here. Last night the room was full and the street in front was packed halfway across. They thronged the door and windows. The look in their faces goes straight through one's soul. God did help me wonderfully as I preached the Word in Spanish. Miss Park plays the folding organ every service. The songs and music are a great attraction. Oh, that all these souls might be irresistibly attracted to the living God! "And I, if I be lifted up, will draw all men unto me." To lift up Jesus, to preach the Christ who saves to the uttermost, from all sin, is our burning longing.

I love the little folks. They come running

up to us on the streets greeting us with "Senorita! Senorita! Buenas dias, Senorita!" We are getting acquainted with the women gradually, and hope to do some visiting as soon as ever we can get comfortably settled in the rooms we have rented, adjoining those of Brother Winan's family. They have been so kind to us, and we surely ought to be able to profit by their experience. The little Indian girl they have in their home is a jewel. She has been brightly converted since they had her, is much changed, is trusty, and faithful; we believe she will make a good worker for Jesus. We are indeed happy to be at work among people who have such a big place in our hearts and whom we can so highly esteem for their works' sake—brave and true folks.

There are so many openings in the mountains for evangelistic work among people far more ignorant of the gospel, if that were possible, than here on the coast, that we are intensely desirous of seeing a central station established at some such place as Chota. Of course we can not diminish our work at Pacasmayo, which is promising, but keep it as a base, and go on with the school here as planned. But for a native workers' training school the best facilities seem to be found farther in and up the mountain, where there is less expense in living and far more healthful conditions. Brother and Sister Winans have been working steadily in the coast region so long that their present health really demands a change, and besides the opportunities in the mountain towns now are so very great that the need appeals to us strongly. We are praying God may soon make it possible for our hopes and plans for the interior Indians to be realized. "Every man has a right to hear the gospel once before any man has a right to hear it twice." Unite with us in prayer to this end; for there are yet many tribes without the Bible.

If a native family could be stationed here at Pacasmayo, we girls could go on with the English classes and Spanish and Bible school work (on a small scale to begin with, of course), leaving Brother and Sister Winans free to extend the work into the mountains, as they desire. We have a native preacher and wife in mind, who may prove fitted for helping us carry out just such plans as these, and are only waiting the further leadings of the Lord and His providence.

PACASMAYO, PERU.

Reaping a Harvest of Blood

By REV. E. T. ADAMS

THESE ARE perilous days to be living. Sin is wrecking the Church and damaging the world, governments and empires are crumbling and falling, kings and subjects are grappling in a death struggle for ascendancy and power, human beings are being slaughtered like hogs in a slaughter pen, and the earth is fast becoming a graveyard of whitened bones. The sin of graft and greed, the sin of worshiping the mammon of this world; the sin of lust, licentiousness, fornication, and adultery; the sin of Sabbath breaking and desecration; the sin of unbelief in God and in the inspiration of the holy Scriptures; the denial of the divinity of Jesus Christ, and the rejection of the blood atonement for sin; the substituting of reforms for genuine repentance and conscious salvation in the heart; the wholesale rejection of God and the Bible; all this has made a race of sinners nationally and individually, and we are reaping a harvest of blood. "He that

soweth to the flesh shall of the flesh reap corruption," and the "wages of sin is death," say the inspired Scriptures.

There can be no universal peace until there is universal repentance, and we may learn the lesson too late. The kaiser and his government are the plain representatives of the Devil and all that hell can mean in its worst and most horrible sense. His attitude toward a God of righteousness, virtue, purity, and peace is worse than hellish.

This war is more than a war for political and commercial ascendancy. The eternal principles of God's kingdom are at stake. righteousness and peace, upon which all governments must rest, if they rest in peace. There can never be peace so long as righteousness is on the scaffold and sin and wrong on the throne. This is a war of sin against righteousness; the Devil's kingdom against God's kingdom; all that damns men against all that blesses men; of damnation against salvation; and everybody is fighting on one of these sides. "He that is not for me is against me," and it is not hard to tell where we stand in the matter.

The destiny of nations, as well as that of individuals, is now being weighed in the balances, and it is more than a stage play. It is wonderfully real. All history, as well as all prophecy, points to this world-war struggle as one of the last acts in this dispensation, or age, of the world; which will end in awful tragedy, the destruction of all sin and the rejecters of God from the earth, and the ushering in of a new age or dispensation of peace and righteousness, when Jesus Christ shall return and set up His kingdom on the earth, when "swords shall be beaten into plowshares and spears into pruning-hooks," and we shall know war no more; and the empires and kingdoms of this world shall become the kingdom of our Lord and Savior Jesus Christ.

Brethren, let us press the battle of full salvation and pray and preach as never before. Bible holiness is the only thing that will stand the test, for it is written, "Follow peace with all men, and holiness, without which no man shall see the Lord." What we do must be done quickly.

WILMORE, KY.

How to Pray

By J. P. INGLA

LORD, TEACH us how to pray," is the heart cry of every child of God. In God's Word we read of some remarkable prayers, together with some remarkable answers. Much depends on how we pray. So let us reverently look into the Word and see how God teaches us to pray.

In 2 Chronicles 7:14 we read, "If my people, which are called by my name, shall humble themselves, . . . seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Humility is a grace without which no person can approach God. God listens only to the cry of the humble; He "resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Do you remember the Pharisee and the publican who went to the temple to pray? The Pharisee stood and bragged on himself; but the poor publican fell on his face and confessed his need, and he went down to his house justified rather than the other.

Paul said, "I will therefore that all men pray everywhere, lifting up holy hands, without wrath and doubting." David said, "If I regard iniquity in my heart, the Lord will not hear me." Isaiah said, "Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." It is absolutely impossible to get the ear of God with any kind of sin in us. It is true that God will hear the penitent sinner, but he must first have abandoned his sin, and have turned to God with all his heart. No Christian has any excuse for sinning and God will not listen to him until he forsakes it utterly.

Sin, in any form, phase, or fashion in our lives, will cause God's ear to remain closed to us. Moreover, not only must we be free from outward sin, but also from inward sin; that is, our motive must be pure. God will not hear a selfish prayer. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." A woman prays for her husband to be saved, that she may

have an easier time; that is selfishness. A preacher prays for great revivals that he may build a great reputation; that is selfishness and vanity. A business man prays for success in business that he may make money to consume on himself; but God hears no such praying. We must pray for our loved ones to be

SERMONETTES

By N. W. PHILBROOK

It is folly to sow tares and then trust God to give us a crop of wheat. Trust is often sadly misdirected.

Until a man is doing the things he ought to do, and has ceased doing the things he ought not to do, he can know nothing of a personal relation to God.

Popular preaching rules out as impractical and visionary the Sermon on the Mount.

The prayers of the man who refuses to make restitution if he has wronged his brother never reach above the ceiling.

If we could look into the world to come, and see the bearing of what we do here has upon our interests there, we would see the solution of many of life's dark mysteries.

A never ceasing conflict is going on between the forces of good and evil, each struggling for the mastery over the souls of men, and the fight is on today in the lives of each one of us.

If a man wishes to adjust his religion to his habits, his business, his desires, he has that privilege; but he must take the consequences of his act.

"Come out from among them, and be ye separate"—from the class and interests the saloon represents; from that society which is devoted to questionable amusements and frivolities; from any business enterprise which is not honest, straightforward, and clean; from any associates whose influence corrupts and debases, who make light of religion, and sneer at purity.

saved because they are lost and need salvation; for great revivals that God's cause may grow and prosper; for success in business that we may have means to send the gospel to earth's remotest bounds.

We must pray in a way that God may be glorified. Jesus said to all His followers, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jesus wants the glory for what He does for us, which is justly due Him, because "every good gift and every perfect gift . . . cometh down from the Father of lights, in whom is no variableness, neither shadow of turning." In asking God for anything, let us ask the question first, "Would God be glorified?" If we can not see where God would get any glory out of what we ask for, we had best to let it alone.

Another very important thing to be considered, in learning how to pray, is that what we pray for is in accordance with the divine plan is told us plainly in the Word. For instance, He says He is "not willing that any should perish, but that all should come to repentance," and "this is the will of God, even your sanctification." So when we pray for the salvation of sinners and the sanctification of believers, we know that we are praying in the center of God's will. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us," "and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Let us seek God's will above everything, and ask Him to supply our needs accordingly.

When we ask anything according to His will and for His glory we must ask in faith, for "according to your faith be it unto you." That man is blessed who asks in faith according to God's will, for he shall not be disappointed. If we doubt, we shall never succeed. A doubting person is like a ship amid sea without a compass. "Let not that man think that he shall receive anything of the Lord." God's promises are all yea and amen through Christ Jesus. Why should we doubt God? What room has He ever given us to doubt Him or His goodness? What good does it do us to doubt? It does no good, but rather harm.

Lord, I believe. Lord, I believe.

Savior, raise my faith in Thee till it can move a mountain.

Lord, I believe. Lord, I believe.

All my doubts are buried in the fountain.

Pray perseveringly. If we do not receive what we ask for the first time we pray, pray again, and again. Man's extremity is God's opportunity. Never let up. Bombard the skies with the promise of God until an avalanche of divine glory floods your soul. Withholding doesn't enrich God, neither does giving impoverish Him, but His rich storehouse is packed from cellar to ceiling, and He will supply all your need "according to his riches in glory by Christ Jesus." Do you remember reading of the widow of old, who wanted the unjust judge to avenge her of her adversary? He would not for awhile, but, because of her importunity, because she persisted, he arose and did what she asked him to do. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" He will avenge them speedily.

Can Any One Explain Why
the Clock Has Stopped?

See Page 11



Our Missionary Page



BEGINNING SECOND YEAR

By Miss Eugenia A. Phillips

The cycle of my first year on the field has passed and the second has begun. It has been a precious year, but we are trusting that the second will far exceed the first in the number of souls won and the glory manifested. I feel that some one is praying, and I truly believe that the Holy Spirit has taken up His abode with us at the school. We want Him to stay, and promise to arrange all according to His plan, as He makes known to us His will. How we thank Him for His glorious presence, and the consciousness of His divine favor.

Some time ago I told you of our little school prayermeeting, and that from it we were looking for some definite results. The August Other Sheep published the report where I said that all the teachers and pupils had attended the prayermeeting, but that was the first and the last time that all came. Since then we have had about fifteen each time.

On Thursday, September 3d, we met as usual, and for the lesson I read Isaiah 55, a chapter which the Lord had definitely laid upon my heart. After reading verse twelve, I told the children how this had corresponded to my own experience after the Lord saved me, and said that if any of them had had a similar experience we would be glad to hear it.

Senorita Herminia Cruz, one of the teachers, arose and told of the marvelous change that the Lord had wrought in her life, and before she finished one of the little girls laid her head on the desk and began to cry. One of the little girls from Salama testified, and then one of the older girls rose to testify, but began to cry and asked us to pray for her. One after another the children began to cry and asked us to pray for them; and I said, "We will pray now"; so we knelt and all but two prayed. I do not know that any one really prayed through then, but when we arose from our knees one of the oldest girls in the home asked Senorita Herminia to go with her to her room to pray. I do not believe Victoria is really saved, but she wants to be a Christian, and only a short time ago she said she did not like our religion, but preferred Catholicism. After supper, Stella Norton, our American girl, came to my room and definitely prayed through to pardon. She has been an altogether different girl in the home since. After all the children had gone to bed I was too happy to sleep, and kept telling the Lord I was so glad He had come, and we wanted Him to stay in the school, and even while I have been writing, there has been quite a prayermeeting in progress in the other room.

We have ten boarding children in the home now, and hope to have one or two others before the next school year opens. I truly believe that this is the will of God, and am looking for the Lord to send all the boarding children that we can take care of.

This necessitates adding several sleeping rooms to our building, as well as some other extensions. Yesterday I bought a six-top cook stove, because the tiny four-top stove was entirely too small to cook for a family of fifteen which is growing. The stove cost \$50.

We desire your prayers that God will give us a band of young people who will go out as soul winners to carry the gospel of Jesus Christ into the regions beyond.

DARK CHINA

By Rev. A. K. Reiton

When I got to the fourth chapter of "The Church," by Rev. J. C. Henson, I was reminded of the wishes of my wife just before she said farewell to this world, to go to be with Him whom she loved so well while on earth. "Do all you can for dark China," she said.

We can all ask ourselves, "Am I doing all that I can for poor, dark, heathen China"? I'm afraid we have all failed in so many ways. Let us see, have we been faithful in preaching, testifying, giving, and going as we could have been? Many times the native Christians come to us with tears in their eyes, begging us to go with them to their home city, village, or market town to open a mission, so their friends and neighbors might also get to hear about Jesus and His power to save.

Is it fair that in our own country every little town or city has four, five, and as many as a dozen big churches, when thousands and thousands of places in China have millions of precious souls who as yet have never heard about our Savior? Have we done what we could to relieve them from this darkness?

Yau Ma Tei, the city where our mission is situated, is the gateway of all of south China. Thousands, yea, millions of precious souls pass through here every year. Many are anxious to hear the gospel; some stay long enough to get right with God, and then go on their way, taking gospels and tracts with them. Many we hear from after months, and they are rejoicing in the freedom they have found in Christ Jesus.

Our mission, which stands for holiness (the only one of the several missions), is packed many nights a week, and many more who are unable to find room inside will linger out at the door. The building we have will seat about one hundred and fifty, and there is standing room for maybe fifty more. Have we heard the Macedonian cry, "Come over and help us"? If we can, let's go; if not, we can help others to go in our place. Our lighthouse has had its doors open between three and four years, and during that time the Lord has given us forty-five souls from out of heathendom. One look into their faces tells us what Christ has done for them. Praise God for the privilege of being here, for Christ and lost souls. We are rejoicing in this full and free salvation.

We thank God for the Herald of Holiness, that it will not compromise. With Christian love to all.

"Do all you can for dark China."
Hong Kong, China.

KURUME, JAPAN

I visited our work in Omura yesterday and had a fine meeting last night. Three men sought the Lord. I came to Kurume today; will preach here tonight. The work in both places is getting on well. Souls are getting to God. I preached in our tent before I left, and had a blessed meeting. A goodly number—I don't know how many—were earnest seekers. Our tent is a great success. God is giving me unusual strength for the hot season and it will soon be over now. I am rejoicing in Him.

Mrs. M. L. Staples.

WORLD-WIDE MISSIONS

By Rev. C. J. Kinne

"There are 3,000 native Methodist preachers in China" (World Outlook).

The native Chinese Episcopal church of China supports three missionaries in the province of Shensi.

In Montana there is a rich valley, fifty-four miles from a railroad, with a population of 5,000 and but one church.

A Chinese millionaire, who is not a Christian, has in his orphanages 1,600 children, and 250 in his school for the blind. No Chinaman ever did such deeds before Christianity taught him the lesson.

The International Review of Missions reports that "out of fifteen missionary societies represented at a recent meeting in London ten reported the largest income in their history and thirteen reported increased offerings."

The Southern Baptist convention received last year over \$1,000,000 for foreign missions.

"As the result of a remarkable movement that is going on under native leadership, some 10,000 of the Moslem population in Abyssinia have been baptized into the Christian church" (Missionary Intelligencer).

The Methodists of Canada received last

year for foreign missions \$74,000, an increase of more than ten per cent. Well done for war times.

At Pyeng Yang, Korea, nine hundred Korean women gathered at the Presbyterian mission for Bible study. Old women, young women, and girls, of all states and conditions in life, some carrying babies, others carrying bundles, many of them foot-sore and weary from walking long distances, came and remained for ten days at their own expense.

The Roman Catholic church has had full sway in South America for centuries, and today there are only about eighty priests in Paraguay with its nearly a million souls. In 1916 there were thirty-eight schools less than the year before. Less than one-third of the school population were in school.

The Presbyterian church in the United States received for foreign missions last year, \$2,779,519. Of this amount, \$850,163 was contributed by the natives in mission fields.

In writing with regard to the possibility of a lessened missionary effort on account of the war, President Wilson says, "I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. . . . I, for one, hope that there may be no slackening or recession of any sort."

It is reported that the native Christians of China gave \$900,000 for self-support last year.

THE WORK AND THE WORKERS

NEW MEXICO DISTRICT

The New Mexico District Assembly was held at Portales, N. M., August 20th to 25th, with Dr. Reynolds in the chair. The Assembly was good, with a revival throughout. The writer, assisted by Rev. L. P. Fretwell and wife, continued the meeting one week after the Assembly closed. There were thirty-eight who professed the last week of the meeting, making fifty-eight all told. There were eleven additions to the church; and we raised nearly \$200 for our school at Hamlin, Texas, nearly \$40 for rescue work; and more than \$1,000 for home and foreign missions. The Assembly was entertained entirely free, which was made possible by Rev. J. D. Syphers, Rev. A. K. Scott, and Rev. E. S. Hamlett, and the little newly organized Pentecostal Nazarene church and their many friends. Rev. H. C. Cagle was elected District Superintendent, and Sister Cagle and the writer were elected as District evangelists. Pray for us in New Mexico.

J. E. THREADGILL.

EVANGELISTS LEWIS AND MATHEWS

Our hats are in the ring and we are still in the fight against sin. We had an excellent meeting at Mt. Pleasant, Mich., where Rev. A. E. Ford is pastor. Now we are finishing a meeting at Nashville, Mich., with Rev. Charles Hanks, pastor. About fifty seekers so far have come. Praise God for victory. Our next call is to Sylvia, Kas. The Lewis family are now traveling in an auto, the railroad fare being so high for my entire family. I prayed very definitely about the matter and the Lord opened the way for me to purchase a Studebaker car. After two meetings in Kansas, one at Sylvia and one at Chase, we are called to California and then to Oregon, and to Alberta, Canada, from the first of May to October.

Pray for Brother Mathews, wife, and the Lewis family, that God may keep us constantly in His will and plan.

E. ARTHUR LEWIS.

HOWARD W. SWEETEN

We have just closed a successful revival at Center church, six miles from Pulaski, Ill. Not a single person in the church professed the blessing of entire sanctification, and many of the members were in a backslidden state. Before we left we were able to see a number reclaimed and several sanctified. Praise the Lord! The pastor, Rev. A. O. Hallam, is a live wire, and is aggressive along holiness lines. He stood by us faithfully all through the battle, and many who had never understood the experience of sanctification were brought into the light of full salvation. God continues to bless our ministry, for which we are grateful; and souls are getting saved and sanctified under the truth, that is definite. Please remember us in your prayers.

I. T. STOVALL

After spending the summer in Kentucky, we came to Donaldsonville, where we are teaching in the Southeastern Nazarene College. We think that the climate of the country and the hospitality of the people would make it a desirable place to live. Dr. Ellyson, president of the school, and pastor of the church, is making things go. There is a good spirit among the members of the school. God meets with us in our services and blesses and some have been saved. Dr. Ellyson has recently given several lectures in First John on what we may really know. God is in our midst, and we feel He has rich things in store to give us this year. It seems to me that there ought to be several local ministers, pastors, evangelists, and exhorters of these adjoining Districts, who could get a few months off from their work this winter and spend their vacation in Southeastern Nazarene College. They would be a blessing to the school and could go back home, with new vision, inspiration, and fire, and be more efficient to carry on the work of God. Remember this school in your prayers.

EVANGELISTS HENRY AND IRENE BELL

We closed our two tent meetings at Farnam, Neb., in time to get to the Assembly at Fairbury, September 10th to 22d. I was ordained

IMPORTANT!

PUBLISHERS' NOTICE

We gladly comply with the government's urgent request to prevent waste of paper, and now print each week only sufficient Herald of Holiness to cover the actual needs of our subscription list. This means that we have practically no papers left over when the mailing of the weekly issue is completed.

Orders for new subscriptions received after the current issue is mailed on Wednesday will be entered on the regular subscription list, and the subscribers will receive as their first issue the paper for the following week. This is not as prompt service as we would like to give to new readers, but it will prevent waste of paper.

Back numbers can not be furnished on new or renewal subscriptions. We must stop mailing papers at the expiration of subscriptions. Subscribers should keep track of the expiration date of their subscriptions and send in their renewal orders early. If your paper is stopped, when the renewal order is received we must begin the subscription with the current issue. You can not avoid a break in the regular receipt of your paper, unless you keep your subscription paid well in advance.

Missing issues and delay due to faulty addresses, losses in mail, etc., will be remedied promptly and duplicate copies furnished — if on hand.

If your paper does not come to hand at the usual time advise us promptly. Uncle Sam's mailmen are overworked and mails are somewhat irregular. The Herald of Holiness, however, is mailed regularly and we endeavor in all ways to give our patrons the best of service. War operations have the right of way: so be patient, and keep cheerful. We are winning the war, and some day soon we hope conditions will again be normal. But keep your subscription paid in advance. It is only \$1.50 a year.

Pentecostal Nazarene Publishing House.

September 22d, and both Mrs. Bell and I received evangelistic commission for the coming year.

Our last meeting was in Farnam, and it was just an ordinary revival. The finances were especially good, however, and this enabled us to pay off our pledge on Olivet, which was just due. God is always on time. From two to four families in town are interested in preaching services in town, so we made arrangements with the owner of a hall to use it Sundays, if the new pastor there sees fit to preach Sunday afternoon. The Pentecostal Nazarene church is eight miles out in the country. We believe a work can be started in town also.

We are now in Lincoln, at 1024 E street, awaiting the call of God to hold meetings. Everything seems closed on account of the Spanish influenza. Any one wishing us for a meeting may write us at the above address.

MISSOURI DISTRICT ASSEMBLY

The eighth annual Assembly of the Missouri District of the Pentecostal Nazarene church, held at Des Arc, Mo., October 2d to 6th, and presided over by General Superintendent Goodwin, was in many ways the best ever held on the District.

The welcoming service on Tuesday evening was a great blessing. Brother Goodwin related the story of Esther, laying emphasis on the

thought that the Pentecostal Church of the Nazarene has come to the kingdom for such a time as this. The business sessions were good, one being turned into an altar service to pray for a hungry soul, who was seeking sanctification. Rev. W. I. Deboard was re-elected District Superintendent on the first ballot, and his salary raised to \$1,200.

The missionary rally conducted by Rev. J. D. Scott, of Kansas City, and Miss Ora Lovelace, our missionary to Africa, was a great success; and following it Brother Goodwin took a missionary offering of \$3,500. Also \$500 was pledged for home missions. Rev. W. E. Fisher was present, and represented our Publishing House, after which \$1,000 was pledged to lift the debt from it.

Thirty-seven new members were received for the Evangel Colportage and Tract Society. Miss Luc Miller, superintendent of Rest Cottage, Kansas City, was present and held a rescue service. Rest Cottage was adopted by this District and is now our own institution.

The last day, Sunday, was the great day of the feast. Owing to there being some sickness we had a healing service, when a number of God's dear saints were prayed with. The love feast was great, and was followed by one of the greatest sermons by General Superintendent Goodwin that the writer has ever heard. A class of five was ordained in the afternoon, the writer being one of the number.

A thank offering of \$100 was given the General Superintendent for his services. The whole Assembly was characterized by waves of glory, accompanied with shouts of victory. Rev. H. M. Chambers preached on Saturday and Sunday nights, and was a blessing to us. To God be all the glory.

PASTORAL ARRANGEMENTS OF THE MISSOURI DISTRICT

Rayville, Blue Ridge, Canaan Hill, Charlie Davis; Fredericktown, Riverside, W. T. Sneed; Piedmont, Beulah, A. J. Mitchell; Irondale, C. F. Linza; Ellington, to be supplied; Malden, J. C. Walker; Maplewood, H. M. Chambers; Halltown, W. T. Mason; Caruthersville, Elwood Taylor; Des Arc, I. B. Spies; Sabula, Will Seal; Garwood, Redford, W. E. Stanford; Morehouse, Matthews, J. W. Roach; Skeston, Minor Switch, C. B. Dameron; Mill Springs, Coldwater, Mt. Olive, C. A. Wright; Kansas City, W. E. Fisher; St. Joseph, T. P. Ralph.

P. P. BELEW, Reporter.

WESTERN OKLAHOMA DISTRICT ASSEMBLY

The District Assembly of the Western District of Oklahoma, was held in Bethany, October 2d to 6th, Dr. Roy T. Williams presiding. The people of the western District have learned to love our General Superintendent, and on this occasion he certainly grew in the esteem and love of all. His morning talks to the preachers and to the laymen were showers of great blessings, and no doubt many young preachers were greatly benefited for future work. His address on "The Defense of the War" was one of the most patriotic speeches it has been our pleasure to hear, and it put the Pentecostal Nazarene people in the right light before the world.

Dr. Reynolds, our Senior General Superintendent, was also present, and gave us a splendid sermon on foreign missions, as he always does. Truly, the Pentecostal Church of the Nazarene is blessed in having Dr. Reynolds at the head of its missionary work.

Rev. August Nilson represented the publishing interests in an able manner. The sermons by Revs. Richie, Neely, and Nilson were good. The following were elected delegates to the General Assembly: J. I. Hill, S. H. Owen, C. B. Widmeyer, C. B. Jernigan, ministerial; and E. E. Corson, A. S. London, Verdie Sallee, and Arthur Beaver, lay delegates.

The ordination services were conducted by Dr. Reynolds, and the following were ordained: G. W. Dudley, I. L. Bowman, J. W. Middleton. Rev. J. I. Hill was re-elected District Superintendent. The following are the pastoral arrangements for the coming year: Altus, S. H. Owens; Alva and Peniel, G. W. McClusky; Bethany, C. B. Widmeyer and B. F. Neely; Bethel, Marlow, and Duncan, M. V. and Bessie

Dillingham; Blackwell. V. P. Drake; Canute and Dill, I. L. Bowman; Centerview, to be supplied; Cleveland, E. L. Looman; Cushing, F. E. Chapman; Edmond, J. E. Burkett; Eschol Valley, Spring Valley, and Pecan, F. A. Smith; Mount of Blessings, supplied by Elsie Anderson; Erick, Sayre, and Delhi, B. W. Miller; Fairbank Mission, E. A. Green; Glendale and Lake Valley, J. T. Ford; Hollis and Brownlee, J. P. Ingle; Harmon and Olive Hill, Claud. Cliff; Hester, to be supplied; Haldton and Lone

Grove, Robert Bishop; Isabella and Longdale, W. F. Gales; Jester, W. L. Hall; Knowles, G. W. Dudley; Mangum, Frank Current; Norman, Tommie Hayes; Oklahoma City, J. W. Oliver; Oswalt, to be supplied; Ponca City, D. M. Coulson; Pawnee and Skedee, W. B. Walker; Purcell, to be supplied; Ryan and Comanche, R. R. Richey; Victory, to be supplied; Woodward and Prairie Gem, C. H. Alger; Watonga, Southard, and Eagle City, C. O. Wisler; Oklahoma Holiness College, C. B. Widmeyer, president.

A. C. SMITH, *Assembly Reporter*.

Some Observations of the Fall Assemblies

By REV. J. W. GOODWIN, General Superintendent.

Michigan Assembly

We had looked forward to the Michigan Assembly with much joy, owing to the fact that here we anticipated meeting our old friends, Brother and Sister Humphrey, of southern California. We were not disappointed. On our arrival in Grand Rapids, Mich., where the Assembly was to be held, we were invited at once into the home of the pastor, Rev. L. H. Humphrey. As he took our hat and coat we seemed at once at home, having been in his home so often in other years. Sister Humphrey seemed much improved since her return from Japan, and Brother Humphrey was his old, happy self, always well blessed. Brother Humphrey had everything well planned and in good shape for the opening of the Assembly.

The religious services of the Assembly were largely attended and filled with holy fervor and marked tides of unity. All the interests of the church were well cared for, and aggressive plans made and money raised to carry the work into new fields. It had been thought by some that the large amount raised on this young District in the Olivet campaign to raise the debt of the school would greatly hinder the District in raising of other money, but, much to the surprise of many, Sunday afternoon Dr. Reynolds raised thirty-five hundred dollars for missions—much more than has ever been raised before. Brother Bradley, the aggressive District Superintendent, was unanimously re-elected and has the work well in hand. We believe Michigan is on the upgrade, and is to be one of our largest Districts.

Iowa Assembly

This District Assembly was held in Sioux City, Iowa, one of the prominent cities of the state. District Superintendent Clark and the aggressive pastor, Brother S. M. Lehman, had everything well planned for a great Assembly. The opening service Tuesday night was filled with vision and enthusiasm and from the opening service Wednesday morning to the closing out on Saturday afternoon this was indeed one of the most aggressive Assemblies I have held.

Many thousands of dollars for the Olivet campaign had been raised on this District, but they seemed none the less financially depleted. They raised the District Superintendent's salary to fifteen hundred dollars a year (and parsonage); arranged to pay the General Superintendent 35 cents per capita; raised a large sum for home missions; arranged for the building of a new parsonage at the expense of four thousand dollars; raised nearly two thousand dollars for the Publishing House; largely increased their missionary offerings; and arranged for a sweeping missionary campaign throughout the entire District. Evidently the work of Brother E. G. Anderson, our general missionary secretary, was most highly appreciated, not only for his service in the Olivet campaign, but in that he created more missionary fervor and zeal. In fact, every one of the Districts that supported the Olivet campaign to clear the debt has had a marked increase in missionary offerings, thus proving that the campaign was a great

boon for missions, as well as for education.

Tennessee District

We had looked forward for some time to our meeting the Tennessee people with much pleasure, and we were not disappointed in finding a live, earnest, enthusiastic class of Pentecostal Nazarenes. Our people have handled the situation in this state most admirably. There have been many perplexing questions in this Southland, but the pastors and evangelists have used most excellent judgment and have saved and gathered to the work much more than could have been expected.

Tennessee is one of our best Districts, having over twenty-two hundred members, and is growing very fast. This Assembly was not behind in its care for the Publishing House, church extension work, home missions, and education. However, this District is known for its pre-eminence along the line of foreign missions. If my memory serves me correctly more than seven thousand dollars was raised for foreign missions. The Nashville church alone has averaged nearly ten dollars per capita for missions and undertakes as much for the coming year.

Waves of divine blessing and glory often swept over the Assembly, and in the midst of business these aggressive Pentecostal Nazarenes found time to sing and shout and yet get through with business on time. The District Assembly gathered new interest in the organization of a great college for the South, and plans and arrangements were put on foot for the organization of this great enterprise. Rev. B. L. Patterson was unanimously elected as District Superintendent and preached a most inspiring sermon the closing Sunday evening of the Assembly, which brought many seekers to the altar.

In all these fall Assemblies there has been a marked tide of spiritual blessing upon the people and our people have caught a new vision of the call of God and the required heroism and sacrifice to carry forward this great work. Many of our business men are planning to make money for the glory of God, and are not waiting until after they are dead and buried to place these God-given funds into the channels of the church. Our young men seem filled with courage and heroism to go out into new fields and plant the banners of full salvation.

Already the church has caught the vision of a hundred thousand dollar fund for church extension. We have already passed the yearly average of two and one-half dollars a member for foreign missions, and have our minds fixed upon a new slogan of not less than five dollars a member for foreign missions in the near future. Our people were never so fully rooted and grounded in the call of God as set forth by the Pentecostal Nazarene movement, and they were never more loyal and true to our God-given mission. While the church has had a rapid growth in the last ten years, having doubled nearly twice, yet she was never more firmly rooted and grounded on a sure foundation. Best of all, God is with us and His glory is over all.

EVANGELIST BESSIE WILLIAMS

In July I held a meeting at Mertens, Texas, where God gave blessed victory. The crowds were very large and attentive, and souls prayed through in the old-time way. Our next meeting was a campmeeting on the Salado river, near Salado, Texas. This proved to be the greatest meeting we have ever been in. God's power was manifested in a marvelous way. There were a number of services in which God's power would so come on the people that the sinners would fall on their knees, from the altar bench to the back seat, and pray for mercy. Scores of souls prayed through and the last night, after an altar full of seekers had prayed through, nineteen presented themselves for church membership. Here we organized a church last year at the close of our revival, with a membership of eighteen or twenty, and the membership has grown to forty-nine. Although they have no pastor this year they have a fine Sunday school, and have their regular Sunday services, conducted by the laymen, and souls are still finding the Lord at their altar of prayer. We succeeded in getting the HERALD OF HOLINESS in the home of nearly every member of the church.

In addition to our evangelistic work this year, we have served as pastor for the Hondo church for one-fourth time. Our labors with these fine folks have indeed been pleasant. Our last appointment there was indeed blessed of the Lord. Several seekers prayed through, one addition was made to the church, and at the board meeting the treasurer's report showed every apportionment met and money in the treasury. This came as a result of our insisting on the adoption of the envelope system.

I am now in a revival at Georgetown, Texas, and we are having large crowds and good interest so far. About forty asked for prayer last night. Will the readers of the HERALD OF HOLINESS remember us in their prayers?

TENNESSEE DISTRICT ASSEMBLY

The Tennessee District Assembly met at Erin, Tenn., September 25th to 29th. General Superintendent Goodwin presided and won the hearts of the people by his Christlike demeanor and poise of spirit, exhibited throughout the Assembly. He preached several times under the unction and the anointing of the Holy Spirit and the people were greatly blessed and edified. The reports of the pastors showed a year of faithful, self-sacrificing work for the Master. There was a very gratifying increase along financial lines; and there were also good reports of revival work. Many souls have been saved, reclaimed, and sanctified throughout the District. A number of new churches have been organized and there has been advance along all lines.

Rev. E. G. Anderson was present to represent the foreign missionary work. He made a strong appeal to the church to enter into the work of world evangelization, in a manner pleasing to the Master. The District pledged \$7,000 for foreign missions the coming year. Rev. W. E. Fisher represented the Publishing House, and the Assembly pledged \$1,400 on the Publishing House debt, this being the amount due from this District in the apportionment of this debt. At the educational anniversary the sum of \$1,400 was raised for Trevecca College. Good offerings were taken for the girls' training home in Nashville, and for the Bethany home in Memphis.

The presence of the Lord was graciously manifested throughout the entire Assembly. The Sunday services were times of great refreshing from the Lord, and the evangelistic service Sunday night was a blessed salvation time.

Rev. B. L. Patterson was elected District Superintendent for the coming year.

FANNIE CLAYPOOL, *Reporter*.

EVANGELIZING IN SOUTHERN CALIFORNIA

The entire month of September has been spent in evangelistic work among the Spanish speaking people in southern California, and we are glad to report that God has rewarded our labors by giving us souls for our hire. Soon after the close of the District Assembly of our Mexican churches held in Deming, N. M., I went to Los Angeles, Cal., to help Mrs. McReynolds in a two weeks' meeting with our Mexican church in that large city. Mrs. McReynolds is the superintendent of all our Mexican work in southern California, and she, in conjunction with her faithful coworkers, had the meeting

well advertised and every possible effort was made to bring the people in to hear the gospel. It was indeed a great privilege to be back in Los Angeles after an absence of nearly six years.

We had a good meeting in Los Angeles. God was with us in power. He helped us preach the gospel to the poor, and a few earnest seekers found their way to the cross. Fruit picking season and war excitement kept many away from the meeting, but those who came were greatly blessed and helped. There was much of the spirit of unity, co-operation, and brotherly love among the workers.

Following the revival meeting, the annual District Assembly of our Mexican churches in southern California convened in the same hall. District Superintendent Howard Eckel presiding. By his Christlike spirit and gentleness he found a warm place in our hearts. We all had a great time in the Lord during the Assembly. The prospects are very encouraging for aggressive evangelistic work among the Spanish speaking people in southern California. Only competent workers is the crying need.

The day following the Assembly Mrs. McKeynolds, Brother Miner, and I drove to Cucamonga and Ontario, where we held special meetings among the Mexicans in that part of the country; but there, also, we found it difficult to get the people to come to the meetings, owing to the fruit picking season. Men, women, and children were out in the field picking fruit from early morning till late at night.

I spent Sunday, September 22d, with our Pasadena First church, and spoke in the evening to a large and appreciative audience. I was very happy to meet Brother Cornell, pastor in charge of that church. He was my former pastor in Chicago, and I well remember when I received the blessing of holiness, when he preached his first sermon in our church thirteen years ago. I also visited our Pasadena University, and spent a few happy days with the students and teachers.

On our way back to El Paso we stopped at Phoenix, Ariz., and preached at our church both morning and evening on Sunday, September 27th. The attendance was good and there were

NOTICE

To the Dakotas-Montana District:

In harmony with your request, as expressed by unanimous vote in your last District Assembly, I have proceeded to obtain such help for you as seemed possible. All preliminary plans have been made and agreed upon for the separation of South Dakota in a District of its own. The final completion of these plans and the organization of South Dakota District will wait until the coming District Assembly.

In harmony with these plans I hereby appoint Rev. W. H. Tullis as Superintendent of the South Dakota District, and Rev. Earl C. Pounds as Superintendent of the North Dakota and Montana District.

Both the states of North and South Dakota open to our church a ripe field for aggressive evangelism, and I bespeak for both District Superintendents a prosperous year, and a time of great salvation and victory. Through sacrifice and heroism we must plant our great work in every city, town, and hamlet in these two great Districts.

JOHN W. GODWIN,
General Superintendent.

four seekers at the altar. While there, I met a converted Greek priest from Jerusalem. He was a professor in a Greek theological seminary in the holy city, but his heart was hungry for a real experience of salvation, and he, like myself, quit building his hopes on the sinking sands of ancestral traditions and sought and found salvation through faith in the resurrected Christ. We sang gospel hymns in Greek, and prayed and praised the Lord for what he had done for us both.

When I travel, I always carry with me an assortment of gospel tracts in English, Spanish, and Greek, and distribute them to the passen-

gers on the train; and I find that most of the people are interested in reading the Word of God. As we sow beside all waters, we feel that the Lord will bless His own truth and cause it to prosper.

We are back at home in El Paso, now, to find, to our great surprise, the city stricken with Spanish influenza. The malady has spread to such an alarming extent that the health authorities have closed indefinitely all churches, theaters, and other places of public gathering in order to check the spread of the disease. Unfortunately, it has fastened itself on the Mexican population in the city, and yesterday I was called upon to go and baptize a Mexican child who was reported very ill. When I entered the house I found nearly the whole family down with Spanish influenza. I baptized the child, and a few hours later it died. Though I am exposed to the disease frequently, I thank God that His unfailing promises in Psalm 91:10 have not failed so far: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

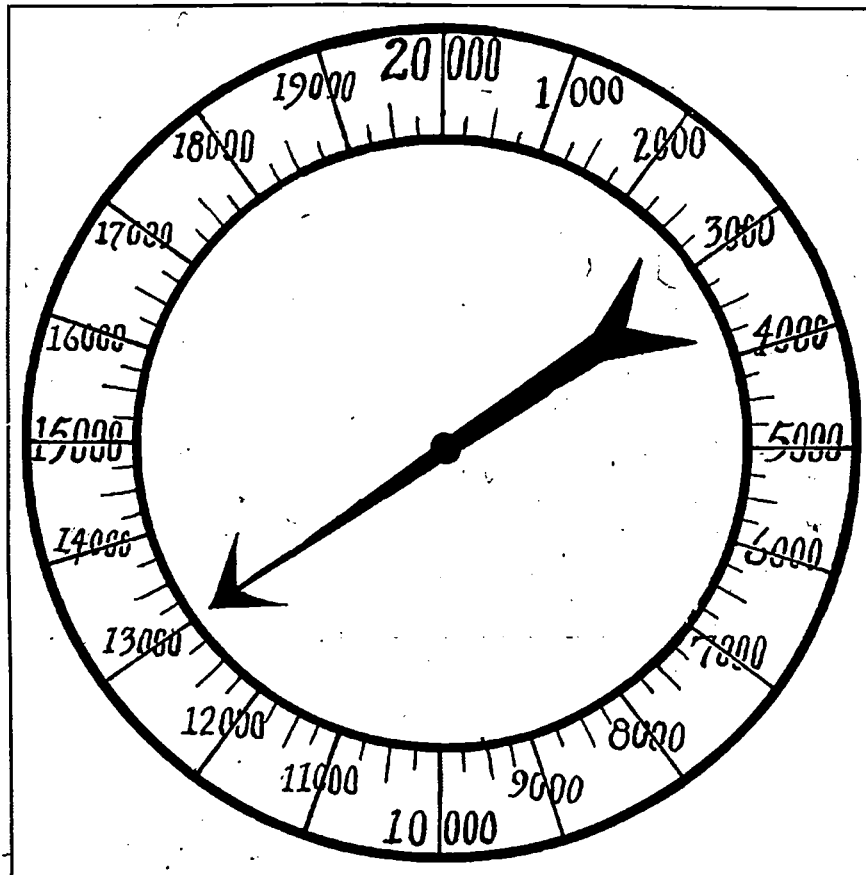
S. D. ATIANAS.

IDAHO-OREGON DISTRICT

The annual campmeeting closed October 6th with seekers and finders at the mourner's bench. The camp opened with a downpour of rain, as well as salvation. The rain would let up, but the salvation kept right on pouring down, till the last. Rev. C. E. Roberts and wife proved to be the right workers to lead the host on. They are among the best evangelists we have. Brother Roberts looks after the interests of the church as he goes on with the meeting. He boosted the HERALD of HOLINESS and secured 150 subscriptions.

Rev. Bud Robinson fell into line at the last of the camp, and we got him to run on another week. The crowds and interest kept up when Brother and Sister Roberts left to begin their meeting at Boise. Brother Robinson told the story of his life on the last Sunday afternoon to a very large and interested crowd. Truly it was a great feast of fat things.

Besides the called workers we had with us



Pray! Pray! Pray!

Let Everybody Pray!

On account of the awful epidemic sweeping over the country, postponing Assemblies and closing our church doors, the hand of the clock does not move this week. This is a very serious matter for the publishing interests of the church.

Thirteen of the twenty thousand dollars has been raised on condition that the remainder is in hand by January 1, 1919. To fail in the completion of the twenty thousand is to lose what we have raised.

We are now within seven thousand dollars of the

Final Victory

yet time flies on while the hand of the clock stands still. We appeal to you with all the earnestness of our soul, to help us keep the clock going.

We have the money. Let us give it. Don't wait for Assemblies or representatives to come your way.

We have two of the three individuals asked for to give one thousand each. Who will be the third? Give us your Liberty bonds. Seven thousand people

Giving \$1 Each

would finish the job. Everybody help us pray and pull.

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

Rev. Mrs. DeLance Wallace, with a good company from Walla Walla, Wash., Rev. Alpin Bowes, and Brother Neal, from Yakima, Wash., and Sister Whitesides, from Portland. These all added much to the interest and success of the campmeeting. Sister Wallace preached two strong messages with good results at the mourner's bench. Sister Whitesides preached one afternoon with seekers at the altar. Brother Alpin Bowes led the great praise service.

Then there were our pastors and workers from our District. Rev. J. W. Short, pastor of our Nampa church, preached two great sermons, with many seekers. Rev. George Ward fed the sheep in one of the afternoon services. Rev. Mr. Parker, our pastor at Emmett, Idaho, was over for a part of the meeting. Rev. Mr. Urschel, pastor of our church at Meridian, Idaho, was a blessing to the meeting with his good prayers and shouts of victory. Rev. S. L. Flowers, from Ontario, Ore., Brother Baltezoze, from Buhl, Idaho, Rev. Charles Gibson, from Boise, Brother Brewer, pastor at Caldwell, Idaho, Rev. Harry Elliott, and Rev. W. H. Tullis, our two evangelists, were present during the meeting and rendered good help.

Then what can we say of Dr. Wiley and his college? They had 270 students, besides the faculty. Rev. J. M. Wines has been added to the college staff and is proving a blessing to the work. He, too, was in the latter part of the camp, which added to our success. The Northwest Nazarene College, with its splendid faculty, is well organized and able to do first-class work along the line of education; and the tide of spirituality is keeping pace with our material prosperity.

Seekers? Yes, we had them by the altar full; then extra seats set out. They prayed through and came up shouting. The first Sunday night of the meeting the preacher did not get to preach. The glory fell in the song service and continued falling till the altar was filled. Extra seats soon were filled with crying seekers. On we went, until the seekers began to come through with a shout. Amen. One thought of Pentecost when he got in such gales of glory. There were about five hundred seekers during the meeting.

The chapel at Nampa is being enlarged to seat about twelve hundred. We hope to occupy the new church within a week or so. The revival at Boise with Brother Roberts starts off with a swing of victory. Evangelist Jay and wife are in a meeting with Rev. S. L. Flowers, of Ontario, Ore. We had a one night revival at Meridian, Idaho, with glorious victory. The work on our District is moving along with some success.

N. B. HERRELL, District Superintendent.

COLORADO DISTRICT

Since last report we visited the new work in Delta, being present at the close of the great revival held in that city by Rev. J. R. Hunter and party, and consummating in the organization of the new church in that place. The new church boldly took hold of the duty and obligations of an aggressive church, voting and pledging a very substantial salary to the pastor, and also the moving expenses. Brother Hunter remains as pastor on the work the remainder of the Assembly year. The meeting has closed, but we feel sure the revival will continue, and we may expect to hear of numbers more being converted.

We next dropped in on our folks in La Junta. Evangelist D. M. Spell was in the battle there with Pastor H. J. Brown, and we had the privilege of helping push the battle a few nights. The latest report from there is that eighteen have been converted. Brother Brown, under God, has been a great blessing in that city. The church has now come into the possession of a very desirable location in the city, and has a nice little building in the process of construction. Put this place on your prayer list.

I also visited Las Animas, the prosperous county seat of Bent county. We found some fine folks here of like precious faith, notably, one of the leading merchants of the city, a blessedly sanctified man, who, with his wife and others, has made up a gospel team and been doing missionary work around in the needy

neighboring fields. When a man gets the fire burning in his bones, like Jeremiah of old, he will go after souls, whether he can get an evangelist or not. We made definite arrangements for two meetings in communities south of Las Animas, and Evangelist D. M. Spell will hold these meetings.

Sunday following we preached in the Boulder church in the morning, and the Denver church at night. We believe these were good services. The Boulder church is looking up, and with Brother Mercer, its pastor, we believe it will enjoy a revival "showers of refreshing" during the winter. Boulder must have a revival, and the reader is urged to add this need to his prayer list. We are glad to announce the return to our District, from Iowa, of our Brother S. R. Heath and wife, who will be able later, likely, to take work again on this District. Brother C. S. Williams and wife have also returned to Boulder but we did not have the privilege of meeting them.

The Denver church could and would build larger quarters at this time under the leadership of Brother Crockett, but war conditions forbid. They are making extensive improvements and alterations in the building at this time, however, which will materially increase the seating capacity to accommodate the ever increasing crowds and interest centering in this church.

Next we visited Union church, south of Yuma, Colo., where Pastor Etherton is being assisted in a revival by Rev. Mrs. Marshall, evangelist. The meeting was just getting under way while we were there, but the outlook was very favorable for a revival. Mrs. Marshall has just closed a very successful meeting in Mildred church, Brother Etherton's other charge, a goodly number being converted. We have since made a drive in Mildred for a fund with which to remodel a store building into a church building, for their use. This work will be done this fall, the Lord willing.

A. E. SANNER, District Superintendent.

International Sunday School Lesson

November 3d

Appetite and Greed

Genesis 25: 27-34

Golden Text: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9: 25).

THE LESSON OUTLINE

B. F. Haynes, D.D.

A. An Appetite and Its Fruit.

Two sons were born to Isaac—Esau and Jacob. The wonderful Abrahamic history continues through these, especially the last named. In the home life of Isaac and Rebekah there was allowed to grow up a spirit of favoritism, the father manifesting a partiality for Esau while the mother loved Jacob.

As is always the case, this spirit of favoritism led to the most unhappy consequences. It never fails to do so. It is altogether wrong, from whatever cause produced. In the case before us, its origin rendered the partiality in the case of Isaac especially contemptible. "Esau was a cunning hunter, a man of the field. . . . And Isaac loved Esau because he did eat of his venison."

Some men literally live to eat, making a god of their belly. They reap what they sow. Such a life is carnal and low and selfish and can but be attended with fruits in keeping with the vicious and debased practice. We should practice temperance in eating as well as in all other departments of life and teach the same to our children.

B. An Unfortunate Feast.

"And Jacob sod pottage"—made of lentils, or small beans common in Egypt and Syria. It is most likely they were Egyptian beans which Jacob had procured as a dainty; for Esau was a stranger to it. It was very palatable and to the weary hunter just in from the field it must have been irresistible. Esau appeals to his brother for a portion of the tempting dish; for he was faint from hunger.

We seem to see here outcroppings or fruits of the fleshly life of the father in the children. Perhaps both Esau and Jacob inherited or acquired from the father's example undue servitude to the gratification of the appetite. Thus Jacob, following such example practiced in the home, may have been given to seeking some new fruit or food especially appetizing, and this new foreign dish was a recent acquisition. We may expect our children to follow our example. We can make gluttons of them or we can make self-respecting, temperate gentlemen and gentlewomen of them. We reap what we sow in the home life.

C. A Bad Bargain.

a. We not only reap what we sow; that is, reaping in kind. We reap also more than we sow. The crop normally is more than the sowing or people would cease to plant. They sow and labor to

get immense increase in the reaping over the quantity of seed planted. This is perfectly simple and understood in agriculture. People are not so ready to grasp the truth that in the moral and spiritual life we also reap much more than we sow. Here Isaac sowed appetite and reaped greed in his son Jacob. No doubt the children were great eaters like the father, but in Jacob's case at least there was the increase exhibited in the form of greed for gain. He coveted his brother's birthright and saw in his hunger and the lentils he had prepared opportunity to drive a hard and unjust bargain with his brother. So he proposes to sell Esau a mess of Egyptian beans for his birthright.

b. The birthright involved the rights and privileges of the first-born. These were very important. The first-born owned the distinction of being the family priest with all the prestige and advantages that position carried. Also, in Esau might have been filled the great Messianic promises. The first-born also was entitled to a double portion of the inheritance from the father's estate. Thus, at one fell stroke of his carnal avarice, this schemer robbed his brother of the priesthood and his entire inheritance, rendering him penniless, disgraced, and wretched. Such is the tragic fruit of sowing to the flesh and such the tremendous disproportion of our sowing and the reaping sure to come by and by.

c. We would not hold Esau guiltless, of course, but his wrong does not mitigate the crime of cupidity and selfish trickery of Jacob. Esau may not fully have comprehended the vast significance of the birthright he was selling, but at any rate he must have known it meant much, and rather than suffer the pangs of hunger for awhile, until the time for its regular satisfaction by the family meal, sold it for the momentary gratification of appetite. He did very wrong and lived to rue his bargain. Paul says in Hebrews 11:16, 17 that he "for one morsel of meat sold his birthright," and that "when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

It was a great sin in Esau to thus despise his birthright, and a great sin in Jacob to swindle him out of it. Both cases illustrate the truth that we reap what we sow. Isaac sowed to his carnal fleshly appetite and in his posterity reaped the same curse of weak subordination to physical appetite and a train of evils dire and deadly.

We must learn self-control and practice it if we would see it in our children and in our homes. We must sow to the Spirit if we would of the Spirit reap everlasting life.

EIGHT NEW SPECIAL SONGS

Selected from our forthcoming book, "Glad Praise No. 1," 10c. postpaid; "Camp Meeting Melodies," 10c. postpaid; "Songs of Reulah," 15c. songs, 15c.

A copy of each of the above, 30c.

HALDOR LILLENAS MUSIC PUB.
Auburn, Ill.

SISTER LEMING'S LETTER

The dear HERALD OF HOLINESS: How I love its pages. I believe it is one of the cleanest papers I ever saw. The editorials are fine. I was a subscriber to the *Nazarene Messenger* and the *Texas Advocate* long before they were merged into the HERALD OF HOLINESS.

On July 6th, in company with Mrs. T. M. Evatt, I left home for Hot Springs, Ark., for a much needed rest. On our way we stopped off at Mansfield, where Brother F. R. Morgan

was holding a tent meeting. He was letting the old gospel plow down to the beam, and the long altar was filled with seekers at almost every service. They were praying through to definite victory, too.

We arrived in Hot Springs July 8th. It is a wonderful city, on account of so many springs; some boiling hot, and some cold. Then it is wonderful for its high mountain peaks, beautiful buildings, and the great steel tower on Hot Springs mountain. The tower is 815 feet above the city, and one and-half miles distant. It is 165 feet high and has elevator service, and it gives a 120 mile view. A beautiful road leads to it from Central avenue. We walked it one morning, and we would have to stop occasionally and praise our God, as we looked on the many wonderful things He had made. We spent two weeks there, and took the baths and rested.

Oh, how wicked is that city! We handed out many tracts published by our Publishing House, and prayed God to bless them to the good of souls. We had the pleasure of meeting Brother E. M. Sanders and wife, the only Pentecostal Nazarenes in that city. They hold their membership at Marcus, twenty miles away. That is surely a needy field at Hot Springs. Rent is so high they can't get a place to worship, only in their own home. There are a few there who believe, and they have prayermeeting in their home. They invited us, and we had a most blessed time in the Lord. One man from Alabama, J. N. Hart, a sanctified man, came one night and asked that a special prayer be offered for his healing. Brother Sanders laid his hands on him and prayed the prayer of faith, and he was healed. To God be all the glory.

Hot Springs is overrun with the unknown tongues people and the holy rollers. Surely that is one of the last testings God will permit to come to the holiness movement. I believe if some one would go there with a tent and a good case of Holy Ghost religion, and hold a siege meeting, much good could be done in the name of the Lord. I believe some of our home missionary money ought to be used there, to finance such a meeting. People are there from all over the world, and I'm sure it is the thing that would please the Lord. They gather on the streets to hear the tongues meetings, and they say it is the greatest attraction in town; and they dump us all in with that class.

I never appreciated the blessing of holiness so much in my life. Thank God, He abides and is a wonderful Comforter.

MRS. T. E. LEMING.

WASHINGTON-PHILADELPHIA DISTRICT

We were engaged as the principal worker at La Plata, Md., camp. Our collaborer was Evangelist Miller, whose wife is a "sweet singer in Israel." We had a successful meeting. The following preachers assisted: Rev. J. H. Penn, who has been director for many years; his brother, Charles J. Penn; Rev. K. O. Arthur; D. W. Sweeney; and C. R. Mateer.

Next we went to Washington, D. C., to assist Pastor L. B. Williams in his fellowship meeting, in which all the holiness people of Washington and vicinity were invited to take part. We preached the opening sermon to a good congregation. This meeting lasted two weeks and was attended with good results.

From there we traveled on to our pulpit in Baltimore, and our next trip was to North Scituate, R. I., to attend a trustee meeting in conference with Brother J. W. Goodwin. Here we spent a few days and left, feeling that the outlook for our Eastern Nazarene College was brighter than for a long time previous. Rev. Paul Hill was elected financial agent, and plans have been perfected for a great financial drive, with the General Superintendents, in November.

We then responded to a call to attend a meeting of holiness people in Bridgeton, N. J. At our second trip there we organized a good band into a Pentecostal Nazarene church, thus making two new churches on our District since the Assembly last April.

We assisted Rev. C. A. Mateer in his home campmeeting at Park Lane, Va. This was one of the best meetings we have seen all summer and a number of souls were saved or sanctified. The main worker at this meeting was Rev. Julius Miller. Evangelist Andy Dolbow was also present at the last of the meeting and did good work.

We were pleased to visit our old home in West Philadelphia, where we enjoyed preaching at a service in the Second church there, and later in the meeting installed Rev. G. W. Gottschalk as pastor, to succeed Rev. M. S. Cooper, who had resigned.

We enjoyed preaching the opening sermon of the season at the Friday meeting at old St. George's church in Philadelphia. This holiness meeting dates back to the days of Alfred Cookman and John Inskip. The leader at present is a sanctified Presbyterian, Oliver R. Heinze. He conducts a large holiness book store at 600 Perry building, and is being used of the Lord.

The last two weeks we have spent in revival work in Baltimore, assisted by Flora N. Ruth, the singing evangelist. We have had a splendid and successful meeting. October 14th to 18th we will entertain the District preachers' and missionary convention here at our church in Baltimore.

J. T. MAYBURY, District Superintendent.

EVANGELIST B. H. HAYNIE

Since last reporting I have been quite busy. I held two meetings for Rev. Ethel Barham. The first was at Kingsland, Ark., in the town in which I was raised. The meeting was not so good, with only about ten professions. It rained out a number of services. I met many of my old-time friends and enjoyed seeing the place of my childhood days, the school building, where I spent many happy days; and most of all my dear old mother and father. I spent the entire time with them, and my sister, from Pine Bluff, came down for a few services, as did also my brother.

From there I went to Haynie's Chapel, a church which I organized when I was Superintendent of that District. I found as live a band of Pentecostal Nazarenes as I ever labored with. They surely know how to prevail with God for the lost, and it will be useless for me to tell you we had a sweep. Many were the seekers and finders.

From there we went to Tipton, Okla., where I held the Southwestern Oklahoma Holiness Association campmeeting. It truly was a great meeting. We began in a camp shed, located in the little park in the town. The first Sunday it rained and turned very cold, which made it impossible for us to continue under the shed. So we moved to the Methodist church, a nice, large, brick structure, where the Lord gave us the hearts of the people. We closed out with a sweep of victory, and received a unanimous call for their camp next year. This camp is made up of Pentecostal Nazarenes, Free Methodists, Methodist Episcopal, and Methodist Episcopal, South. I believe we have the most spiritual Pentecostal Nazarene church there that I know of.

I am now on my way to Little Rock, Ark., for a meeting with our pastor, Rev. M. G. Jobe. I pastored that church five years, and have some very fine friends there. I desire an interest in your prayers, that the Lord will make me a real soul winner for Him.

REVIVAL AT WOLCOTT, VT.

Our special revival services with the Pentecostal Nazarene church at Wolcott, Vt., were especially owned and blessed of God. Rev. George M. Young, a former student of our holiness college at North Scituate, R. I., is the efficient pastor. Mrs. Young is an accomplished, Spirit-filled woman, and is a great help to her husband in his ministerial work. They are excellent people to labor with. Brother and Sister Young are loved by the members of their church, and they seem to have the confidence and respect of the entire community.

We did not see the results that we had hoped for; however, there were several earnest seekers who found their hearts' desire. There are some choice saints at Wolcott. During our meetings many who had never attended a service at our church came and seemed to enjoy the meeting. Quite a few were under awful conviction who did not yield. A number were definitely blessed and the church was greatly encouraged to press the battle for souls.

We opened on September 6th, and continued till the 18th. On Wednesday, the 11th, the pastor planned for an all-day meeting, which was well attended by the local church, with quite a few visitors from other points. Among those who attended were Rev. Mr. Austin, pastor at Waterville, Vt., with an auto load; several from Morrisville and Johnson, Vt.; also Rev. J. W. Turpel, of Enosburg Falls, Vt., another of our Pentecostal Nazarene pastors, who was present for several days, adding much to the success of the meeting with his spiritual singing, unctuous prayers, and testimonies. The last night was a blessed-time-of-victory. God was present in great power.

C. H. LANCASTER.

BIBLE STUDY
Young People's Society

Lesson Three

GOD'S LAW

Psalms 19:7-14

By Rev. E. J. Fleming

7. "The law . . . converting the soul": Tried—Psalm 18:30 (margin, "refined"). A light—Psalm 119:105. Source of hope—Roman 15:4. Worthy of God—Deut 32:4. Counsel to rulers—Deut. 17:18-20. What responsibility? Deut. 6:6-9.

"The testimony . . . simple": Of what? John 5:39 with Rev. 19:10. What foundation? 2 Tim. 2:19. How connected with hope? Heb. 6:18-20. Power to impart—Psalm 119:130 with Prov. 1:4, 23. Gracious ministry of word—Col. 3:16 with 2 Tim. 3:15-17.

8. "The statutes . . . the heart": A good resolve—Psalm 119:16 with 128. Reward of obedience—Gen. 26:4, 5. Nations (ungodly) convinced, how? Deut. 4:5-7. Benefit of being Spirit-filled—Ezek. 36:27. "Rejoicing"—Deut. 12:11, 12; Neh. 8:12. What do? Jer. 15:16.

"The commandment . . . the eyes": Purity of—Psalm 12:6; 119:140. A danger—Psalm 13:3. Gracious provision—Prov. 2:6; 6:22, 23. Enlightenment—Romans 3:20, last clause; 7:7.

9. "The fear . . . for ever": Exemplified—Gen. 22:12. What accompanies "fear"? 1 Sam. 12:24. Exemplified—1 Kings 18:3, 4. Hate what? Prov. 8:13. Lack of—Romans 3:10, 18. Rewarded—Psalm 112:1-3.

"The judgments . . . altogether": For rulers—Psalm 72:1-2. Instruction for us—Romans 2:2 with 11:22. Esteemed in heaven—Rev. 15:3 with 16:7. Warning—Deut. 4:8.

10. "More to be . . . and the honeycomb": Incalculable—Job 28:15-20; Prov. 8:10, 11. A spring of happiness—how? Prov. 3:13-15. Proper esteem—Job 22:12. Reward—how? Prov. 24:13, 14. See 1 Sam. 14:26-29.

11. "Moreover . . . reward": Protection—Psalm 119:11. Grave responsibility of preacher—2 Chron. 19:10 with Ezek. 3:17-21. Grave responsibility of hearer—Ezek. 33:1-9. Faithfulness—Acts 20:31 with Col. 3:28. A good man warned and rewarded—Gen. 6:8 with Heb. 11:7.

"And in keeping . . . great reward": Long life—Prov. 3:16-18 with 11:19, first clause. A clear conscience—Prov. 29:18, last clause. What threefold reward? Matt. 6:4, 6, 18. A far-sighted choice—Heb. 11:26. "But whose"—what? James 1:25.

12. "Who can . . . secret faults": Great wickedness—Isa. 64:6. An offering needed—Heb. 9:7, 11, 12. A heart cry—Psalm 51:7-10. Confession and prayer—Psalm 139:2, 23, 24. The penitent encouraged—1 John 1:7-9.

13. "Keep back . . . the great transgression": What is presumptuous sinning? Ex. 23:14 (insolently); Num. 15:30 (with open-handed, i. e., concealed, arrogance); Deut. 1:43 (to boil with insolence); 17:12, 13 (with arrogance); 18:22 (arrogantly). Study 2 Pet. 2:10. What the "great transgression"?

14. "Let . . . my redeemer": Apply to Gen. 4:4, 5 with Heb. 11:4. Prayer—Prov. 15:3; Psalm 68:18-20. Spiritual sacrifices—1 Pet. 2:5. "My strength" (rock)—Psalm 18:1, 2. "My redeemer"—Isa. 47:4; 1 Thess. 1:10; Titus 2:14.

EVANGELIST C. E. ROBERTS AND WIFE

We had four meetings during the summer with Brother and Sister F. W. Suffed, at Oakdale, Cal., Everett, Wash., and Salem and McMinnville, Ore. The Lord blessed in all of these meetings with old-time power and salvation. Our fellowship was sweet as we sang, shouted, and preached full salvation. We enjoyed working with the pastors and the saints.

After the McMinnville meeting Brother and Sister Suffed went to Bellingham, Wash., and Mrs. Roberts and I came to Caldwell, Idaho, with Brother L. W. Brewer. Here we had a large tent in the center of the town where great crowds came to hear the Word. Several good cases got through and we were able to raise \$750 to buy a lot in the center of town to move the church to.

We next came to the Nampa camp and the opening of the Northwest Nazarene College. A tent, 60 x 90, was pitched between the college and town, making it easy for both town folks and the school to reach the meeting. Many visitors from over the Idaho-Oregon District and the North Pacific and Northwest Districts were in attendance. Rev. Mrs. Wallace, of Walla Walla, Rev. A. M. Bowes, of Yakima, and Mrs. Whiteside, of Portland, were all there. Mrs. Wallace preached twice with power and good success. Evangelists Harry Elliott, W. H. Tullis, and W. P. Jay were there and put themselves into the camp as though it all depended upon them. District Superintendent Herrell, Pastor Short, and President Wiley all put their whole soul into the camp, and so did the local church, student body, and faculty. Brother and Sister Jackson, outgoing missionaries, were there and preached a great missionary sermon. The fire fell from the first service. The first Sunday 115 were at the altar and the last Sunday 90, and every night service there were from twenty to forty seekers. They came to the altar screaming and praying, and soon became happy finders. It was said by those who kept count that fully four hundred came to the altar in ten days. It was an old-time revival. We made a special pull for the HERALD of HOLINESS and were able to receive 157 subscribers, there were forty names handed in to become members of the church, nearly \$700 was taken for missions. \$200 for the District Superintendent, \$25,000 subscribed for the Northwest Nazarene College, and the evangelists not forgotten.

There is a progressiveness found in this northwest that is not found in many places. They are not afraid to undertake big things for God. The Northwest Nazarene College, located in Nampa, has made wonderful progress the last five years, coming from a sage brush field to a large administration building, men and women's dormitories, a grammar school building, and music and dining hall. At the close of the camp 275 students had registered and many more were on the way. Dr. Wiley is a great school man. It was our privilege to speak three times at chapel. It would be hard to find a more enthusiastic and well saved body of students any place, who are soon to go out to the ends of the earth with the gospel of holiness.

To the delight of every one, Bud Robinson came in the last week of the meeting and was prevailed upon to run the meeting another week. When we left the revival power was still sweeping on, and many new cases getting saved as Brother Bud was preaching the wonderful story of Jesus. We consider this in many ways the best revival of our life. We have opened up in Boise, Idaho, with Rev. C. A. Gibson. We are looking for a downpour of the Spirit.

A MISSIONARY TRANSLATED

[In a recent letter received from Brother Roger S. Winans, our missionary at Pacasmayo, Peru, he conveyed the sad news of the death of his precious wife. It was a great surprise and shock and we feel that in this hour of sorrow and bereavement our people should especially remember dear Brother Winans. The following letter from Brother Winans will indicate the spirit of sacrifice that is so characteristic of all truly called missionaries who enjoy the abiding presence of the Holy Ghost.—Managing Editor.]

"It has pleased God to visit our home and take from my side my darling wife. It is not for me to question His infinite wisdom and goodness. Yea, He doeth all things well. Thank God she was a true Christian and a real missionary. For six years and a half she has stood bravely by my side through poverty and sickness. In times of trial and discouragement she has been true. Her strength was never great, but she resolutely did all she could. Her heart

was in Peru, and she sometimes expressed the wish that she might spend her last days here laboring for the salvation of souls. God gave her her wish.

"Another soldier has gone down in the field. Our ranks are broken, our strength is weakened. Who will step in to fill the gap? My brother, my sister, if not you, then who?

"During the last year she has suffered repeated attacks of malaria fever, but managed to keep going, although doubtless the malaria weakened her entire system and especially her lungs and heart. Two weeks ago she gave birth to a baby boy and at first seemed to be doing nicely. Later complications set in, pneumonia, malaria, and brain fever. The doctor did all within his power, but the case was too far gone. September 14th, at about 5 a. m. she slipped away to be with Jesus.

"I expect to be able to stay on the field and continue the work which God has given me to do."

ROGER WINANS.

CHURCH NEWS

Clearlake, Iowa

We have just closed a meeting at this place. The meeting was held in a little schoolhouse 24 x 26, with thirty little single seats, most of them for little folks, with three little kerosene lamps, and with a very little crowd, and a very little preacher. However, God blessed and owned His Word and two women sought the blessing. One got through and the other said she would never give up till she got through. One young man was converted and one young woman was under conviction, but would not give up.—B. F. Shellne and Wife.

Hollis, Okla.

I have been very busy the entire year. I have held and helped to hold six meetings this summer, four on my regular charge and two in Arkansas. The first meeting, at Lone Star schoolhouse, just lasted a week. We only had one service each day, but there was some good done, one person being saved and one quarrel settled, and God glorified. Our Hollis meeting, with Brother and Sister Cagle, was a success from start to finish. Brother and Sister Cagle won the hearts of the people by their splendid preaching. There were more than fifty professions, with four additions to the church. The meeting at Kelley church was

a union between the Methodists and Pentecostal Nazarenes. Rev. L. B. Smallwood, the Methodist pastor, and the writer preached the first ten days. There were twenty-seven or twenty-eight professions of conversion, reclamation, and sanctification in all. Six have come into the church as a result of the meeting, and much good was accomplished. Our two Arkansas meetings, Gray Springs camp and with the Methodist Episcopal people at Judsonia, were a great success. We were practically rained out for seven nights at Gray Springs, but we had some as fine cases of salvation as are seldom seen. The finances came easy. They wanted us back for a third year. Our last meeting was with our church at Brownlee, with Rev. S. H. Owens, of Altus, as evangelist. The meeting was a success. Brother Owens won the confidence, love, and respect of the people by his faithful and earnest preaching. He is a strong preacher of the Word and a very useful man. There were seven bright professions and one addition. All three of our churches have called us back for another year, and we have accepted. We mean to go in for another year of victory.—J. P. Ingle, Pastor.

Tillamook, Ore.

Our tent meetings at Rogue River, Ore., began on September 11th and closed on the 29th, having continued a week longer than planned. Rev. D. D. Edwards, our pastor at Ashland, preached for us several times at the start and gave the meeting a boost. The first six services were held in the hall on account of the delay in the arrival of the big tent. Rev. J. T. Little, our worthy District Superintendent, was with us the first Sunday, and remained to the close of the campaign. God owned and blessed his messages, and convicted sinners and backsliders of their condition and need, and quite a number were saved and reclaimed; some souls were sanctified wholly and the church greatly blessed and encouraged. Pastor Patterson and wife stood nobly by us and entertained wife, daughter, and myself in their comfortable home. At the close of the meeting Brother Little took an offering for the moving expenses of the pastor and family, which had not been paid, and the people quickly responded to the appeal and subscribed \$108, which met the need in full. The people also did well by the workers, and the expenses of the meeting were all paid. Wife and daughter went on their journey to San Diego to visit wife's peo-

From Sinking Sands

THE LIFE STORY OF HARRY JOSEPH ELLIOTT

When a man gives his testimony as to the depths of sin into which he was led by the Enemy of his soul and then goes on to relate how the Holy Ghost convicted him and softened his rebellious heart until, shedding bitter tears of repentance he fell at the feet of his Savior to receive the kiss of pardon, who can gainsay his testimony?

Theologians may thunder forth their theories and doctors of divinity may discourse on the essentials and non-essentials of Christian faith and the world scoffs and passes by. But let a man tell with no uncertain sound of an experience of saving grace and the Devil himself is confounded and sinners are pricked to the heart.

The distribution of books, even good books, has become more or less of a commercial and money making business. Of such books, however, as give the experiences of men and women who have been picked as brands from the burning there can not be too many circulated.

Evangelist Harry J. Elliott has written a brief account of his life, telling of his childhood days and of God's faithfulness in leading him out from a life of sin into one of usefulness and blessing to others.

The book should be scattered by the thousands. It will bless and inspire every Christian soul. Doubtless it will soften the heart and convince the mind of many and many a soul who has wandered far from Father's house.

Be sure to get a copy of the book to read yourself. After you have read it you can't help but pass it on to others. The pages telling of the author's conversion would bring tears to the most hardened heart.

The booklet contains thirty-nine pages, has a picture of Evangelist Elliott, and numerous illustrations. Order from Pentecostal Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Price, 15c, postpaid.

TELEGRAMS

HAMLIN, TEXAS.

HERALD OF HOLINESS:

A correction: In last week's HERALD OF HOLINESS J. C. Henson, District secretary, made an appeal for me, stating I had only received a little more than my traveling expenses. I have received \$381 above traveling expenses for District work, and additional offerings from revival meetings. I make this correction as there has been some money paid direct to me Brother Henson didn't know about.

J. WALTER HALL.

DENVER, COLO.

HERALD OF HOLINESS:

All churches and Assemblies closed indefinitely on account of epidemic. Pray God to rebuke sin and disease, and to keep our folks here and elsewhere unspotted from the world.

A. G. CROCKETT.

ASHLAND, KY.

HERALD OF HOLINESS:

State of Kentucky under quarantine. Assembly postponed until further notice. Watch for new date.

H. REES JONES,
District Superintendent.

MIAMI, FLA.

HERALD OF HOLINESS:

I have the great sorrow of announcing the death of our beloved District Superintendent, Rev. Homer L. Goodell, who went to be with Jesus, October 14th. He was buried at Grand Crossing, Fla., a suburb of Jacksonville, where he had gone with Brother Carl Owen to hold a tent meeting. He died from the Spanish influenza. Brother Owen has had the disease, but reports that he is now out of danger. There have been eight hundred deaths in Jacksonville during the last week. Surely the coming of the Lord must be nigh.

S. M. STAFFORD, Pastor.

ple, and I came to the church in Tillamook, to which I have recently been called as pastor. For 120 miles, nearly, the train wound around the mountains and along the seashore, bringing us into strange and charming scenes which we had never gazed upon. We reached Tillamook at 4:05 o'clock in the afternoon and met the Pentecostal Nazarenes at prayer meeting in the evening. God blessed us in songs, prayers, and testimonies, and all seemed pleased that we had arrived. The church had been pastorless for four months, but God kept them from discouragement and answered their prayers for a pastor. We feel that He will give us blessed victories along all lines, and we are praying and believing for an awakening in the town that will bring honor and glory to God and His great cause. Remember us in your prayers for success in Tillamook.—Arthur F. Ingler, Pastor.

Pasadena First Church

Our work seems to be progressing. The last two Sabbaths, September 29th and October 6th, have been very blessed. We received a class of thirty-three members, all very substantial people, into the church. There are

quite a number of others who will join later. Yesterday, October 8th, was rally day. The church was appropriately decorated and the program given by the Sabbath school under the direction of Dr. H. M. Kirk, superintendent, was patriotic and well rendered. At night the pastor preached on "The Cry of the Soul," and there were four seekers, making ten for the last two Sabbaths. There were 357 in the Sabbath school, and an offering of \$50.10. The Sabbath school is growing, and there is a bright prospect for a large school. The university students are attending in large numbers, and the university is progressing as never before. Nearly one hundred and fifty students are registered already and more are coming. We are encouraged to press the battle, and it looks as though we might have a good tide of revival right along. We praise God and take courage.—C. E. Cornell, Pastor.

NOTES AND PERSONALS

Fifty tons of books a month are being shipped to the American forces over seas.

The eastern address of the Wilde-Knight evangelistic party will be 2109 Troost avenue, Kansas City, Mo.

Rev. U. T. Hollenback announces that he is entering the evangelistic field, and is ready for calls for meetings. His address will be Greenfield, Ind.

Remember that on the morning of October 27th, at two o'clock, the old time comes into effect again, and every clock and watch is to be pushed back one hour.

Rev. H. N. Haas, pastor at Hastings, Neb., writes us of the recent death of his mother, who lived in White House, N. J. We pray that our brother may find sustaining grace in this hour of grief.

Eastern Nazarene College is soon to begin an aggressive campaign for funds to put that institution on a par with the best colleges of the land. Watch for the announcement giving full particulars, as soon as the epidemic subsides.

We are told that the five civilized tribes of Indians in Oklahoma have subscribed approximately \$2,000,000 to the Fourth Liberty Loan. These tribes have previously invested a total of \$9,523,000 in Liberty bonds, and War Savings stamps.

The Congregationalists of America plan to raise sixteen million dollars in three hours, December 8th. Of this amount four million is for missions and charities, and twelve million for local churches. This is only ten per cent more than they are now doing.

We greatly rejoice that it will be possible for a number of our outgoing missionaries to sail this fall and winter. Our missionaries to Africa will sail in November, and those for India in December. Let us pray the Lord of harvests to send forth many workers during the next year.

An official statement, issued from Paris recently, shows that during twenty days in September the Allied armies captured 2,844 officers, 120,182 men, 1,600 cannon, and 6,000 machine guns. Since July 254,012 officers and men have been captured by the Allies. This is the surest way to obtain peace.

Rev. Ernest Mathews and bride, of the Lewis and Mathews evangelistic party, paid the Publishing House a visit while on their honeymoon trip. They expect to join Brother Lewis and family at Sylvia, Kas., in a few days for a revival meeting. We wish for this young couple a life of great usefulness for the Master.

Miss Rebecca Krikorian and her nephew attended the meeting of the General Foreign Missionary Board, and one noon hour spoke to the employees of the Publishing House, which was much enjoyed by all. They are now planning to open a Pentecostal Nazarene mission in the city of Jerusalem in the near future.

The Red Cross is asking for fifty thousand trained nurses by July 1, 1919. There are approximately 100,000 nurses in the United States. Up to the present about 29,000 have enrolled, and 25,000 are needed by January 1st, which would mean about 112 a day for the rest of the year. This is a splendid opportunity to do good.

The American Red Cross is literally spending millions of dollars for the welfare and comfort of our soldiers. More than two thousand workers, mostly volunteers, are employed in Red Cross work-rooms in England. Six hundred American women, now residing in England, are members of the "care committee." They keep in touch with every wounded American soldier in that country, making about five thousand visits every month, cheering our men and supplying them with comforts.

ANNOUNCEMENTS

Wanted—A Christian young woman, a young person or middle age, to work in a home that will give them a good home and pay. The work is light. Must give good references.—U. E. Harding, 124 North Twentieth street, New Castle, Ind.

Notice to the Licensed Ministers on the Hamlin District—Let every undergraduate who can possibly do so, meet the board of examination at Bowie, Texas, on Tuesday before the opening of the Assembly. Please be on time.—James N. Cooper, Secretary of Board.

Exchange of Assembly Minutes—We will be glad to exchange Assembly Minutes with other Districts. Send your copy to my home address, 124 North Twentieth street, New Castle, Ind., and we will forward you at once a copy of our minutes.—U. E. Harding, Dist. Supt.

New District Superintendent—As successor to Rev. F. W. Johnson, to the Superintendency of the Pentecostal Nazarene church, Tennessee District, I wish to say that my home address will be Nashville, Tenn., in care of Trevecca College. I shall be glad to hear from any of the preachers or workers at any time.—B. L. Patterson.

Notice to Preachers of the Pittsburgh District—The mid-year meeting of the preachers of the Pittsburgh District, which was postponed because of the epidemic, will be held as soon as the visitation subsides, and it becomes safe to do so. Each pastor will be notified by mail when the time is fixed.—John Gould, Dist. Supt.

Wanted—Ministers to take work in Indiana cities, where we have no work, and open missions. Such persons may have to work at something on the side for a time. At our Assembly we raised twenty-two hundred dollars to be used in new fields. This will be used in paying rent and assisting the workers in these new places. If you are interested, write us, giving references.—U. E. Harding, Dist. Supt.

The Brooklyn Interdenominational Holiness Association—Will hold its third annual convention, God willing, in the Hanson Place Methodist Episcopal church, November 8th to 18th. The evangelists in charge will be Dr. Henry Clay Morrison, president of Asbury Holiness College, located at Wilmore, Ky.; Rev. Williams Pearce, of Philadelphia, bishop of the Free Methodist church; and Rev. C. W. Ruth, of Indianapolis, of the Pentecostal Church of the Nazarene and the National Holiness Association. Dr. C. J. Fowler, president of the National Holiness Association will be with us; as will also Dr. J. E. L. Moore, president of the Eastern Nazarene College, of the Pentecostal Church of the Nazarene, at North Scituate, R. I. We extend a most cordial invitation to all, and ask your prayers for an old-time Pentecost to fall upon Brooklyn. Any one desiring accommodations during the convention or further details please write as soon as possible to the secretary at 508 Atlantic avenue, Brooklyn, N. Y.—Mrs. C. H. Cooke.

DO IT NOW! You have been thinking of helping out in the Lift-the-debt Campaign for the Publishing House. You intend to do it. Meanwhile the clock stands still. Your amount, however small, would start it going again, and encourage others to do the same.

You Need This!

Every Bible student and Sunday school teacher should have a complete set of maps as a supplement to their studies in the life of Christ. Such a series of maps is especially needed in connection with the Sunday school lessons for the first half of this year.

An Atlas of the Life of Christ

BY REV. JOHN F. STIRLING

The design of this work is to give a simple, clear, and connected outline of the life of Christ. It is attempted in a series of maps on which, as far as possible, His journeys are traced and the different incidents of His ministry are marked at the places where they occurred.

A few notes have been added in the hope that they may picture the country and portray the people that environed His life. This useful atlas sent to your address for 40 cents.

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

TELEGRAM

Hot Springs, Ark.

Herald of Holiness:
Little Rock and Peniel Assemblies postponed.

J. W. Goodwin

DIRECTORIES

GENERAL SUPERINTENDENTS

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Res. 4824 Agnes Ave.; office, 2109 Troost Ave.

DISTRICT ASSEMBLIES

Alabama District.....December 4-8
Florida District, Miami.....December 11-15

MISSIONARY RALLIES

Dallas District, Peniel, Texas.....October 20-November 3

J. W. GOODWIN.....Kansas City, Mo.
2109 Troost Avenue.

Dallas Assembly, Peniel, Tex.....October 30-November 3
Hamilia Assembly, Bowie, Tex.....November 6-10
San Antonio Assembly, Waco, Tex.....November 13-17
The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

R. T. WILLIAMS.....1422 Cahal Ave., Nashville, Tenn.
Mississippi.....October 30-November 3
Georgia, Manassas, Ga.....November 6-10

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2105 West Walnut street.
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Missouri—W. I. Deboard.....Des Arc, Mo.
Nebraska—Rev. Theodore Ludwig.....Lincoln, Neb.
1020 E street.
Nebraska—Maxwell, Neb.....October 23, 29
Curtis, Neb.....October 30
Farnam, Neb.....November 1, 2
New England—N. H. Washburn.....Beverly, Mass.
New Mexico—H. C. Cagle.....
New York—E. E. Angell.....Richmond Hill, N. Y.
701-102d street.
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Northwest—T. E. Beebe.....Walla Walla, Wash.
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1338 Hunter avenue.
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138 Princeton avenue.
San Francisco—P. G. Linaweaver.....Stockton, Cal.
435 E. Wyandotte street.
Southern California—Howard Eckel, Los Angeles,
Cal., 1408 East Thirty-ninth street.
Tennessee—B. Patterson.....Nashville, Tenn.
Care Trevecca College.
Washington—Philadelphia—J. T. Maybury, Balti-
more, Md., 825 West Lombard street.
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood boulevard.

EVANGELISTS' DATES

Lyman Brough:
Ottawa Lake, Mich.....October 20-November 10
W. R. Cain:
Muskegon, Mich.....October 24-November 10
Vincennes, Ind.....November 13-December 1
Toledo, Ohio.....December 5-22
F. W. Cox:
Walbridge, Ohio.....November 3-17
C. E. Ellsworth:
Somerset, Ky.....October 11-31
Lee L. Hamric:
Blackwell, Okla.....January 3-February 5
C. B. Jernigan:
Houston, Tex.....November 1
Home address, Bethany, Okla.

Have you an unconverted father? The
HERALD OF HOLINESS can be of help in bring-
ing him to Christ.

Lewis and Mathews:

Sylvia, Kas.....October 20-November 3
Chase, Kas.....November 6-24
Permanent address, 341 West Marquette road,
Chicago, Ill.

F. J. Mills:

Minot, N. D.....October 27-November 17
Steele, N. D. (Sherman Memorial).....
November 20-December 1
Home address, Douglas, N. D.

George and Edie Moore:

Connersville, Ind.....October 27-November 10
Ft. Wayne, Ind.....November 17-December 1
Auburn, Ind.....December 4-22

John E. Moore:

Kinsley, Kas.....November 3-24
Platville, Kas.....December 1-22
(Song-Evangelist)

C. E. Roberts and Wife:

Enterprise, Ore.....October 27-November 6
Home address, Pomona, Cal.

C. W. Ruth:

Philadelphia, Pa.....October 27-November 5
Address, 1023 Indiana avenue.
Brooklyn, N. Y.....November 8-17
Address, 568 Atlantic avenue.
Brooklyn, N. Y.....November 20-December 1
Address, 233 Washington street.

Howard W. Sweeten:

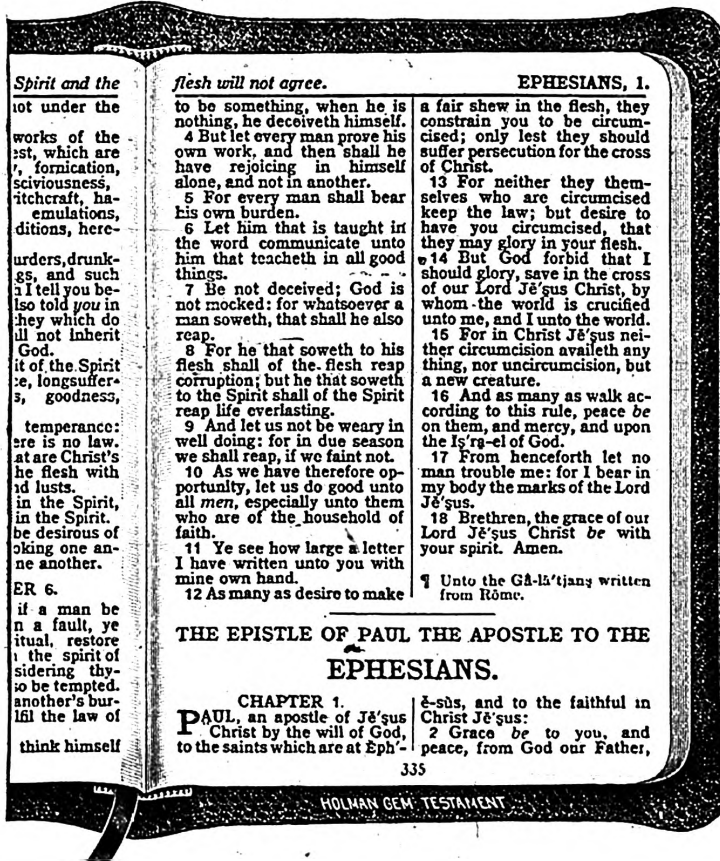
Richwood, N. J.....November 2-17
Open Date.....November 18-30
Perru, Ind.....December 1-22

Mrs. Beale Williams:

Hondo, Texas.....October 19-November 3
Home address, 201 Princeton avenue, San An-
tonio, Texas.

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PAUL, an apostle of Jē'sus Christ by the will of God, to the saints which are at Eph-

ē-sūs, and to the faithful in Christ Jē'sus:
2 Grace be to you, and peace, from God our Father,

335

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