

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

Church Responsibility



MUCH IS written now about the responsibility of the Church for this and that and the other thing. There is great confusion caused by the misconceptions prevailing in very many minds on this important subject. It is unfortunate that there should have arisen any clouds about this very simple but profoundly important question. The Great Commission contains the sum of the responsibility of the Church. This commission was addressed to the representatives of the Church. It is not conceivable that Christ would have omitted any essential element of the work committed to His Church on this important occasion of giving to the representatives of the Church their charter of authority and duty and responsibility.

Read this commission carefully: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20 R. V.). Here we have just three things commanded and allowed the Church as comprehending her responsibility: (1) to make disciples; (2) baptize the converts; and (3) teach or instruct disciples.

The Bible Plan

Here we have personal evangelization, or individual conversions. We have also the inducting them into the fold of the Church. Then we have the culture or development of these church members thus gathered. Instead of this strictly and carefully defined authority and work of the Church we have rapidly growing up a different view which seeks to commit the Church to a socialistic gospel or work. As Charles R. Erdman says, "Christianity is a religion; Socialism an economic theory, or a political proposal; and with such theories and proposals Christianity and the Church have nothing to do. At the present time, however, there is a strong endeavor and an evident tendency to identify Socialism and Christianity."

It is the quintessence of nonsense to try to lug in the clause in Acts in support of the false assumption that the Church was originally socialistic in its character and organism, where it is said "they had all things common." A tyro in biblical knowledge ought to know that this was a mere expedient to meet the exigencies of the poverty and the persecution of the Church in these early days and that this expedient was

local, voluntary, occasional, temporary. Anybody who can not quickly see this truth about this passage can be dismissed from the argument as hopelessly dense, and beyond seeing anything aright.

A leading editorial in *The Continent* recently said:

"The rights that inherently belong to any man made in the image of God belong to all men on whom that seal of divine origin is set, and the Church is under obligation to favor the cause of any man who insists for himself and his fellows on realizing the full measure of that common human heritage."

The Church's Obligation

The Church is under no such obligation to favor any such thing. The Church is under obligation to fulfill her divinely given commission as above quoted and no more. In doing this the Church will continue, as she has always done, to exert the most potent influence in favor of every principle of human rights and human justice on which so many jangling voices of individuals and parties insist with varying emphasis here and there over the face of the world. Popular Socialism places the physical above the spiritual needs of mankind. The Church in adhering to her great charter of responsibility places the spiritual above the physical needs of mankind, but, at the same time, incidentally does tremendously more for the physical needs of mankind than all these jangling and often contradictory theorists and parties and contenders. The quotation above made from *The Continent* takes a self-evident truth and stretches it beyond its legitimate limits. Nobody denies the first postulate that human rights are universal. All these rights belong alike to all men. But it does not follow logically that hence the Church is under obligation to favor the cause of any man who insists for himself and his political party or clique on realizing that equality of rights. This remands the Church to a low and grovelling plane of petty politics, and makes of her a mere economic or political party, and only one of very many such parties.

Think a moment how diversified are the theories of men respecting human rights. One crowd would hold to the view of "life, liberty, and the pursuit of happiness," as the definition of human rights. Others would hold to a more radical view of an equal division of land and wealth and the public ownership of all wealth-making institutions. Others would hold to modifications of this or that view and so on to the end. It is plain, therefore, that we would only have, if the chimera of the growing notion of the Church's respon-

sibility prevailed, another and an endless cause for diversities among the believers in Christ. One denomination would take to one view of human rights and line up with the party advocating such view. Another denomination would adhere to the view held by some other of the many socialistic divisions and another denomination would attach itself to still a different view held by other Socialists. This would mean the destruction of denominationalism as to any virility or progress among the children of men.

This craze about a socialistic church is but an effort of the Devil in this age of apostasy to deluge the Church in the worst of apostasies. Of all apostasies that is the worst which is occasioned by good things. It would tickle the Devil to get the Church stranded on reforms of evils around us. As has been said, "The good and oftentimes the better are the worst enemies to the best."

Dying at the Heart

HEART FAILURE is a dread disease, and is fatal to life. There are many organs that may be affected with disease, but often are attended by no fatal results because they yield to remedial agencies. The heart is a dangerous organ to be affected and strikes fatally at the victim.

The Church and the nation have hearts as the human body has. Their young life may be considered as their heart. Any nation or church affected at the heart center is in a dangerous way. When the children of a country or a church become diseased morally there is great peril involved. We have often tried to impress this truth upon our readers in different editorials. We come again at the theme to remind our people of a peril that threatens us if not averted, and that quickly and effectively.

Recently we called attention to the marvelous increase in juvenile crime as shown by the records of our courts. This is tragic indeed. We again call attention to this sad truth of the rapid increase in the crimes committed by the young people, and even children. Bank robberies, burglaries, and thefts of all kinds and even murders and holdups are becoming common among the young.

Now comes to us the equally sad revelation of the marvelous decrease of the hold of the Sunday schools upon this class. The field superintendent of the United Sunday School Association, according to *Our Hope*, in announcing the great plan of the association to raise twenty million dollars for a reconstruction fund, declares, "The Sunday schools of America face extinction within a generation if the present rate of loss in membership continues." One of the leading denominations has lost 125,000 from its Sunday schools within the last year; another 70,000. The total loss of the evangelical denominations is between 300,000 and 400,000.

We were interested in noticing the causes to which the official quoted above attributed this marvelous loss. He says it is due to "abnormal social conditions produced by the war, including disorganization of whole classes through enlistment of leaders." He might have included as another cause, religious indifference, for this is unfortunately the case. It is always hard to keep up the interest in religious affairs during a season of such carnage as we had while the great war lasted.

We must admit that the religious forces are today facing a great crisis in the presence of these and other facts we might mention. It is a serious problem which must be met and bravely handled if we would avert the direst consequences. When we take together the two facts mentioned—the great increase in juvenile crime and the serious loss of the Sunday schools of the great churches of the land, we have indeed a problem which may well challenge the study and serious thought of all concerned. There rests with the clergy of the churches a great duty. They must arouse their membership to this problem. It strikes close home to all of us for our own children are apt to be swept into the fatal maelstrom unless there is radical preventive work done promptly. Let our pulpits cry aloud and spare not on this danger signal. Let the Sunday school workers redouble their efforts in the premises. Let the churches be

called to prayer to God for His mighty arm to be laid bare for our relief, and for the protection of our children from apathy and indifference and sin of all kinds. May God send us light and help and strength and wisdom to do our best to turn the tide back from apathy and crime and sin and immorality, that our homes may be made safe for our children, and our children safe for the future of the Church and the nation.

The Discouraged Pastor

EVERY pastor has his moments of discouragement. Especially in these days of coldness and commercialism there are temptations to discouragement to pastors, when the people attend church so poorly, and his own members often are slack in this matter of church attendance. We saw the other day the advice of a business man made to his pastor. The preacher in a season of discouragement over this very matter went to the business man and poured out his troubles to him. He felt that he was a failure because he could not draw the people to his ministry. The business man gave him the following advice, which we want to pass along to others who may be similarly troubled:

Jim Albertson, you are not a failure. You are a success, and you are going to be a still greater success than you ever imagined. . . . You have spoken of discouragement and failure. Now, hear me out: Go into your church next Sunday and preach to full pews. It doesn't matter if there is only one person there. When you enter the pulpit it is up to you to visualize a big congregation; every seat filled. And you must preach to them as to a crowd. You must put your soul into your sermon, and it will prove the turning point in your career.

A Method Worth Studying

THAT MUST certainly be a method of evangelism well worth studying by our pastors which has wrought such marvelous results in Indianapolis, Ind., Buffalo, N. Y., Erie, Pa., Norfolk, Va., and elsewhere. In the first city named the results have been simply marvelous. In Indianapolis there were added the first year 3,500 members, the second year 7,000, the third year 8,000, the fourth year 8,000, and the fifth year 7,500; or 34,000 accessions in five years. It is called "pastoral evangelism," "intensive evangelism," and by sundry other names; but we are concerned more with the plan than with the name, and hasten to explain it as best we may from the information at our command.

In passing we must say we know not as to the thoroughness of the work, but that need not discount the plan, for all of us can do superficial work if we are so inclined with any plan. The thing for us to do is to be sure that we do thorough work and get people converted, and not merely added to the church. The plan we refer to is one that "does not use evangelists, but in which the pastors seek to do their own evangelistic work. They erect no great tabernacles, have no great campaign expenses, and interfere not with the regular church services." Such is the explanation given by some of the papers. We see no reason why the plan could not be worked with the aid of evangelists as well as without them. The *Christian Herald* thus explains the plan.

The Indianapolis yearly campaign for new members—and it is said to be more inspiring than a drive for dollars—is conducted by a committee of pastors and laymen, under the auspices of the City Church Federation. The program is taken up in the month of September and continues to and closes on Easter Sunday. The plan is mapped out in the spring of the year, all the churches agreeing to work in harmony with it. In September they begin active work upon it. October is devoted to the reorganization and mobilization of all the forces; November to a survey of the community and a canvass of the homes of the people; an intensive evangelistic movement begins in January, the center of which is noonday meetings in a downtown theater for two weeks. Services are held in all the churches, conducted by the pastors, according to their own method, and in their own way, each church having been fully organized and prepared for these efforts, which are held on week nights as well as on Sunday. Evangelistic teams from the churches go over the entire city, and few families escape visitation once, or indeed many times. These church evangelistic meetings are held simultaneously for two weeks or longer in January, and again before Easter. The noonday meetings in the theater are also repeated after January. They are attended by 800 to 2,500 people daily.

The Bible Teaching Concerning Sanctification

By L. B. CROWBRIDGE

SANCTIFICATION is the act of God, through His Holy Spirit, the Comforter, by which we are sanctified, made holy, cleansed from sin, filled with the Holy Ghost, set apart and prepared for the highest service to God. Sanctification is a distinct work of grace, separate from and subsequent to conversion. As evidence of this, study the following passages:

Acts 1:5. Under the preaching of John the Baptist, people truly repented and were genuinely converted (Matt. 3:11). The baptism with the Holy Ghost here mentioned clearly means a distinct experience, as the passage refers to the coming Pentecost.

Acts 2:1-21. The hundred and twenty in the upper room were converted people (Acts 1:13-15). Pentecost was a new, marvelous, revolutionary experience (2:12). Peter labels this experience as the fulfillment of Old Testament prophecy (2:16-21).

Acts 2:38. The multitudes to whom Peter preached were under Holy Ghost conviction (v. 37). The new pentecostal experience was Peter's objective in teaching them. But first they must repent and be converted.

Acts 19:2-6. These were disciples. They had repented and been baptized as converts. After laying on of hands the Holy Ghost came in pentecostal power.

John 7:37-39. The experience mentioned here was not conversion, because it says the Holy Ghost was not yet given. But conversion came before this (Matt. 16:15-17).

Romans 1:8-11. These Romans had a remarkable faith (v. 8), but they still needed the establishing grace of the Holy Spirit.

Romans 5:1-4. Justification brings peace. After this comes the grace that enables one to stand in adversity and to even glory in tribulations. This grace comes from receiving the Holy Ghost in the heart (v. 4).

Hebrews 9:1-14. The first tabernacle represented the Church. The holiest of all typified the sacred, abounding experience. The author calls this Christian perfection or sanctification (vs. 9, 13, 14).

The Apostle Paul was not content to simply get people converted. His prayer and his ceaseless effort was that they should abound more and more. He strove that his converts might go on unto perfection. He wished them to abound in

Faith (2 Thess. 1:3);

Love (1 Thess. 3:12; 4:9, 10; Phil. 1:9, 10);

Hope (Romans 15:13);

Knowledge (Col. 1:9, 10);

Good works (1 Cor. 15:58);

Christian graces (2 Peter 1:5-11).

In Scripture the blessed experience of sanctification is called by various names, each meaning the same thing, or representing some phase of this many-sided and knowable blessing. It is called:

Sanctification (John 17:17; Acts 26:18; 1 Thess. 4:3; 5:23; Heb. 2:11; 10:10, 14; Jude 1);

Holiness (Lev. 11:44; Isaiah 35:8; Luke 1:75; Heb. 12:14; 1 Peter 1:15);

Perfection (Gen. 6:9; Matt. 5:48; 2 Cor. 13:11; Eph. 4:13);

Perfect Love (Col. 3:14; 1 John 2:5; 4:12, 18);

Receiving the Holy Ghost (John 20:22; Acts 1:8; 8:17; 1 Thess. 4:8);

Being filled with the Holy Ghost (Acts 2:4; 4:8, 31; Eph. 3:19);

Baptized with the Holy Ghost (Matt. 3:11; Acts 1:5);

Cleansings (Psalm 24:3, 4; Ezek. 36:25-29; Matt. 5:8; John 13:3; Acts 15:8, 9; Eph. 5:26, 27); and

Crucifixion of the flesh (Romans 6:1-11; Gal. 2:19, 20).

Just as a converted person stands out from among his fellows, with clear cut marks distinguishing him from the world; even so the sanctified have outstanding qualities and graces that set them apart from the converted, to say nothing of the wide separation from the world. They have:

A superior, deep-settled, abiding peace (Psalms 37:37; 119:165; Isaiah 26:3; John 14:26, 27; Phil. 4:7; Col. 3:14, 15);

A joy that is full of glory (John 15:11; Acts 16:23-25; Eph. 5:18, 19; Col. 3:16);

The Metamorphosis

MRS. MARY W. DRAKE

(While watching a soul pray through, at the altar the following analogy was suggested).

From its pupa case a giant moth
Is slowly working its way toward life;
With a heart of love for nature's truths
And ears well trained to hear her
strife.

A tiny scratching may be faintly heard,
'Tis the horny hooks just back of the
head

That are pushing away their mummy
shell—

It's our first sure proof the moth's not
dead.

One hook is conviction, the other faith,
And both are needed to help it through.

Its narrow door to the outer world
We'll guard it well, nor its struggles rue.
A sudden convulsion—then all is still.

Though hid from our eyes, the work's
being done.

Another struggle—and quiet again—
And many more, till victory's won.

Be careful, dear watcher, or desire to
help

Will hinder the work that God's begun.
"Hands off," is a slogan it's well to heed.

There are some things by us that can't
be done.

When it first emerges 'tis very weak,
Don't hurry it now; let it rest a bit.

It slowly unfurls one wing at a time,
Till both are dry and strong and fit.

From a crawling creature among the
leaves

To a winged inhabitant of the air,
It comes from its case all crumpled and
damp.

A sorry object you'd scarce compare
With the beautiful being it's soon to be,
When its wings are dried in the noon-
day heat.

And soft and furry its body becomes,
And antennae stretch up as if God to
meet.

We will find it not among the leaves
Of the orchard tree or the garden
weed.

The food it has eaten is no more fit;
Of worldly food there is now no need.
No longer a grubby worm of earth,

But a beautiful being with gauzy wing,
The bread of heaven is now its food,
And nectar's cup—she belongs to the
King.

KANSAS CITY, MO.

Love that is like Christ (Matt. 5:43-48; John 13:34, 35; John 4:11-21).

A peculiar tenderness, forbearance, and sympathy (Luke 6:27, 38; Eph. 4:32; 2 Peter 1:4-8);

A boldness that fears not the face of man or Devil (Acts 4:8-13); Gal. 1:10-12; 1 Thess. 2:2-4);

Clear guidance and intimate knowledge of God's will (Psalm 25:14; Isaiah 30:20, 21; John 15:15; 1 Cor. 2:10-16; 1 John 2:20, 27);

Confidence in God's goodness, come what may (Job 13:15; Psalm 112:7, 8; Isaiah 30:15; 1 John 4:17, 18);

Stability and steadfastness of character (Romans 1:11; Eph. 3:17; 1 Peter 5:10);

Self-control, temperance, and simplicity of life (Romans 8:12, 13; 1 Cor. 9:24-27; James 3:2);

Power in testimony and service for Christ (Isaiah 61:1-3; Luke 4:14, 15; Acts 1:8; 1 Cor. 2:4; Titus 2:14, 15);

A new zeal and prevailing power in prayer (Gen. 32:24-30; Eph. 6:18; James 5:16-18).

In the process of securing sanctification there are two parts: what man does preparatory for and conditional upon receiving the blessing; and what God, through His Holy Spirit and in Christ, does in response to man's part. Man's part is:

To faithfully search God's Word relative to this experience, finding and appropriating the promises for cleansing and infilling (Deut. 4:5-9; Psalm 37:31; John 5:39);

To renounce the world, wealth, self-gratification, reputation, friends—all for God (Matt. 19:21; Luke 14:26, 33; Romans 12:2);

Those ripe for sanctification must learn to obey the very whisper of God's voice (Isaiah 48:18; Acts 5:32; 1 John 2:5);

They must consecrate all they have now, or ever expect to have, and all they ever shall be to Christ (Matt. 13:44; Romans 12:1);

They must accept the Holy Ghost by faith, for sanctification, just as they accepted Christ for conversion (Acts 26:18; Hebrews 4:1-3);

They must receive the Comforter into their hearts as a precious gift from God, just as they received Christ in pardon (Acts 2:38; 8:15-18; Romans 5:5).

God's part in man's sanctification is:

The Holy Spirit's fire cleanses and purges from all sin (Psalm 66:10-12; Mal. 3:2, 3; Matt. 3:11);

The blood of Jesus Christ washes away the filth of inbred sin (Heb. 10:10; 1 John 1:7);

The Holy Spirit's seal is placed upon us, and God's anointing oil is overpoured (2 Cor. 1:21, 22; Eph. 1:13; 4:30);

It is God who does the sanctifying, and clearly witnesses to the fact in our souls, just as He did in conversion (John 17:17, 19); Acts 13:8, 9; Eph. 5:26; Titus 2:14);

God not only sanctifies but keeps us sanctified with the same mercy and grace that He keeps men saved. He establishes our goings (1 Sam. 2:9; Isaiah 26:3; 27:3; John 17:11, 15).

Total Depravity

By Rev. W. B. CAIN

ONE OF the most alarming signs of the times is the growing and nauseating sentiment against the doctrine of total depravity. We do not say it is recent, neither are we going to saddle it on the unsaved, either in or out of the church. The saddest thing about it is it is gaining ground in the holiness movement. It is stoutly contended on the one hand that total depravity

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does not apply to all the human race; while on the other, that it does not include the entire man. It is based on a supposed logical argument, that if either humanity in general, or man in particular, is totally depraved, there is nothing internally to which God could make an appeal. If such be true, we might as well advance the same idea for the resurrection morning. Multitudes of physical bodies have long ago crumbled to dust. Others have been devoured by cannibals or ferocious animals. Under such circumstances there is nothing to appeal to—nothing to respond.

But what about the doctrine of the resurrection of the dead? Also, the Bible says the unregenerate are spiritually dead, but what does it say of the "quickening" power of an omnipotent God? Strange to say, the seventh of Romans is advanced against total depravity,

verses fifteen to twenty being singled out especially as descriptive of a person who, though he repeatedly does wrong, admits it, sheds tears over it, expresses the desire to be delivered, and so forth.

It occurs to the writer that just in proportion as we modify the doctrine of total depravity, we inevitably modify the doctrine of a complete atonement, which is synonymous with an incomplete Savior. We venture the following statement: To modify the doctrine of total depravity lowers the Bible standard and prepares the way for practically all manner of gross errors, vitally affects personal experience, and has much to do with the character of revivals. Genuine Christianity stands or falls with this important doctrine of total depravity.

NASHVILLE, MICH.

What to Preach

By REV. H. D. BROWN

EVERY man called of God to preach the gospel feels a great responsibility as to the character of his message. Every church organization attempting to lift up the world has a great responsibility as to the character of the preaching heard from its pulpit. These things are so emphatically true that it is not amiss to say, "What shall I preach?"

In every age the Church is confronted by certain conditions. There are upheavals and reformations, we might say there are convulsions in society, among the churches, among the nations, and among the people everywhere which require certain influence and efforts either to combat or assist, and the pulpit in every age has been a mighty factor in shaping the destinies of men. When we think of these things we may well say, "What shall I preach?"

The answer might be, "I will preach Christ." But the manner of preaching Christ is a very important question to consider. Jesus Christ is the greatest character in history and a mighty Savior of men; and every preacher should have a definite idea as to how he would preach Christ. The answer might be, "Preach holiness," which is a good answer; and yet the question of holiness is so broad, has so many different applications to human life that it becomes a very important question, "How shall I preach holiness?" Holiness is both a doctrine and an experience; and a peculiar thing about holiness is that it marks and permeates every sermon of the man who has the experience. He may preach of other doctrines and other phases of character, but if he has the experience of holiness, the spirit of his discourse will be such that it will impress his audience with the fact of a devout and spiritual life. The preaching of holiness ought not to be a narrow message; it ought to be so

broad that it embraces all the fundamental truths of Christianity and bears to the world the message that it needs in any and every time and condition of life. So the holiness preacher may very well say, "What shall I preach?"

As we study the history of the Church and the world we are impressed that different ages have required a different message. In the days of John Knox foreordination was preached and the decrees of God stood like a mighty bulwark against infidelity and atheism; and the prayers of John Knox and the preaching of his collaborators made Scotland tremble and marked the world for a better life. Who shall say that this was not the message and uplift which the world needed at that time? In the days of Wesley free grace, conversion, and heart purity constituted the message that stemmed the tide of worldliness, awakened the church, and resulted in the greatest revival that the world has ever seen. Other ages have received a different message. The holiness preacher ought to be so broad and comprehensive in his preaching that his spirituality and sanctified sermons would meet the demands of the times under all conditions of society.

We live in a day of mighty upheavals. Political and social organizations have been changing and are rapidly changing today. The forces of infidelity and skepticism have waged a mighty warfare against God and the truth. War and bloodshed have marked our generation as in no other time in the history of the world. The forces of life are engaged at the present time in the mightiest conflict the world has ever known.

It is not necessary to dwell on the present condition of the Church. There are a few preachers who are true to God and the truth,

but there is a host of preachers who do not preach the gospel with the power of the Spirit. The great majority of the churches are spiritually dead. There is but little vital piety. The theaters are crowded, joy-riding is boundless, and the world has, very largely, gone mad after pleasure.

A large part of the world is devastated by war, and in the great war atheism made a supreme effort to overthrow all faith in God. Unrest is great. Upheavals are world wide. The times are stormy. What is the need of the hour?

There is a great trend toward material things. Amusement and entertainments are offered to supply the needs of lost men. The gymnasium and the playhouse are expected to satisfy the need of the soul. Benevolent and charitable work is expected to answer for spirituality or take the place of a spiritual life. There is little thought of a real godly life and we are reminded of the time when the people sat down to eat and drink and rose up to play.

It is for the gospel of Christ to reach the hearts of men and amid the tremendous conflicts and storms of the ages which are raging around us, lift up a standard of character which shall endure the test and be victorious in the end. In view of these facts the Church may well say, "What shall we preach?" The preacher who is called of God and ordained of the church to stand out as a representative of organized Christianity may well say, "What shall I preach?"

Our thought is that, first, the preacher of the gospel today should be so deeply grounded in the faith and have such an experience of salvation in all its fullness and power that spirituality would strongly mark every discourse. His spiritual life should be such that to speak on any gospel theme would impress his audience with the life of God which is in him. A preacher must first be what God would have him be in order to do what God would have him do. This may be one way of saying that the preacher should be a fully sanctified man. This is intended to say that the preacher should have a mighty grip on God and God should have a mighty grip on him. His presence and his every word should impress and inspire his audience, and a discourse on any gospel theme should beam and sparkle with real holiness. But when we have the preacher, what shall be his message?

Always the message of the gospel, but these trying times require in a special way the preaching of the fundamental truths and the clear, definite, heart experience of full salvation. The more explicit answer to this question I shall reserve for the present, hoping to furnish another article soon.

SEATTLE, WASH.

A Bloody Battle

By REV. H. G. TRUMBAUER

IN THE sixty-third chapter of Isaiah the prophet writes of a marvelous victory obtained by the providence of God over the enemies of Israel, which victory is a figure of the conquest obtained by Jesus Christ over man's spiritual enemies. The prophet of God saw a mighty conqueror returning in triumph from a bloody engagement, and was bold to ask him, "Who is this that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel?" He observed him coming as a soldier with his uniform besmeared with blood and the mud of the field. Who is this that should come bearing the marks of a battle field's carnage? The

answer comes, "I that speak in righteousness, mighty to save." He is the glorious and mighty Savior.

But then comes the second question, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" The answer comes, "I have trodden the winepress alone; and of the people there was none with me." When God delivered His people and destroyed their enemies, there was none to help Him in the great struggle for liberty. "I looked, and there was none to help" (v. 5). When all others failed Him, He, by single combat, vanquished the foe and triumphed over all principalities and powers. No, there was none to help, none who dared, none who could. Even all His disciples forsook Him and fled.

But look at the mighty Conqueror, fresh from the field of conquest! See His apparel so red, as though He had just tread the wine-fat, (or wine-vat, as in the American Revised Version). Such abundance of blood has been shed that the Conqueror's garments are all stained with it. What a terrific struggle and awful slaughter! O Christ, thou mighty One, hast Thou fought, bled, died, risen, and conquered all our spiritual enemies? Hast Thou in Thy condescension, trodden in the wine-vat of the wrath of God and the world's sin, in which we ourselves deserved to be cast?

The victorious cry of the Warrior is, "Mighty to save!" "He is able to save to the uttermost all that come unto God by him." The blood cleanses from all sin. He fought the bloody battle for me. Hallelujah!

more than the passing of the collection plates. The stewards do not call on any one for offerings. By its very independence the dignity of the church is exalted and its influence extended, and no one is better pleased than the tithers themselves; not one of whom ever knew so great a joy and peace in this branch of God's service as now.

By removing the financial work from the prominent public place which it is sometimes necessary to give it in the church, it is possible to center attention more intensely upon the spiritual interests of the work and to have ample time for it. Bethany has recently been blessed with a splendid ingathering of souls. About forty have found experiences of grace within the last three weeks, and the church is in good spiritual condition. I have known churches where the collections were so frequent and the time occupied so great that the spiritual interests were, without doubt, greatly hindered. In one such church the pastor's salary is almost always in arrears, the missionary apportionments are paid at irregular intervals, the District Superintendent's salary requires a special public effort once each quarter, and a special order of the annual meeting of the church is the making up of deficits in the different funds. In one case the pastor's moving expenses were not taken care of for several months after he was settled on the work. I mention this only to emphasize the practical superiority of the Bible plan for financing the work of God.

It requires some time and patience to put the Bible financial plan into practical operation, and some skill and attention to keep the interest going, but in the end IT WILL WORK, which is more than can be said of any other plan, besides becoming a great means for the promotion of spiritual growth. The plan merits a trial by every church.

A Plan That Works

By JAMES B. CHAPMAN, D.D.

IT TAKES money, lots of money, to run the work of God; but to make the money question too prominent is to pauperize the Church in the eyes of the world and to greatly decrease her influence. It is proper and right for the Church to receive gifts from unspiritual people, whenever such gifts are offered, but to allow the impression to exist that the Church is dependent upon such gifts, or to solicit such gifts urgently, is to minimize the grace of giving and to economically compromise the Church. Spasmodic and spectacular giving makes a good temporary showing, but it is not God's way and does not prove the existence of deep spirituality, nor a genuine and lasting interest in the work of God. St. Paul's admonition to not be slothful in business has a direct application to the temporal side of the work of the Church.

A great deal might be said on the theoretical side of this subject, but I have rather introduced it in order that I might relate a working example of the right way to care for the church's finances. When I came to the church at Bethany, Okla., as pastor I found that my predecessor, Rev. Mr. Ludlam, now of Deming, N. M., had organized a tithing band four months previous, and that practically half the membership of the local church, including at least two-thirds of the resident membership, were members of the tithing band. In preparation for the beginning of the work, Brother Ludlam preached on the subject of proportionate giving and succeeded in developing considerable healthy interest. At an appointed time the interested ones met and entered into an agreement to pay a tithe of their income into the treasury of the local church on what was called the "storehouse" plan. It was agreed that, out of the funds gathered by the treasurer, all local church expenses, pastor's, General and District Superintendents' salaries, home and foreign missionary apportionments, District Assembly expenses, regular assessments for educational work, and ministerial relief fund, in short, all the regular calls for the work of the church should be paid. Because of the special existing in Bethany as a school town, it was further agreed that one-half of the monthly surplus should be given to the current expenses of the Oklahoma Holiness College.

It is now more than eight months since the organization of the tithing band at Bethany. Monthly special meetings have been held for the promotion of interest. Reports of the amount gathered during the previous month are given by the secretary of the band, and addresses on some phases of the subject are given. As the membership of the church in-

creases, membership in the tithing band keeps pace, so that the relative membership in the two has not materially changed.

The expenses of the church have increased considerably within the last eight months. Before that time there was a monthly deficit that had to be raised by public subscription. Since that time there has been a surplus every month. At the close of April the surplus was \$124. Of course the church has received considerable from members who are not tithers. The collection plates are passed at both services on the Sabbath, the tithers put their offerings in the plates in envelopes, and thus account is kept of the part they do. The other offerings go into the regular treasury also and are applied on the same plan as the offerings of the tithing band. No public appeal is made

Sermon Outline No. 2

REV. C. E. CORNELL

Subject, "Heaven a Place—Its Duration."

Text, St. John 14:1.

I. HEAVEN A PLACE AND A STATE.

1. Heaven is a location.

Heaven is where hell is not.

Heaven is where the saints live.

2. Heaven is a state.

Jesus said, "Behold, the Kingdom of God is within you."

II. HEAVEN IS NOT A RECONSTRUCTED EARTH.

Some say so.

Heaven will be new and fresh from the hand of God.

Note the wonders of creation; the God who made the innumerable worlds will make heaven after the pattern of an infinite mind.

(Illustration) They measure vast distances by the velocity of light; light travels at the rate of 185,000 miles a second, 11,000,000 miles a minute. Some of the fixed stars are so far away that it would take light three thousand years to travel from one of these stars to the earth.

Mars is 131,000,000 miles from the sun.

Jupiter is 457,000,000 miles from the sun.

Saturn is 881,000,000 miles from the sun.

The distance between Mars and Jupiter is 339,000,000 miles.

Uranus is 1,771,000,000 miles from the sun.

Neptune is 2,775,000,000 miles from the sun.

How great is God, who rules the worlds! Can not He make a heaven for His redeemed children?

III. HEAVEN A HOME.

The sweetest name on earth.

A Christian home like heaven.

IV. THE BLESSEDNESS OF HEAVEN.

1. Salvation gets us there (1 Peter 1:9; Rev. 2:2).

2. Sinlessness (Rev. 14:5).

3. Reigning with Christ (Matt. 19:27; Rev. 3:21).

4. Perfect knowledge (1 Cor. 13:12).

5. No more sickness (Isa. 23:24).

6. Fullness of glory and joy (Psalm 16:11; Matt. 13:43).

7. No more hunger or thirst (Rev. 7:15, 16, 17).

8. Eating of the tree of Life (Rev. 2:7; Rev. 2:17).

9. The Water of Life (Rev. 21:6).

10. Praising God (Rev. 14:2, 3; Rev. 15:1-5).

11. Heaven's duration (Matt. 19:29; Rom. 6:23; Gal. 6:7, 8).

V. FITNESS FOR HEAVEN.

1. Absolute.

2. Best for the earth, best for the sky.

3. Why not enjoy it now?

A Layman's Description of a Good Pastor

By BERTHA FOX

IF THIS article becomes tiresome to any of you most excellent pastors, just try to imagine how we laymen must have suffered from some of your tedious discourses.

The personal appearance of the pastor is often the first thing to impress his audience. His clothes should be plain, neat, and clean. Let him carefully avoid the gaudy and conspicuous on the one hand, and the careless and untidy on the other. The pastor who expects to make a good impression must keep his hair trimmed and combed, face shaved, teeth clean, linen immaculate, clothes well brushed and pressed, and his shoes polished.

A good pastor's vocabulary contains no vulgar phrases, bywords, or slang expressions. Let him follow His Example, who said, "Let your speech be always with grace."

His home life should be above reproach, and be such as will demand the highest respect of his family, neighbors, and friends. He should be kind and courteous to all who chance to come into his home. Let him be "one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" The writer remembers of once seeing a pastor's and a layman's sons enter the church together. The former bolted through the door and forgot to stop whistling or to remove his cap until he was half way down the aisle, while the layman's son came in quietly and removed his cap at the door. We do not contend that it is right to expect more of a preacher's child than of a layman's, but we do expect as much.

A good preacher should not be timid or self-conscious, neither should he be Pharisaical or egotistic. He should be free from the disposition to be bossy, domineering, and faultfinding. But let him be modest, firm, and pious.

He should have ability as a manager, both domestic and concerning the expenditures of the church. He should be economical, but not too conservative to do anything which will bring returns to the church.

There are some pastors who seem to think the founders of the church made a very serious mistake when they made the church board a factor in church government. The Manual does not specifically state just what action the pastor may or may not take without the consent of the board; yet it seems to the laymen that the board should be consulted about any matter for which it is financially or in any other way responsible. We recommend to the pastors that a certain date in each month be set aside for the regular monthly board meeting. For example, the first Monday after the first Sunday in each month. It seems that the pastor of a progressive church would surely have some problems arise each month about which he would desire the advice of the board; if not, the time could be spent very profitably in prayer.

Please, may we quote a little article published in the HERALD of HOLINESS, written by Rev. C. E. Cornell? "We have discovered that not a few of our pastors are not disposed to have a capable church board, and others are not disposed to give the board much consideration. The pastor should live very close to his board. All important matters relative to the church should come before them. For a pastor to take the bit in his own teeth and seek to run things is a very dangerous pastoral pursuit." The pastor should be very sure of the mind of the Lord before he leaves his own pulpit to fill that of another.

We may safely say that the most essential qualifications of a good pastor is a definite Christian experience. He must be soundly converted, clearly sanctified, and definitely called of God to preach the gospel. The other night Brother Harding said there were two proofs that a man was called to preach: first, he can preach; second, he is at it. He should be a man of at least some education and ability.

A definite Christian experience produces positive preaching. "Too much time can not be given in prayer and study of the Bible in preparation for the sermon. It is said that Mr. Wesley did not require his preachers to have a college education, but he did require them to spend five hours each day in prayer. To treat this preparation carelessly or indifferently is almost criminal. The pastor should get his subject from the Lord, then pray, read, and study along that line until his message burns in his very soul. It is permissible for the pastor to take a brief outline of his sermon into the pulpit. But he should not take a whole manuscript and depend upon it.

His introductory remarks should be as brief as possible. His delivery should not be too formal, on the one hand, or too exciting or hilarious on the other. He should not stutter and spit, or strain his voice until his face becomes red and the veins swollen. We do not

mean that he should not put emphasis upon certain points by means of gestures, but let his gestures, tones, and inflections be natural. He should keep his eyes upon his audience, not upon the ceiling or the floor. It is said that John Wesley had some one in his audience make a memorandum of all his grammatical blunders and general imperfections, and hand them to him for his consideration, humiliation, and correction at the close of his sermon. A preacher who does not welcome a just criticism is like a sick man who does not desire a physician.

His sermon should be appropriate for the occasion. Dr. Bresee has said, "A sermon of thirty-five minutes length is all the average mind can retain."

A good pastor is evangelistic. It seems that today about the only way a church can keep under the burden and on fire for God is by an almost continual evangelistic effort.

A good pastor does not conduct all the prayermeetings himself. If it is by exercise that we grow and develop, he should be fair to his laymen. Give them something to do, and recognize their ability. The Pentecostal Nazarene hive is no place for drones. He should appoint one or more of his members as a leader for the prayermeeting each week. This will prove a very beneficial means of grace to them, as they will be more in prayer and study of the Word since they have the responsibility of the service upon them. The prayermeeting should be a midweek coaling station, and the pastor should urge its importance upon all the members.

Every pastor should learn well the lesson—pay attention to the aged and the children. Jesus did. Aim to win the children for Christ and to retain them in the church. If half the effort that is made to regain them were made to keep them, they would never go astray. Bishop Quayle has said; "Youth for God is the world's safety. To start with God and to stay with God, what a shelter from temptation, what a safe conduct on the long, grim way of life!" He should win the confidence of the young people. Instruct them, help them to get rooted and established on the solid rock before they backslide. Every effort should be made to get them united and organized into a Young People's Society, for we believe they will have a far greater opportunity for development.

Theodore Cuyler, one of the best preacher pastors the church has ever produced, remarks. "The work of a preacher is twofold: partly in the pulpit and partly out of the pulpit. The two ought to be inseparable. What the providence of God and good common sense have joined together let no man put asunder. Take the Apostle Paul for example. He declares he not only taught publicly but from house to house. And we have no record where Jesus himself preached many long sermons, but we have many narratives of His personal visits, conversations, and labors of love with the afflicted and the sinful.

A good pastor visits his members often, has a word of prayer, and gives them encouragement. Time should never be spent in frivolous conversation or gossip, but in talk about religious experiences, personal relation with God; not with the air of a schoolmaster examining a pupil, but with the spirit of the meek and lowly Nazarene. The question, "Should the pastor's wife always accompany him, when he is visiting homes?" is a subject for debate. She should by all means, when it is at all possible. But if she can not, he is not excused from making his visitations, as peddlers, canvassers, and advertisers do not hesitate to go into a home to demonstrate their wares, just because their wives are not along

Keep Smiling at Home

BY MRS. DORA SHERMAN

It's easy to greet the stranger
And shower smiles on a friend;
Neighbors receive our attention,
And pleasant hours we spend.
But when kinfolks fail to be sweet,
And a discordant note has come;
It requires fresh grit and courage
To ever keep smiling at home.

If, perchance, some one in the world
Forgets to be clever and kind,
You are not forever with them
And another friend may soon find.
But when under the same shelter
And undoubtedly yoked up wrong,
It means so much to be gracious
And sweetly keep smiling at home.

All people surely need kindness
As they journey the weary miles;
You smile and keep ever smiling
Till there are miles and miles of smiles.
And when shut in with relations
And to observe us there are none,
Please those same loved ones and heaven,
And let us keep smiling at home.

The years may bring separations,
And acquaintances drift away;
This is the time to respect them
'Ere the night o'ershadows the day.
The grassy mound will soon cover
The faces that now wear a frown;
Perhaps we can make them better
If we just keep smiling at home.

It's not those outside who love you,
Though often a real friend you meet;
They probably see your failings
If affectionate smiles you greet.
But the ones who stand right by you
So patiently till day is done,
Tenderly cherish and love them,
And always keep smiling at home.

OSKALOOSA, IOWA.

He should never betray any confidence placed in him, nor show any partiality between rich and poor, but always be on the alert to offer a helping hand to the poor and needy. George Kulp has said, "A home-visiting, hot-hearted preacher with the real spirit of Jesus, seeking to walk even as He walked, will not have to bemoan empty pews."

Of course, every good pastor tithes, but where he should place his tithe may be a subject for no little discussion. We, as laymen, believe he should place it in the treasury of the church, not to be used on his own salary, but for incidentals of the church. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Our pastor is to be an example to us. He can not expect his laymen to do something

which he himself does not do. The writer personally knows of two churches, one where the pastor tithes (and more than tithes) his salary, and puts it into the treasury of the church; and another where the pastor puts none of his tithe into his church. The blessings of the Lord in many ways seem to be poured out upon the former church until it can scarcely retain it. To be sure, His blessings come upon the latter church, but they seem to be sparingly given out.

In conclusion let us say, the pastor should have characteristics becoming a messenger of the Most High, should have the ability as a manager, should possess a definite Christian experience, should preach the old rugged truths, should pay attention to the young people, should spend much time visiting homes, and should give into the treasury of his local church.

NEWCASTLE, IND.

The Best Means of Conserving the Fruits of Revivals

By REV. D. E. MILLER

THE GREAT revival of Pentecost, and all other real revivals, have been the product of prayer. Souls can only be born into the kingdom of God by real persevering, prevailing prayer. And as prayer is the greatest means of saving a soul, just so it is the greatest means of keeping a soul.

To conserve revival fruit the Church must be strictly a praying Church; it is like a great spiritual greenhouse, and must have the proper temperature of prayer, if the young and tender plants of the kingdom are conserved and grow.

We sometimes think that a great many of us preachers are so zealous, and so engaged in preaching the doctrine of holiness, that our churches are greatly neglected on this most vital and fundamental subject of prayer. Oh, that we could get a greater vision of the possibilities and privileges of prayer. Prayer can solve all our problems. Prayer changes things. If the church is a praying church, the young converts will be praying people. They can do nothing less, they have been born and reared in prayer, and consequently they will have a hard time to get away from their spiritual home raising.

So we desire to emphasize prayer, real prayer, overcoming, persevering, prevailing prayer, as the first and greatest means of conserving all revival fruits.

Next, we notice after the great revival of Pentecost, that the apostles not only gave themselves over to prayer, but also to "the ministry of the word." "The word of God is the sword of the Spirit" and should be so used. We have a great deal of "word only" gospel in these days, but that was not Paul's kind. He told the Thessalonians that the Word must be accompanied "in power and in the Holy Ghost, and in much assurance." In other words, it must be revealed by God, and preached with the Holy Ghost sent down from heaven.

This kind of ministry of the Word is the only kind that will feed the soul; therefore, feed the sheep on the living Word. We must not just indoctrinate them with the truth as we believe it, but we must do more: by the aid of the Spirit we must set a table, such as the prodigal son had access to when he arrived home. Such serving of the Word will have similar results, it will produce feasting, glad rejoicing, music, and dancing; even the older brother will get his portion. Amen.

If the sheep and lambs are properly fed on the Word, we can see them grow and fatten and multiply. Therefore, the ministry of the Word is a great and blessed means of conservation.

Third, we would mention the necessity of the regular public means of grace. And when we mention this means of grace we do not mean a dead prayermeeting, a dry class meeting, or a preaching service conducted by a lodge-going, tobacco-using, holiness-fighting preacher, but we mean just the opposite of this, namely, a spiritual prayermeeting, a "live wire" class meeting, a preaching service which is edifying and uncompromising. These differences of present day conditions will, of necessity, drive us to the subject of "organization." Therefore, we consider "organized holiness" next to prayer and the ministry of the Word, in conserving the fruits of revivals.

Organization is one of the greatest means of world power conservation known. This is proved in a great many ways. For example, notice the great organized armies of the warring nations at the present time; also the work of the Y. M. C. A., the Red Cross, and others. No doubt the greatest part of their efficiency comes directly through proper organization. In fact, almost everything in God's work of creation is conserved by the laws of organization; therefore, we feel that we have the divine right to urge organization for the conservation of all revival fruits.

If the time is not quite ripe to organize a Pentecostal Nazarene church, then organize a mission or a prayermeeting band or something that will conserve the work on all lines. It is just as natural for spiritual children to want a spiritual home as it is for natural children to have a home. Therefore, let us provide a home; for "even though it be ever so humble, there is no place like home."

There are a great many more minor means of conserving revival fruit that we will not have time to consider, such as Bible study, personal work, reading, and distributing holiness books and tracts, cottage prayermeetings, visiting the sick and shut-in ones, open air meetings, tithing and systematic giving, and supporting and boosting the church on all lines. These will form a good working basis, and keep the soul alive and busy. So we will conclude by repeating that the three great fundamentals in spiritual conservation, as we believe, are: prayer, real persevering, overcom-

ing, prevailing prayer; next, "the ministry of the word," with the revelation and unction of the Spirit; lastly, organization and unity, that we can find only in Jesus Christ, our Lord.

CHURCHVILLE, OHIO.

The Riches of Heaven

By MRS. LUCY WHITNEY

GOD'S PEOPLE, like David of old, are sometimes tempted to be envious when they see the prosperity of the wicked. It may seem that the riches of this world are given to those who do not deserve them; but if we study God's Word we will soon perceive that the riches God gives His children are far more valuable than the riches possessed by the children of this world.

In Luke 4:5-7, Satan, in tempting Christ, offered to give Him the power and glory of the kingdoms of this world. He says, and Christ does not deny it, "For that is delivered unto me; and to whomsoever I will I give it." It seems by Satan's own words that he gives the power and glory of this world to those who will bow down and serve him.

While it is true that "Our Father is rich in houses and lands, He holdeth the wealth of the world in His hands," He has never promised to give the wealth of this world to His children. God holds the jewels and gold of this earth in such small regard, as to use them for building material and paving stones in the new Jerusalem. He has something better than these things for His children.

That Christ does not regard the wealth of this world as true riches is plainly shown by the following Scriptures: "If therefore ye have not been faithful in the unrighteous mammon [or riches], who will commit to your trust the true riches;" "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven;" "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." What is this treasure Christ regards so highly? It is being born of the Spirit, which makes us heirs of, and gives us access to, all the treasures of God's kingdom.

The treasures of this world consist of lands, money (which is the medium of exchange), and jewels, which are valued for their beauty and rarity. God's riches, too, are threefold. We are, first, heirs of the kingdom, which corresponds to the real estate of this world; then we have, for a medium of exchange, faith, prayer, hope, and love, which will procure for us all of the blessings God has provided for us; and for jewels we have the graces of the Spirit, which are joy, peace, longsuffering, gentleness, goodness, and patience, which we may use for our adorning.

In our business dealings with this world we will have to use the wealth of this world, and if we are true to God He will supply all our need—but He has only promised to supply our need, not our wants.

God does give this world's wealth to a few of His children, whom He can trust to use it for His glory; but wealth is not always the gift of God. It may be sent by Satan for a delusion and snare, and has been used by him for the destruction and overthrow of many of Christ's followers.

Let us seek the true riches of Christ's kingdom, and beware of those riches which are in Satan's power.

WARREN, PA.

Speaking a kind word bears a kind thought; the passing out of a tract bears a kind act.

THE WORK AND THE WORKERS

EVANGELIST WILL O. JONES

This writing finds me in Brooklyn, N. Y. I have enjoyed the New York and Washington-Philadelphia District Assemblies. I led the singing in the latter; and God blessed both preacher and people. The message by Brother Krikorian was wonderful and greatly moved his congregation. The missionary vision was wonderful, with the Washington-Philadelphia District in the lead. We are going to hear from the East. I was privileged to see the missionaries on their steamer, the "City of Lahore." They had been greatly delayed, and yet they exhibited great patience. They were a happy company and seemed eager to embark for their mission fields.

My labors in the West wound up in Burr Oak, Kas., with Brother Demoret, who proved a splendid yokefellow. My stay in Kansas City was greatly enjoyed. Their chapel services at the Publishing House are great helps to spiritual life. We hurried East to complete arrangements with the British and the United States offices for passports. It has proved a tedious formality, and new problems arising continually, now comes the question of naturalization, which will prevent going for some time. War conditions make it hard to travel, but God is on our side. I am at this writing in services with Brother Angell's people of Richmond Hill. Pray for me.

SOME SATISFIED STUDENTS IN OLIVET BIBLE DEPARTMENT

Being a member of the senior theological class, I feel it to be my duty and privilege to let the Pentecostal Nazarenes know how I appreciate Olivet, and especially the Bible department. The few years I have spent in Olivet have been the greatest blessing of my life. The world is dying for what we get here, a knowledge of the Word of God. Hosea says, "My people are destroyed for lack of knowledge." What our ministers need is a knowledge of God's Word. I have not been called to preach science, philosophy, or the traditions of men, but the gospel of Jesus Christ. If I am to preach it, I must know it. I know it is impossible to learn all there is to be known about the Bible in just three years, but in that time one can get such a solid Bible foundation that it will stand when hell has crumbled to ashes. My prayer is, that the young men whom God has called to preach, and who have red blood in their veins, and feel that their calling is worthy of their time, money, life, talents, and all, will say good-by to circumstances, and land

NOTICE TO SUBSCRIBERS

Please remember that, by a unanimous vote of the General Board of Publication, the subscription price of the HERALD OF HOLINESS was advanced from \$1.50 to \$2 a year, beginning May 1st. This was done to help meet the heavy deficit which occurs in this department of our work each year.

MANAGING EDITOR.

in dear old Olivet next fall, to prepare for the greatest calling God ever gave to man—the preaching of His glorious Word.

ED GALLUP.

I am praising God for the plan of redemption; because it is so simple that every one, from the least to the greatest, can understand it. I have no regrets to offer for the three years I have spent in Olivet University, studying the Book of all books, which is the Bible. These three years spent within the sacred walls of this God-given institution, have been the best years of my life. I am thanking God for the Bible department, and also for our Bible teacher, who has given us some of the very best truths that could be given. His godly life, and that of others as well, has been a benediction to me. In the years to come I expect to look back and thank God for this godly man, who led me in the ways of truth and holiness. I am glad I have but one aim in life, and that is to glorify my Redeemer, and preach the Word of God as the Bible teaches it; and point others to the Lamb of God, who takes away the sin of the world. I praise God for heaven-bought, Holy Ghost salvation these days.

ARTHUR NUTT.

God has done great things for me in the five years I have spent in Olivet. Through the study of the Bible, and other helpful studies, I have been strongly fortified against error, and have been given a firm grasp on some of the basic principles of Christianity. My faith in Jesus Christ also has been wonderfully strengthened.

ALBERT J. ONRECHT.

Gracious Revival in Kumamoto, Japan

It is marvelous the way God is using our dear Brother Reynolds in Japan. Read this brief account of the gracious outpouring of the Holy Spirit upon our church in Kumamoto and the neighboring town of Manda.

"Easter Sunday I spent in Kumamoto and Manda. I arrived in Kumamoto Saturday noon (a very rainy day), and met a warm welcome, as Mrs. Staples had been urging me to be with them for Easter. That night we had a great meeting on the street. Sunday morning I preached and Hiroshi interpreted. God poured out the Holy Ghost on us, and fifty adults knelt as seekers. Forty-five of these were believers, seeking the second baptism spoken of in Matthew 3:11, which was my text. Five sinners sought pardon, and many of the seekers prayed through, though we had to shorten the altar service. We then baptized twelve and received them into the church.

"Then, after a little time for lunch, we attended a Sunday school in our church from 2:30 to 4:00 p. m. It was an Easter service. We were then rushed off in jin-

rikishas to the station in Kurles, and caught a train for Manda, a small town with many nearby villages, about twenty miles from Kumamoto. Here we were served a Japanese farmers' dinner, after which we had a children's meeting from 7 to 8 p. m. About forty boys and girls were present. Then twenty-five adults came in, and we had another great service. I preached, Hiroshi interpreted, and Sister Staples exhorted and cried. Twenty-five knelt for salvation; twenty of them were believers, seeking holiness, and five were sinners for pardon.

"We then baptized eight and received them into church membership.

"But I must tell you that in Kumamoto the next morning a collection of 103 yen (about \$51.50) was given for our work in Africa. That was great! Over 90 yen of it came from our Japanese Christians, who are poor people. Surely they must be rich in grace.

"H. F. REYNOLDS,
"General Superintendent."

FROM F. W. DOMINA

I spent four days with our church in New Bedford, Mass., last week, and gave them four messages on prophecy, signs of the times, and so forth. The church was well filled at each service. Many new faces were seen in the congregation each night. The people got blessed, and there was a shout of victory in the camp. One good case of restoration was at the altar last night. It was a great delight to be with them once more, having served them for five years as pastor a few years ago.

I will be glad to give our churches chart talks on prophecy and present day events, for three nights or more; that will bring revival blessings, and much needed light on present day events. God is blessing the New Bedford church, under the faithful ministry of Brother Brown.

DALLAS DISTRICT

The prospects on the Dallas District are indeed encouraging. Every part of commercial affairs seems exceedingly active and prosperous. Farmers are busy and crops are growing beautifully. Our churches should be able to bring up their offerings in full, along all lines, by Assembly next fall. Good reports are coming in from our churches. Our people at Port Arthur are in their new quarters, a church they "builted not." Their pastor, Brother C. H. White, writes that if their congregations continue to increase they will have to still further enlarge their place of worship.

Brother Bost reports an increase along all lines in his church at Sherman. He has lately been assisted in a very gratifying revival by Brother and Sister Allie Irick.

Grace Church, at Denison, is in the midst of a successful revival. Some time last week they had had forty-eight professions. The pastor, Rev. Z. B. Whitehurst, with some local assistance, is conducting the services.

The writer helped the pastor at Texarkana, Rev. W. Y. Phillips, in a few days' revival lately. The saints seemed greatly helped and a few souls were definitely blessed at the altar.

Our pastor at Dallas, Rev. V. H. Fisher, writes, "Our work is in the best condition it has ever been in during its history. Our meeting was far-reaching in its results. Our church will not accommodate the crowds any more, so now we have a purchasing committee looking for a new church." Rev. J. E. Bates assisted in the special revival effort.

The Damron-Douglas Evangelistic Party are to begin a meeting right away with Brother White, at Port Arthur, after which they are to enter our Judean work. Pray much that they may be able to establish strong churches in our larger centers, that are at present unoccupied by our work.

Peniel College has been very fortunate in securing a splendid faculty for another year, and the president reports that the inquiries from prospective students are most gratifying.

We are praying and working for a solid, conservative, Spirit-filled, steady growth evangelism throughout the District.

E. G. THEUS,
District Superintendent.

A NEW DEPARTURE

The District Board of Home Missions of the Western Oklahoma District has arranged for an aggressive home missionary campaign to begin next month, with Evangelist B. H. Edwards, of Wichita, Kas., as the evangelist, and Professor Winger and wife, of Hutchinson, Kas., as song leaders. We will need about two more good workers, and prefer young men who are trying to get their preparation for the ministry, and need this kind of training. This will give them practical work, and bring them in vital touch with questions with which they will have to become acquainted.

This campaign will be under the direction of the board, and the District Superintendent, who is a very ardent supporter of the plan. We wish to have you pray for this District campaign work. We mean to hold on till something

is done, and then organize, as we are in for organized holiness.

J. W. OLIVER,
President, Board of Home Missions.

PITTSBURGH DISTRICT WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society of the Pittsburgh District is gaining ground. The newly elected officers of the District are: Rev. Miss Myrtle A. Pelley, president; Mrs. F. W. Poland, first vice-president; Mrs. H. E. Elliott, second vice-president; Helen C. Pritchard, recording secretary; Mrs. D. L. Brandenburg, corresponding secretary; Mrs. Grace E. Newman, treasurer; Miss E. Kirtley, superintendent of study and publicity.

Rev. Mrs. S. N. Fitkin, of Brooklyn, N. Y., attended the annual missionary meeting of the societies. Reports from the six different auxiliaries were read, showing that during the last year four auxiliaries raised \$252.30. The other two auxiliaries promised to bring up their arrears this year. Mrs. Fitkin gave us very interesting and helpful talks concerning the missionary work. She also told how the New York District had made progress in the auxiliary work in the last two years.

Our Pittsburgh District was divided into two districts; namely, Pittsburgh and Ohio Districts. Each District has pledged itself to support two missionaries in South America. Our Woman's Missionary Society officers will do the work of the two Districts this year.

Since the Assembly, our president, Sister Myrtle Pelley, has held two meetings; one at Middletown, Ohio, and one at Franklin, Ohio. A good missionary spirit was manifested in both meetings.

There are ten churches waiting for our president to come and organize societies. We are expecting great things for next year. Our societies have pledged themselves to raise \$575 for a girls' home in South Africa during this coming year. This is the day of opportunities for the womanhood of America.

REV. MYRTLE A. PELLEY,
President.
HELEN C. PRITCHARD,
Recording Secretary.

LOUISIANA DISTRICT

Since my last report I have visited our church at Pleasant Hill. Truly, the Lord did bless our hearts as we preached to this people. They are without a pastor just now.

My next visit was to the church at Bayou Rueff, where the Lord is blessing. They stand by their pastor there with their prayers and money. Next I visited the Hudson church, where we had three good services. This is the old home place of the Gaar brothers. Hudson is favored with one of the oldest campmeeting grounds there is in the state. Revs. J. E. Gaar and Jarrette Aycock are to be the preachers for their summer camp.

Our meeting at Ruston, with Rev. John Pruett and band, proved to be a blessing. Brother Pruett is at Delhi at this writing, in a revival. They report good prospects for a great revival. Our churches all over the District are encouraged. Our preachers' meeting will convene with the Ellis church, June 17th to 20th, inclusive. We invite all those who would like to attend. Pray for us.

S. D. STORM,
District Superintendent.

EVANGELIST LEE L. HAMRIC

At this writing we are in Florence, Ala., in the midst of an old-fashioned, Holy Ghost revival. We reached here Saturday at 2 p. m., and found a large tent up and everything ready for a revival; so we pitched battle, and went over the top Sunday. The victory was won and souls prayed through. Over one thousand people were present at the service Sunday night, and they could not all be seated. Monday night we had a great service, with several praying through. Souls are getting saved at every service. We will be here until the 25th. Rev. A. B. Anderson is the good, true pastor of this faithful flock.

EVANGELISTS LEWIS AND MATHEWS

The Lord has graciously honored His Word and given us victory and souls in the meeting in our church at Everett, Wash. How we do praise Him and give Him all the glory for all He has done. We go next to Seattle First Church, and then to Rimby, Alberta, Canada. Thank God for a full and free salvation that really does something for folks.

EVANGELISTS JOHN AND GRACE ROBERTS

Our commencement exercises closed out at Bethany, Okla., May 14th. The revival fire that had been sweeping the school continued through the commencement.

We are now at Osage, Okla., in a meeting. Rev. E. L. Looman is the faithful pastor of our church here. We have had a good rest at our new home in Bethany, Okla., while our son was in school, and are fresh and rested for our summer's work. We are expecting a great revival campaign. We go next to Marion, Ind.

PITTSBURGH DISTRICT ASSEMBLY

The twelfth annual Assembly of the Pittsburgh District has gone down in history as the greatest Assembly ever held on this District. The Assembly was held at Dayton, Ohio. The presence of the Holy Spirit was manifested in all the services, and as the Assembly advanced toward the end, the glory was poured out more abundantly. General Superintendent John W. Goodwin presided, and his kind and fatherly advice was a blessing to all. His messages were inspiring to the saints. Rev. U. E. Harding, Superintendent of the Indiana District, Evangelist C. E. Roberts, and Rev. Joseph N. Speakes brought inspiring messages which were fruitful in many seekers at the altar. The evening services were evangelistic. Rev. Myrtle A. Pelley and Rev. Mrs. S. N. Fitkin presented the missionary interests. In response the Assembly took the support of four missionaries.

Rev. M. E. Borders, of Chicago First Church, presented the needs of Olivet University, and the educational interests. On Friday morning the division of the District was presented to the Assembly, which was carried by a unanimous vote. After tears were shed and a parting good-by said, the Assembly sang, "Blest be the tie that binds."

Brother Goodwin organized the Pittsburgh and the Ohio Assemblies, and then conducted three Assemblies at once. The Pittsburgh Assembly elected Dr. Howard Sloan as its Superintendent, and the Ohio Assembly elected Rev. E. E. Wordsworth. Rev. A. H. Johnston and wife, Fred Canady, and Miss Helen Pritchard, singing evangelists, brought messages in song. Sunday, the closing day, was a bright one in Zion. Brother Goodwin brought a masterly and powerful sermon from Proverbs 29:18, "Where there is no vision, the people perish." As he preached the waves of glory rolled over the congregation.

In the afternoon Brother Goodwin presided at a very precious ordination service, at which there were eight brethren and one sister ordained elders. Rev. John Gould, retiring District Superintendent, who has accepted the pastorate of the Lowell, Mass., church, brought the closing message. The blessing of God was on this closing service, in spite of the strenuous day of worship. The Pentecostal Nazarene orchestra of Troy, Ohio, came over on Sunday and furnished music for the singing.

REV. WILL H. HAFFER,
Assembly Reporter.

EVANGELIST W. E. SHEPARD

Our meeting at Nampa, Idaho, closed in a blaze of glory and victory, with thirty-five seekers at the altar the last night, and such praying and weeping! Young men students who had stouted it out during the year, melted, repented, prayed, and trusted, and came through in a storm of power and victory.

The Nampa College is climbing the heights with great prospects ahead. Their "victory campaign" is astonishing the natives. The dash with which they go at it, the surprise of the churches where the campaign is carried, the unthought-of subscriptions that roll up from place to place, are a wonder to the onlookers.

Brother Herrell, the District Superintendent, Brother Short, the pastor, Brother Wiley, the college president, with the faculty and student body, together with the church constituency, are going to show to the great northwest empire what God is able to do for those who will let Him have His way with them. Brother Short received into the church the last day of the revival a fine class of forty-three, some by letter and others on profession of faith.

GROUP MEETING AT PLAINVILLE, KAS.

Group meeting, Plainville, Kas., June 12 to 15, 1919. Program:

THURSDAY, JUNE 12TH

7:30 p.m.—Opening service lead by the group superintendent.
8:00 p.m.—Preaching, Rev. R. H. Edwards.

FRIDAY, JUNE 13TH

10:00 a.m.—Devotional, J. D. Wadley.
10:30 a.m.—Sermon, Mrs. Mary Calhoun.
11:00 a.m.—Open discussion on "Pioneer Work."
2:00 p.m.—Devotional, Frank Mayhew.
2:30 p.m.—"The Demoralizing Effect of the War on Our Boys, and What Can We Do to Remedy It?" C. L. Calhoun-Clifford Acheson.
3:00 p.m.—"How Will the Proposed League of Nations Affect the Religious World?" Frank Mayhew-Cliff Cornwell.
4:00 p.m.—Song, Ruble Martindale.
4:30 p.m.—"God's Plan in Financing His Church," Ira Mayhew-Gordon Sandy.
7:30 p.m.—Praise service; song, Mrs. C. L. Calhoun.
8:00 p.m.—Sermon, Evangelist R. H. Edwards.

SATURDAY, JUNE 14TH

10:00 a.m.—Devotional, C. L. Calhoun.
10:30 a.m.—"The Relation of the Family to the Church," R. L. Martindale-Mrs. R. O. Edwards.
11:00 a.m.—Song, Ruble Martindale.
11:30 a.m.—"The Relation of the Young People's Society to the Church," J. D. Wadley-Andrew Whittington.
2:00 p.m.—Devotional, Rev. Steward.
2:30 p.m.—"What Are Some of the Hindrances to the Blessing of Sanctification?" B. Freeland-Otto Cross.
3:00 p.m.—Song, male quartette.
3:30 p.m.—"Should We Evangelize, or Conserve?" J. G. Bignall-Butler Acheson.
4:00 p.m.—Business.
7:30 p.m.—Praise service.
8:00 p.m.—Evangelistic, R. H. Edwards.

SUNDAY, JUNE 15TH

10:00 a.m.—"Love Feast."
11:00 a.m.—Sermon, District Superintendent E. J. Lord.
11:30 a.m.—Sacramental service.
2:30 p.m.—Sermon, J. G. Bignall.
7:30 p.m.—Praise service.
8:00 p.m.—Sermon, R. H. Edwards.

IRA F. STEVENS, Superintendent.
IRA MAYHEW, Secretary.

EVANGELISTS D. S. CORLETT AND WIFE

Since reporting last we have had several good meetings. One was at Stockton, Cal., where the Lord gave us a very gracious meeting. Sister Linaweaver is the pastor here, and the Lord has been blessing her in her efforts. The folks were greatly encouraged, and we found things in good shape for a meeting. There were a number of souls at the altar. We had an all-day meeting the last Sunday, and there were quite a number of visitors. Brother Jamison and his folks came from Milton, and others came from Oakdale. It ended in a real old-time shout.

Next we went to Fresno, Cal., in a meeting with Pastor C. W. Welts and his people. This has been considered a hard place, but God marvelously helped us and gave us a fine meeting. We were to run on two weeks, but things were going in such fine shape that we decided to run on another week. There were about forty bowed at the altar, and a few united with the church with others to come. We believe God is going to give us a good church here. Our next meeting is at Atascadero, Cal.

MISSIONARY ANNIVERSARY

The missionary anniversary in connection with the New York District Assembly was held on Thursday afternoon and was a most excellent service. The outgoing missionaries to Africa, Brother and Sister Penn, and Sisters Martin, Rixie, and Lovelace, were present and their stirring messages moved all our hearts to a deeper interest in the "regions beyond."

The District foreign missionary treasurer's report was read, showing we had gone over the \$6,000 mark, and was accepted amid shouts of praise and thanksgiving, and a vote of thanks and wave offering accorded the treasurer. Our District average was a little over \$6 a member, and we have set the mark for next year at \$10. The banner was carried off by one of our new churches, Springfield, L. I., having given an average of \$28 a member.

The need of home missions was ably and enthusiastically presented by Rev. W. E. Riley, chairman of the home missionary board, and to an earnest appeal for funds for the coming year over \$1,000 was quickly subscribed. The District missionary treasurer's report for home missions was then read, which showed that over \$1,000 had been given in advance of the previous year. The evening was also given over to the cause of foreign missions. Rev. E. G. Anderson, general missionary treasurer, spoke briefly of the needs, and took in cash and pledges about \$6,000 for a home in Africa for our outgoing missionaries. The support of Dr.

West for Africa hospital was also subscribed; and about \$6,000 more given for the support of a new missionary (Brother Osbourne) in China, Mrs. Osbourne's support having been taken by the District auxiliaries, in addition to that of Miss Park, of South America, whom they supported last year. Rev. S. C. Krikorian, a missionary under appointment to Jerusalem, was the principal speaker, and after a touching address, the people again freely and voluntarily gave over \$600 for a new mission in Jerusalem. The entire offering, both home and foreign, for this anniversary, was about \$4,500, and was given "hilariously," according to the Book, God's blessing being upon the people. This was truly the very best missionary anniversary ever held on New York District, and we give God all the glory.

Mrs. S. N. FITKIN.

EVANGELISTS LEWIS H. AND NELLIE M. BACHELLER

We are in the battle in the city of Princeton, Ill., and God is giving us a gracious season of refreshing. There have not been many seekers thus far, only twenty the first week, but we are believing God for a great victory the closing week, with many sinners finding God and pardon, and believers finding cleansing.

Sunday, the 18th, was the best day by far, and at the evening service the church was filled and conviction was manifesting itself on many hearts; and yet none would yield, but we are praying for a breaking up time this coming week. On the 27th we shall start for the Colorado Assembly, and after Assembly is through we shall hold tent campaigns in Grand Junction, Delta, and Montrose, and shall be ready for other evangelistic campaigns after these are through. You can write us at Grand Junction, Col., general delivery, and we will arrange for a meeting with any church in the state of Colorado or elsewhere at the close of the three meetings already engaged.

EASTERN OKLAHOMA DISTRICT

Since the District Assembly in October I have made twenty-nine official visits to the churches; holding a number of rallies, from three to ten days each, with several of the churches and circuits. With the possible exception of only two or three charges, we consider the District in the most prosperous condition it has ever been in. In almost every place I have been received by large congregations, and there seems to be a revival spirit almost everywhere.

One of my first visits was with Pastor Dodd at Wann. I was there two weeks during the epidemic, and in spite of the conditions there were twelve or fourteen professions. I believe Brother Dodd is the best pastoral visitor I ever knew. He and his wife have won their way into the hearts and homes of nearly every family in the town and country round about.

The Durant church is prospering under the pastorate of Sister Agnes White. We spent several days with them in a rally.

Rev. F. N. Deboard is leading the folks to victory at Davenport. We spent several days with this church, assisting them in finishing the new building on the inside, and at the same time holding a good rally. We organized a tithing band here with twenty-four members. This church has purchased a parsonage.

The preachers' meeting at Ada, with Rev. A. O. Duncan, was greatly enjoyed by all present. Brother Duncan has remodeled the building, which is now a credit to our church there, and is preaching to large crowds with remarkable success. They have recently closed a very successful revival with Rev. A. G. Jeffries.

Rev. R. E. McCain, our pastor at Shawnee, is certainly moving things there. We believe the Shawnee church is in the best condition we have ever seen it in. They have had two good revivals since the Assembly. They have had several additions to the church, and have seated the church with new pews.

Our church at Kingston, under the leadership of Rev. T. L. Taylor, is doing things for the Lord. This church is always in a prosperous condition financially, because nearly all of its membership are tithers.

Rev. J. E. Aycock is doing things worth while at Henryetta. He is preaching to good crowds with marked success. We recently held a rally there and dedicated their church building. They have also bought a new parsonage adjacent to the church building, which cost them \$1,700, making an initial payment of \$500. They have raised since the Assembly nearly \$2,000 for all purposes.

Our church at Sulphur, with Rev. Walter E.

Hill as pastor, is in the best condition it has been in for years. They have purchased property, and I suppose by this time have their new building under construction. We were with them several days in a rally.

We were ten days on the Wister Circuit, where Rev. G. F. Haun is pastor. We visited the four churches on the charge and were several days in a good rally with other brethren at Poteau. Brother Haun has won the hearts of the people of this town.

Our churches at Hugo and Antlers, under the able leadership and preaching of our pastor, Rev. F. R. Morgan, are not behind any in the District in accomplishing things. Brother Morgan is preaching to large crowds, and besides having a revival in the church, has had a number of additions. They have also purchased a parsonage, paying \$1,000 in cash for it, and we consider the property well worth \$1,500. They also contemplate building a church at Antlers.

The Madill and Cumberland churches, under Rev. F. C. Savage, are progressing nicely. They have purchased a parsonage at Madill. The church seems to be in good spiritual condition. We were with the Madill church over a Sunday and expect to visit the Cumberland church the second Sunday in June.

Rev. Sam Martin, pastor at Boswell, is one of our most energetic young preachers. He has built a new church at Boswell. We consider the building well worth \$1,800. He has certainly won the hearts of the people in Boswell.

We spent several days with our pastor, Rev. C. M. Curry, at Broken Bow. Soon after going on this work Brother Curry started building a new parsonage which he has now finished. It is a nice building and well built. The church there is in good spiritual condition. We organized a tithing band of about thirty members, and the church board agreed to pay the pastor \$90 a month.

Sister Gussie Morris is our pastor at Ft. Towson. Everywhere Sister Morris goes she builds a new church unless they have one already. She has built a nice bungalow church at Ft. Towson, and has built up a good congregation.

We spent nearly two weeks on the Sallisaw circuit, where Rev. G. F. Baldwin is pastor. Brother Baldwin and his wife are certainly loved by our people. We have a good new building in Sallisaw. We are expecting and praying for a great revival there the first three Sundays in August.

We are at present with Rev. J. A. Russell, pastor of Holt and Paw Paw. We were agreeably surprised with the progress Brother Russell has made on this charge. Our church at Holt is certainly a live little country church. Brother and Sister Mulanax hold their meeting beginning the 12th of August.

On the District since the Assembly there have been bought or built five new parsonages, two new churches built and another under construction, and one remodeled. Miss Myrtle Mangum, our returned missionary from India, visited several of the churches in the interest of missions, and delivered some of the greatest missionary lectures we have ever heard. She raised in cash and subscriptions over \$2,000 for the General Board of Foreign Missions.

E. C. CANN,
District Superintendent.

ALBERTA DISTRICT

To say that the Lord is blessing Alberta District is true, but this is a general term, and we wish to emphasize the fact that God is especially blessing us in that the country is open to us

at the present time, and the opportunity for doubling the work on this District is lying before us.

Our pastors are each doing the work of two or three men. We would like to tell you of their heroism, sacrifice, and their joy in this great warfare, but our writing is a cry for men, so that we may take up new work and adequately supply the present openings.

In Luke 10:2 Jesus said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." This is what we are praying for, and we are telling you something of the harvest field, that is somewhat neglected. I believe that one of the reasons for this neglect is the wrong impressions abroad about this country. This is a delightful country, evidenced by the fact that so few leave it to stay. The people are generous, warm-hearted, given to hospitality, know the rigors of pioneer life and expect the shepherds of souls to face their conditions. The whole of Canada is awaiting men who know God in sanctifying power; so few, so few in this great country seem to know that the old gospel contains the power to destroy sin. Cities, towns, and country are awaiting our coming; surely God has some men somewhere who feel the call to this land, men who have made good, or have the material in them for making good.

At our last Assembly out of a total membership in the District of about 250, nearly \$20,000 was pledged, much of this was provisional, and we believe the Lord is going to bless the country with a crop, and make possible the paying of every pledge. Do you know of anything like it anywhere? We are almost perplexed. Take this week, for instance; about four congregations without pastors, and other places calling, we would be delighted to fill every place, and we hardly know which way to turn.

Here is a letter from the great Peace River county, and people are going in there at the rate of five hundred a week. Who will pastor this people at a time when they are facing new conditions, and when it is ripe for men of God to bless them and do them good? The impression is abroad that because this country is away north that it is frozen up. Beloved, this is a great wheat and cattle country, and away up the Peace tomatoes are raised in the open.

Bear Lake, Alta, Can.

Dear Brother: If you can send us a worker, we would be glad to keep him at our own place, and furnish him with team and buggy as well, free of all charges. We have a Ford car that we could work into the service when the roads are good. We are earnestly praying that you will send us a servant of the Lord, full of the Holy Ghost, that God's work will be established and many souls saved in this big country up here.

The people in our neighborhood have been praying for a revival for some time, and I believe prayer will be answered. One young man just getting over the influenza was gloriously saved, no one being present but his father. He threw away his tobacco and said he was going to work as hard for the Lord as he had worked for the Devil.

The young man staying with us was reclaimed in the prayermeeting this week. There are others in this neighborhood under conviction.

Our churches are long distances apart, and it is imperative that we have men at each place. They will have a country to themselves for size, in which to develop and build up the place for God. Young men, come and develop with the place, and create conditions where God can bless mightily, and make a people who will bless this old sin-cursed world.

JAMES H. BURY,
District Superintendent.

CHURCH NEWS

Bakersfield, Cal.

There is a real Holy Ghost revival of religion in Bakersfield. This is the second week of the revival services, which have commenced after some weeks of earnest prayer. Rev. Fred Epperson is the leader in song. He has preached for us three times. The Salvation Army adjutant, Brother Ogilvie, and wife, had charge one night, and Rev. Roy F. Smea, pastor of Lindsay, Cal., church, two nights of the first week. Last Sunday morning Rev. O. B. Ong, evangelist, was the preacher and conducted three services on that day. God manifested His presence in an unusual way. Hearts were melted, tears fell down faces like rain, and the shout of a King was in the camp. Eighteen seeking souls

bowed at the altar of prayer, and most of them prayed through. There were twenty-six in the fountain at these three services. Last night the fire again fell, and twelve came to the altar, nearly all praying through. God has undertaken for us here in Bakersfield. The city is stirred, and the end is not yet.—Thomas Mur-rish, Pastor.

Sparta, Tenn.

Our pastor, Rev. F. C. Beakly, has sufficiently recovered from a serious operation for chronic appendicitis, that he preached at the Sparta church April 27th. A large congregation greeted him, among whom was the surgeon, who listened intently to the message.

During Brother Beakly's absence, R. C. Rogers, superintendent of our Sunday school, and his loyal corps of teachers kept the school going well, and Mr. Rogers conducted the Sunday evening services, too. Our midsummer revival will begin August 10th, conducted by Dr. and Mrs. E. P. Ellison, of Nashville.—Mrs. R. C. Rogers, Reporter.

Meridian, Texas

We have had Evangelist William O. Nease, of Los Angeles, Cal., with us in a three weeks' revival which closed April 20th. God gave this man some real Holy Ghost messages that exposed sin on every hand. There were several who really prayed through and were saved and sanctified. There were many who stood for prayer, and by God's help we expect to see some of them saved and sanctified in services. On Easter Sunday God blessed in many ways. In the morning service Rev. Orval J. Nease, our pastor, brought a message in song which was a blessing to all. An offering was taken for the evangelist, after which he preached a great Easter sermon. The church has had an indebtedness of about \$550 against it for some time. In the afternoon service about \$450 of this amount was raised by subscription, and the remaining portion was raised among the business men of our town the next day. A movement was inaugurated for the three sister churches, Meridian, Mountain, and Cranfills Gap, to purchase a Ford for our pastor's use. This was a success. Since the revival the Lord has been blessing our weekly prayermeetings. The attendance at Sunday school has increased. The Lord has seen fit to permit a great sorrow to befall our pastor and church by taking his precious wife to heaven. She left a baby boy three days old at the time of her death. His mother is making her home with him, to raise the child. We are looking forward for greater things from God.—Miss Zola Lee Francis, Reporter.

Newcastle, Ind.

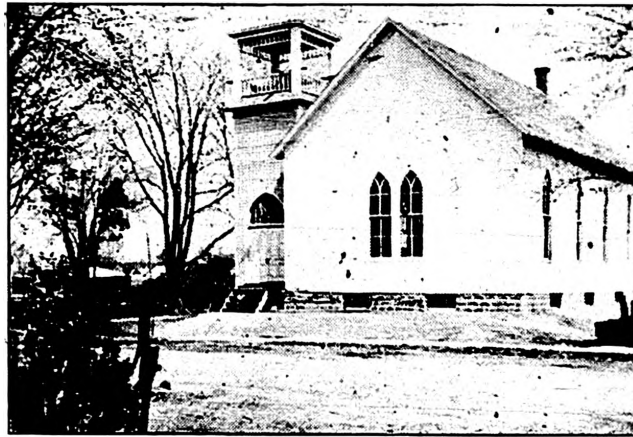
God is abundantly blessing the church here. We feel encouraged to press on to greater attainments. We scarcely ever have a service that some one does not seek and find the Lord. The attendance at Sunday school last Sunday was 139, and the collection was \$7.33. The Lord is blessing the efforts of our beloved superintendent, J. W. Blansett. Our regular missionary offering for the day was \$37.35. In the evening the Young People's Society raised \$9 to buy clothing for a needy family, and as a result four of the children were in Sunday school. So far this year our church has paid \$294 to missions. The Lord is giving us new visions of our possibilities in Him and for His service in this lost city. On May 19th Rev. A. L. Whitcomb begins a seven days' convention here, closing with the dedication of our church May 25th. We are expecting real things from the Lord. Pray for us.—Bertha Fox, Reporter.

Los Angeles First Church

The battle is still on at Los Angeles First Church, Cal. We had twelve at the altar last Sunday evening, and eleven the Sunday night before. We had the greatest prayermeeting last night that we have had since we came here as pastor. The room was packed. We are praying and believing God for a great tide of salvation. This revival continues in our university, and there are only a handful left who have not been swept into the kingdom.—A. O. Henricks, Pastor.

Portland Brentwood Church

The Brentwood Pentecostal Nazarene Church held its annual board meeting May 5th, at which time our delegates, Miss Bertha Ryser and Miss Loretta Stodghill, were elected to the annual Assembly to be held at Newberg, Ore., June 18th to 21st. Brother and Sister C. U. Fowler were called for another year, which will be their third year in Brentwood. Brother Fowler preaches with unction and power. Much good seed has been sown here, and many hungry souls have heard the truth. We therefore expect a great ingathering of souls. God has marvelously helped the Brentwood Church under Brother and Sister Fowler's leadership during the last year, both financially and spiritually. The spiritual tide is high. Financially we have, through God's help, gone over the top in all departments of the work. The annual reports show that we have an increase of nearly \$700 over all previous years. This shows what God can do with people who are willing to give, not only tithes but also offerings, and use their pocketbooks for God's glory. We are going on with this work, and expect, with God's help, to



NEW CHURCH AT HULL, ILL.

HULL, ILL.

I have held three pastorates since I was called to the ministry seven years ago, and have built three churches; one in Decatur, one in Chicago Heights, and one just completed at Hull, Ill. This one is the best I have built. I came to Hull last September to a small church in number, and small in wealth, but a church rich in faith. We worshiped in the city hall, and began raising money for the new church at once.

Last Sunday, May 4th, the new church was dedicated free from debt by pledges. This church cost us \$5,000, and we had to raise on dedication day \$1,200. It had rained almost every day for a week, with

Brother Brown, our District Superintendent, preaching every night. Sunday came and it rained all day. Brother W. G. Schurman came from Chicago to help us on Sunday, and he and Brother Brown were at their best. We had good crowds, and a free basket dinner was served. We fed 150 people both dinner and supper, and when the day ended we had raised in cash and pledges \$1,500; enough to finish the debt and build walks and furnish the basement. God gets all the glory.

We have one of the best churches in town now, and the biggest congregation to preach to; the most enemies and the best friends.

L. G. MILBY, Pastor.

make each year better.—Kathryn R. George, Reporter.

North Little Rock, Ark.

We are having victory at the church here. We had a good meeting in the month of March with our District Superintendent, Rev. T. C. Leckie, as evangelist. He certainly did some straight preaching, and the church did some praying, but there were little visible results. It was quite a trial to have to close without getting to see a large number of souls pray through. For the last two weeks God has been letting some of his glory down upon our souls, and some have been weeping, some rejoicing, and all having liberty. The financial obligations have been quite heavy this spring, but we have been able, by the help of the Lord, to meet each one as they came due. The burden is

coming upon souls for the unsaved, and we are expecting God to give us a revival.—I. T. Stovall, Pastor.

Lockhart, Ala.

We have a church here with only eighteen members, but God is wonderfully blessing us. Our pastor, Rev. P. M. Covington, has given us two visits this year. He has had two serious attacks of the influenza, and came very near passing away, but, thank God, He heard and answered prayer, and we are blessed with the privilege of having him among our ranks this year. Since March we have raised over \$100 for the repairing of our church building. Our pastor was with us on the 8th, and we had a fine day to do our work on the building. We now have the foundation repaired, and the house celled, for which we give God all the

OUR NEW CHURCH AT CLAYTONIA, IDAHO



NEW CHURCH BUILDING AT CLAYTONIA, IDAHO

A little over a year ago a Macedonian call came from a rural district in the Gen valley, for spiritual help. District Superintendent Herrell went down and organized a class of eight members. Then the home missionary band of the Northwest Nazarene College followed up the visit of Brother Herrell and helped conserve the

work. Finally, one of the students was appointed as pastor.

During the summer Brother Hall, the student appointed, worked on a ranch for one of the members a part of each week, and gave his attention to pastoral work the rest of the time. The work of the Lord prospered under his ministry, and the people caught the inspiration of the movement and decided to build. Accordingly a neat little church was constructed.

On April 20th the "victory campaign" company of the Northwest Nazarene College, which is in charge of District Superintendent Herrell and President Wiley, went down to dedicate the new church. The presence of the Lord was peculiarly felt throughout the day. A small amount on the property, which had not been provided for, was met by pledges at the morning service, so that all indebtedness was cared for.

This is a new field, and our church is the first denomination to erect a church building in that section. The first Sunday evening of the opening of the church, the house was filled, and good interest was manifested in the revival meeting which followed.

OLIVE M. WINCHESTER,
Professor at Northwest Nazarene College.

International Sunday School Lesson

June 8th
OBEDIENCE
Matt. 7:16-29

GOLDEN TEXT: "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE GOOD TREE AND THE GOOD FRUIT.

1. Christ teaches that true and sincere obedience, acceptable in the sight of God, can only flow from a right heart, one cleansed from sin. Grapes are not gathered of thorns or figs of thistles. A corrupt heart can only bring forth corrupt fruit, and a heart alienated from God by sin can not render acceptable works of obedience.

2. The test of the state or condition of the heart is to be found in the quality of the fruit which it produces. If the fruit be evil, the heart can not be good. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. This is an infallible test. By their fruits ye shall know them.

3. It is a further Christian teaching that every heart which does not yield obedience to God is worthless and of no profit and hence must be punished. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. What a terrible sentence is this against sinners and false professors of religion.

4. Our business as Christians should be to bring men to the atoning work of Jesus Christ in order that their hearts may be renewed in righteousness. We are not called merely to the work of reform. True obedience can only spring from the divine life imparted to men by the Spirit of God in the new birth.

5. It should be our object also to urge men to see the depths of the carnal nature which is inclined to evil, and which remains even in the renewed heart and wars against the new life, and to plead the merits of atoning blood for complete and perfect deliverance. Every branch in the vine which brings forth fruit, should be purged from that which would prevent the fullest development in fruitage. He purgeth it that it may bring forth more fruit.

II. WORDS AND DEEDS.

1. There is no saving merit in the mere profession of religion. Acknowledgment of the Lordship of Christ must be from the heart as well as from the lips. True lordship can not exist without faithful service, and Christ is really Lord only to those who render Him heartfelt obedience.

2. The Apostle Paul in his letter to the Corinthians teaches that "no man can say

that Jesus is the Lord, but by the Holy Ghost." It is only through the Spirit that proper obedience can be rendered to God. Likewise, also, it is by the baptism of the Holy Ghost which purges the heart from sin, that the graces of the Spirit can be brought to perfection without which obedience would be purely external, a thing of words not of deeds.

3. Many will be deceived in regard to their own soul's salvation. All resting in mere church membership, in outward works of reform, and philanthropic movements, will discover only too late, that salvation can come by the blood of the atonement alone. How earnestly we should preach the gospel of the grace of God and urge men to sincere repentance and to a transformation of life through Jesus Christ, the Lord.

4. Christ teaches that without a knowledge of God which brings eternal life, all professedly good works are but works of iniquity which shall at the judgment call forth the condemnation. "I never knew you: depart from me, ye that work iniquity."

III. THE SAND AND THE ROCK.

Christ further illustrates and enforces the truth of His teaching by the parable of the two builders, one building on the sand, the other on the rock. The one heard the word but failed to act upon it and consequently suffered defeat; the other put into practice the word taught and rested securely in the time testing and trouble. Note the following:

1. The difference between the builders was not in the character of the house builded—they both builded houses.

2. The difference was not in the character of the environment—they were both tested alike with wind, and rain, and flood.

3. The difference lay in the character of the foundation, the one builded upon the shifting sands of depraved human nature and worldly wisdom, the other on the eternal Rock of Ages.

The account in Luke adds another touch which is essential to a true doctrinal conception. "He is like a man which built an house and digged deep and laid the foundation on a rock" (Luke 6:47). This implies that the Eternal Rock lay underneath both structures, but that one cleared away the rubbish and sand of earthly dependence by digging deep—a sincere repentance which stopped at nothing in its earnest desire to come into vital touch with Christ, the sure foundation. The sincerity and depth of repentance therefore, marks the difference between the builder on the sand and the builder on the rock.

BIBLE STUDY FOR DEACONESSES EXPOSITION ON LUKE

BY NELLIE J. BARRETT
CHAPTER V

At this time, being yet in the first year of our Lord's public ministry, we find Him one day standing by the Lake of Gennesaret. As the crowds press upon Him, He enters into Simon's ship, and prays him to thrust out a little from the land. There He taught the people. Having closed His discourse, He bade Peter let down the nets. The discouraged fisherman now caught such a multitude of fish, that his nets broke and he called his partners, James and John, to come and help him.

Peter is now powerfully convicted, confessing his sinfulness. Jesus reassures Simon, saying "Fear not; from henceforth thou shalt catch men." Peter, James, and John forsake all and follow Him.

He cleanses the leper. His fame spreads abroad. In the sixteenth verse we see that He withdraws into the wilderness to pray. And now on a certain day, while He is preaching, four men bring a palsied man, and let him down, through the roof that Jesus might heal him. He forgives him and heals him. Strange to say! The scribes and Pharisees find fault. But the people are amazed, and glorify God. Immediately following these events, Jesus calls Levi, a publican, from the receipt of custom. He makes Him a feast, and a great company of publicans sit down with Him.

The scribes and Pharisees murmur. Jesus tells them that "he came not to call the righteous, but sinners to repentance." Fore-shadows of the day of mourning, when the Bridegroom shall be taken away! He speaks the parable of the old and new garment, and the new wine and the old bottles. These bottles were made of skins.

these parts, and though only a few folks were here, yet we have battled on these years, with Revs. Dutton, Spencer, and Rhoads, as pastors at different times. God has given some victory along the way, in enabling us to keep our feet down. The last few years the writers served as pastors, and God has led on. Through the faithfulness of the saints and answered prayer, we have a lot and church building, which was dedicated April 27, 1919, by Rev. P. G. Linaweaver, District Superintendent. There is a mortgage of \$1,000 on it, but we believe the Lord is going to touch hearts and send this in. Some have found real victory at our altars, and have come in to push the battle for God and holiness with us, and we believe we will see a strong church in these parts.—A. E. and Estella Lamar, Pastors.

Philadelphia First Church

First Church has started on its work with revival fires burning brightly, with its new pastor, Rev. C. H. Lancaster, in charge of the work. Our attendance has been good, with a spirit of oneness prevailing among the saints. Mrs. C. H. Lancaster is also a good preacher. She brought us a splendid message Sunday night, May 18th, while Brother Lancaster helped in a revival in our West Philadelphia church. A coming event in our First Church, June 3d to 5th, will be a convention and Bible conference of the District preachers' meeting, with lectures on the second coming of Christ, by Rev. B. F. Haynes, of Nashville, Tenn., and ministers from the District. We are praying that God will place His seal on this convention by making it a real pentecostal revival time.—R. E. Bower, Secretary.

We have recently entered upon the duties of our new charge, Philadelphia, Pa., First Church. God is blessing His Word and we are having some very precious services. The attendance is good and the people are responsive and appreciative. We are delighted with the situation and expecting to see souls saved and sanctified here this year. Last Monday night, May 12th, we were delightfully surprised when a crowd of Pentecostal Nazarenes came marching to the parsonage loaded with many nice things for the table. They were attracting quite a little attention with the cornets and other instruments. For several hours we listened to some of the best music and singing that we have been privileged to listen to for a long time. The church here has shown us much kindness and we feel that we are in divine order and marching under the heavenly King as He gives orders. The services have been times of refreshing and blessing. Brother W. D. Shelor, my

glory. We are looking, trusting, praying, and believing God for an old-time, pentecostal revival this summer. Please pray that the fire will fall and souls will find God.—J. S. Smith, Reporter.

Skedee, Okla.

The Lord is giving us some very gratifying services. During the last Sabbath six precious souls prayed through to victory. The service will long be remembered by those present. There have been five who have professed salvation in the jail services at Pawnee. One of the young women of the church in Pawnee received the experience of entire sanctification last week, and God honored her with the call to preach His glorious gospel. We predict for this young woman a great future, as she is well educated and has a splendid musical talent. Our Sunday school is still climbing in attendance and interest. Last Sunday the attendance was fifty-six, with quite a few visitors. We had our beloved District Superintendent, Rev. J. I. Hill, with us the third Sunday in April, and he gave us three very helpful messages. Brother Hill is greatly loved over the District. We have made some improvement, in making a new sidewalk. Pray for us.—W. B. Walker, Pastor.

Eshcol Valley, Okla.

Sunday night, May 4th, closed a great revival at this place with Brother Charlie Robison, evangelist, Brother Lawson Brown, singer, and

Brother F. A. Smith, pastor. The preaching and singing were indeed fine. Great interest was manifested by the different denominations. The community was greatly helped and the church strengthened. There were about thirty-five conversions, with ten at the altar the last service.—Sadie Bales, Reporter.

Haynes Chapel, Ark.

On February 16th our pastor called the church together to organize a society. There were eleven joined then, and more have joined since. We named our society the Christian Aid Society. The main purpose of it is to visit the sick and needy, and pray in homes where they don't have prayer; visit the jail, talk and pray with the prisoners; give out tracts and good papers to read. We have already gotten up a box for the orphans' home, amounting to \$25.00, and we are working now to get another one. The Lord is blessing us in our work.—Mattie Parker.

Santa Rosa, Cal.

Santa Rosa has a population of about twelve thousand, and has within her borders all the churches, cults, and isms that are scattered throughout our country. At different times our brethren have held meetings, but not till April, 1912, were we organized into a church by Rev. D. S. Reed, then District Superintendent. The Lord had a few folks who had the vision and the conviction that God had called the church to conserve and spread scriptural holiness in

predecessor, has been faithful here and as he goes into the evangelistic work we bid him Godspeed, trusting that he may find a happy and fruitful field in which to labor. We left a faithful people in New England whom we love.—C. H. Lancaster, Pastor.

Ontario, Cal.

On April 23d, the Pentecostal Church of the Nazarene here began a revival meeting, which lasted nineteen days. Services were held every night except Saturday, and three great services each Sabbath. After two or three attempts and failing to secure an evangelist, our church board called our pastor, Rev. G. W. Siefarth, to do the work of an evangelist. Brother and Sister Siefarth are most estimable young people, of sterling character. Brother Siefarth did all the preaching except three sermons on Sunday afternoons, when we listened to a message from Dr. A. M. Hills, dean of theology, and Professor Reed, both of Pasadena University. Sister Siefarth led the singing. She has a sweet and charming voice. God set His seal of approval upon the work, and gave us victory from the very first service. We were favored by having the male quartet from Pasadena University with us on Wednesday nights also for the afternoon and night services each Sunday. They gave us soul-stirring messages in song. A bunch of the university students added much to the revival spirit of the meeting, with their earnest prayers and burning testimonies for Jesus. Sister Marine, deaconess of Upland, gave us sweet songs in the Spirit. Seventy knelt at the altar for pardon or purity during the meeting. Many prayed through to victory in Jesus. To God be all the glory! Finances came easy, and our church board decided to pay our pastor and wife \$100 for their faithful and loving service.—Edward U. Fletcher, Reporter.

Kansas City First Church

God's hand is mightily upon us here at Headquarters. Over at the Publishing House, at missionary headquarters, and at the church the Lord is pouring out His Spirit of grace upon us. Beautiful harmony prevails everywhere. The Roberts' meeting was a great victory. Rev. C. E. Roberts is a great preacher. Together with his good wife in preaching, song, and prayer, they are a great team. They seem to never tire, always sweet in spirit, and constantly under the burden. The revival does not stop when they leave. Brother Roberts has the welfare of the local work at heart, and endeavors to make everything count to that end. The shining faces and glad testimonies of the newly saved and sanctified ones are the living testimonies that God honors the sacrifice and service of His faithful ones. The church was never in better condition spiritually and financially since I have served them. We are now making preparations, and our faith is climbing toward a great outpouring of grace and glory, for the General Assembly.—William E. Fisher, Pastor.

Richmond, Ind.

The Richmond church has been enjoying a feast of good things for the last two weeks. The first week our licensed preachers had charge of the meetings, and while it rained almost every night, God was with us and one young woman was sanctified. The second week Rev. E. O. Chalfant, of Muncie, Ind., spent several nights with us, and preached the gospel with no uncertain sound. We are expecting our beloved District Superintendent, Brother Harding, and wife to be with us over the last Sunday of the convention, but they could not come, as Brother Harding was to organize a new church at Huntington, Ind. So Rev. A. L. Whitcomb came in his stead, and God made him a great blessing to the church in the four services which were conducted by him. Especially was he made a blessing at the Sunday morning service, when he preached the sermon on sacrifice, and it will never be forgotten. We had basket dinner in the basement, and in the afternoon Brother Whitcomb preached again to a good sized audience. Sunday evening the church was well filled, and the burning of the last mortgage against the church took place. God poured out His Spirit upon the saints and they cried and shouted for joy, as they thought of how marvelously God had been with them the last three years. Five responded to the altar call during the day. Richmond church is climbing the hill, and we are encouraged to press the battle harder. Sunday evening we also went over the top in raising our church benevolences. Our young people are doing fine, and are assisting us in our street meetings. One of our members, Brother Williams, has an auto truck and we use it for our street meet-

SUBJECT OUTLINE YOUNG PEOPLE'S SOCIETY

BY PASCAL P. BELEW

Topic: Conscience.

1. Conscience reproves for doing wrong. Gen. 3:10; 4:13; 42:21; 1 Sam. 24:5; Matt. 27:3; John 8:9.
2. Conscience approves for doing right. Rom. 2:14, 15; 9:11; 2 Cor. 1:12.
3. Conscience regulated by what we believe. Rom. 14:14; 1 Tim. 1:19; 3:9.
4. A good conscience. Acts 24:16; Rom. 14:22; 1 Peter 2:19.
5. An uneducated, or bad conscience. Acts 26:9; Rom. 10:2; 1 Tim. 4:1, 2; Titus 1:15.
6. A clean conscience. Hebrews 9:14; 10:22-25.

VINCENNES, IND.

ings. We are reaching hundreds of people in this manner. We drive up and down the crowded streets of our city and sing the gospel, and then we stop at a corner and preach the old gospel story of salvation. People stand for a long time and listen. Praise the Lord!—Mildard and Lida Brandyberry, Pastors.

Grand Rapids, Mich.

For the last three weeks we have been feasting on the rich bounties of God's storehouse of blessings. God has used Evangelist Lewis Bacheller and wife to pass out to us great spiritual truths. There were seekers at the altar nearly every night. Let me ask the readers to unite in praying that the healing touch of God's power be felt on their bodies. They won a warm spot in our hearts.—G. E. Gretzinger.

Harmon, Okla.

On October 18th I arrived here to take my place as pastor of the church. I found them to be a band that knew how to pray for a pastor, especially one who was new in the work. In March we had Rev. S. H. Owens with us for a ten days' meeting, which was a great blessing to us. We did not have as great visible results as we desired, but God wonderfully helped us. God is helping us in prayer for our young people around Harmon. We had the good pleasure of having our District Superintendent, Rev. J. I. Hill, with us Saturday, May 3d, and over the Sabbath. His advice and sermons were a great blessing to us. We are looking to Jesus to give us a great revival before the year closes.—C. D. Clift, Pastor.

Denver, Colo.

The Denver church held its annual meeting, closing the year's work on Wednesday, May 7th. Reports showed all apportionments paid in full. Missionary pledges were overpaid a month or more before the close of the year. We closed the year with a great prayer of thanksgiving to God for fulfillment of His many promises, and with over \$500 in the treasury. Brother A. G. Crockett was unanimously nominated to the church, and unanimously called to the pastorate for a third year. He and his good wife made an excess of 2,400 calls during the year. The writer understands that Brother Crockett cranked his Ford sixty-five times in one day! The Lord saw that the work was too strenuous for him, and replaced his Ford with a self-starting Chevrolet. It is truly wonderful what the Lord has done. The saints are all growing in grace, and absolute harmony prevails in the board and throughout the membership. Many strangers are finding our church, and God is giving us a continual stream of salvation. Over two hundred strangers prayed through at our altar in regular services during the last year. We are beginning the greatest street campaign in the history of this city—three automobiles equipped with gospel signs, and the drums and drummers are in time. We give God the glory.—Herman Parmenter, Secretary.

Gallatin, Tenn.

I am very glad to report three gracious meetings at New Bethel, three miles from Portland, Tenn. The Lord poured out His Spirit upon us in great measure. There were two professions and God's saints were greatly edified. For which we praise His dear name.—George E. McGhee.

Norman, Okla.

Praise the Lord for works through faith in a mighty God! We joy in the report of some new converts, and the steadfastness of their

faith, and that we are climbing the ladder financially in our little church here. But more wonderful is the glorious revival in our hearts; and with our faithful pastor, Rev. Tomie Hayes, and a will to do the bidding of God at any cost, we know the best is yet to come.—Eather Roane, Reporter.

REQUESTS FOR PRAYER

No request will be published in this department unless signed by the person making the request. This will explain why some requests have not been published. While we do not publish the names, we must keep a correct list of all names listed. Please write name and address plainly.—Managing Editor.

Hemphill, Texas.

I promised the Lord if he would heal my little boy, I would testify to it. He has had pellagra for five years. He got very sick a few days ago, and I wrote to a doctor who could cure it, and also carried him to our home doctor. He wrote me a letter stating he had pellagra. I felt led to send for some of God's children to come and pray for him, and also wrote to the HERALD of HOLINESS to pray for him. Praise the good Lord, he was healed. Some of my near neighbors who fight divine healing don't know what to think of him. Pray for us. Rev. Bob Strickland.

115. A sister in Conway, Ark., requests prayer for a revival meeting which is to be held there June 20th, that they may have a church organized in that town.

116. A brother from Illinois requests prayer for himself and household, that they may be wholly sanctified.

117. A young woman in Tennessee requests prayer for the salvation of herself, her sister, and three brothers.

118. A mother in Texas desires the prayers of God's people for the salvation of her wayward boy.

119. A backslidden man in Ohio asks prayer that he may get back to the Lord.

120. A brother from Tennessee desires prayer for the healing of his body and the salvation of his two children.

121. A minister in Tennessee who is seriously afflicted with throat trouble, requests prayer for his healing that he may preach and sing the gospel.

122. A brother in Los Angeles, who is sorely pressed by the Devil, desires prayer that the cloud be lifted.

123. A sister deaconess in Illinois requests prayer that she may be healed of deafness.

124. A sister in Illinois requests prayer for the salvation of her five children.

125. A sister in Massachusetts requests prayer that she may be healed of enlargement of the heart and leakage of the valve. The physician gives her no hope, but she confidently believes that the Lord can heal her.

NOTES AND PERSONALS

The world's Sunday school convention will meet at Tokyo, Japan, in May, 1920.

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TELEGRAMS

HERALD of HOLINESS:

NASHVILLE, Tenn.

Campmeeting starts in wave of glory. Altar full of seekers. Quite a number definitely blessed. Looking for the greatest camp of our history.

G. E. WADDLE.

SAN FRANCISCO, Cal.

HERALD of HOLINESS:

First day of revival leading to District Assembly one of real victory. Splendid crowds. Ten at altar. Bud Robinson preached in might and power. The Corlett's singing opens heaven. Cornell and Virginia Shaffer to join us shortly. Pray mightily that God visits San Francisco with spiritual earthquake. The Assembly, June 4th to 8th, promises to be greatest in history.

DONNELL J. SMITH, *Pastor*.

NEWCASTLE, Ind.

HERALD of HOLINESS:

Great day in Newcastle; church dedication. Over three thousand dollars raised to cover indebtedness. Rev. A. L. Whitcomb did great, preaching his best, and raising money. T. H. Agnew present. Delegations from Mohawk, Elwood, Anderson, Modoc, Parker, and Harris Chapel. Dedication Modoc church Sunday, June 8th.

C. M. HARRISON, *Pastor*.

There are fully 150,000,000 Mohammedans who are not being reached by the gospel.

Rev. G. H. MacLachlan has recently taken the pastorate of our church at Clive, Alberta, Canada.

Brazil is to get \$35,000,000 indemnity for coffee stocks seized by the Germans at the beginning of the war.

There are 1,500,000 Latin Americans in New Mexico, California, Nevada, Texas, and Colorado, most of them being illiterate.

The New Era movement of the Presbyterian church has appropriated \$400,000 for special work among the negroes of the United States.

Last January there were 1,200 chests of opium,

valued at more than \$12,500,000, burned in Shanghai by order of President Hsu Shih Chang.

Brother Steve Hermon writes that he has closed a good meeting in Krebs, Okla., in which a number were converted and sanctified.

The Presbyterian church has just appropriated \$1,000,000 to increase the salaries of 6,500 pastors for this year, to meet the high cost of living.

The total number of deaths in the whole world, resulting from the influenza plague, is believed to be at least twelve million, as against seven million deaths in the late war.

Secretary of War Baker, who has recently reached Washington from France, states that a million of our boys have been brought home, leaving 900,000 still in France.

During the last two years, about 800,000 negroes have gone north. New York has a negro population of 175,000; Chicago, 160,000; while every fifteenth person in Philadelphia is a negro.

The growth of population in Argentina for the last twenty-seven years has been threefold, but the growth in crime has been sevenfold. Out of fifteen thousand criminals one-third are below the age of twenty years.

Out of 7,852 men listed as the leading men of the United States, 5,768 completed the college course, 1,245 only went through high school, 808 only completed the grade work, and thirty had no schooling at all. Does education pay?

Reliable statistics show that less than 40 per cent of the American people profess Christianity, and there are at least twelve million or 30 per cent of the children of school age in this country who are not enrolled in any Sunday school.

We understand that a resolution is being introduced in congress for the repeal of national prohibition; and another calling for a referendum on the question in every state in the Union. What will the Devil do next?

Three out of every four people in South America can neither read nor write. The rate of illiteracy in Brazil is 71 per cent; in Argentina 50 per cent; in Chile 63 per cent; and in Columbia 80 per cent. The rate of illiteracy in the United States is 7.7 per cent.

President Wiley, of our Northwest Nazarene College, writes that they have secured \$50,000 on their victory campaign for \$100,000 to complete their plant, and have not yet finished canvassing all of the churches on one District. God is surely undertaking for this splendid school.

If the 100,000 pulpits of America would give forth the simple message of full salvation and nothing else every Sunday for a year, and the forty million professing Christians of America were sanctified wholly, the one-half of the earth's population who are yet unevangelized would soon be reached and world peace would be assured.

At the present time there are about 100,000 soda fountains in active operation in the United States, whose annual receipts will run into the millions, and while this would go far toward evangelizing the heathen, yet it is better spent for soda water than for beer. There can be no doubt that the soda fountain has played its part in the great temperance movement.

Official figures show that there are at least 65,000,000 people in India who never in their lives had really enough to eat. They have always been hungry, and will perhaps die hungry. This is enough people to form two lines, clasping hands, around the earth, with forty extra at a station every five miles, and about six million left over for good count.

DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

Barker—Rosa Hall Barker was born December 20, 1869, in Scott county, Illinois. She was converted March, 1886, was united in marriage to William Barker July 12, 1888. She was sanctified October, 1897, and died May 16th, at Hobart, Okla. She leaves six children to mourn the loss of a holy and devoted mother. Her husband, who also was a true and holy man, died four years previous to this. They were both members of the Pentecostal Nazarene church. Many are the friends who will mourn the loss of this great woman.—James R. McClung.

Connell—Mrs. Mary L. Connell was born near Kingston, Ontario, in the year 1855. She came to this country in 1901, and was converted some thirty years ago, uniting with the Pentecostal Church of the Nazarene in Victoria, B. C., in 1913. She died May 7th. For several years she had been a great sufferer, yet her confidence in Jesus was never broken. She leaves to mourn her departure a loving widower, relatives, and many friends. The funeral service was held at the home, conducted by her pastor, G. H. MacLachlan, and interment was made in the Lacombe cemetery.—Rev. G. H. MacLachlan.

Delp—Grandpa Delp, of Bethany, Okla., died April 27, 1919, at the age of eighty-three years. He was born in Pennsylvania in 1826; was converted when a young man; served his country in the war between the States. He was sanctified soon after his conversion, and never failed to testify clearly to it, and lived it as well. Like Barnabas, he was "a good man and full of the Holy Ghost." He leaves a widow, one son, two daughters, and a host of friends to mourn their loss.—J. W. Oliver.

Gough—Mrs. Alberta Gough was translated from Everett, Mass., to her home with the Lord on May 10th at the age of fifty-five years. She was a true saint, and for twenty years was the class leader of the church now known as the People's Pentecostal Church of the Nazarene, of which she was a faithful member. Her funeral was conducted by Rev. A. K. Bryant, assisted by Rev. Aaron Hartt and Rev. Martha Curry. Sister Gough loved the church and gave her life for it.—Rev. A. K. Bryant, Pastor.

Hodgkins—Mrs. Thomas, wife of senior deacon of Pittsburgh First Church, after an illness of several months, passed to her eternal reward on the afternoon of May 9th, in her fifty-eighth year. She was born in Motherwell, Scotland, and had resided in this country since 1883. The funeral was conducted at her late residence by her pastor at 2:30 o'clock, Monday afternoon, May 12th. She was a staunch, loyal, and devoted Christian, always having at heart the best interests of the church of her choice. She was the mother of eight children, seven of whom are living; one, Frederick A., being with the American army of occupation.—J. N. Hampe, Pastor.

Kelly—Miss Mable Kelly was born in Brookland, Wis., July 23, 1900, and passed away at her home in Eldorado, Kas., April 30, 1919, at the age of eighteen years. She was the daughter of Mrs. H. D. Kelly. A brother and sister survive her besides her mother. She came into the experience of holiness some years ago, and died in the faith. The funeral services were conducted in the Pentecostal Nazarene church, of which she was a member, Friday, May 1, 1919, by F. E. Putney and Pastor C. O. Quimby.—C. O. Quimby.

McDole—John H. McDole, of Indianapolis, Iowa, was called to his heavenly home May 3d. He was nearly sixty-three years of age, was converted in early life, and at a campmeeting September 5, 1905, near the noon hour was gloriously sanctified, and he lived and enjoyed this experience continually. Brother McDole was a good man, an earnest Christian, and stood true to holiness, and specially loved the prayermeeting where we shall greatly miss him. A widow and four children survive him.—Agnes Frye.

Purcell—Brother Bert Purcell was born in Boon, Iowa, in 1881; was converted when nine years of age, and joined the church, always remaining a loyal and faithful member of the same. He was one of God's true noblemen, and always dependable. The writer was his pastor and knew him quite well, and loved him dearly. He died on May 4, 1919, leaving a widow, five children, and many warm friends. He was preceded to the glory world by a little four-year-old girl, Audry. He died with that dreadful disease, tetanus, and was laid to rest in Rose Hill cemetery, Oklahoma City, Okla., to await the coming of the Lord.—J. W. Oliver, Pastor.

ANNOUNCEMENTS

Notice—The New England District preachers' meeting will be held at our church at Derry, N. H., Wednesday, June 4th. Deaconesses' meeting Tuesday, the 3d.—Henry C. Stebbins, Secretary.

Open Dates—We are now filling our slate for

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evangelistic and convention work, and have a few open dates. If you need our services address us at our new address, Columbus, Ohio.—M. C. Adam and Wife.

United in Marriage—Miss Abigail Hodgkiss, member of Pittsburgh First Church, and Mr. Rodman Drake, were united in marriage at the home of the pastor at 4 p. m., May 17th. The young couple will reside in Pittsburgh.—J. N. Hampe, Pastor.

Wanted—A place, by a middle aged deaconess, in a sanctified home. I am a good housekeeper, prefer light work where I can complete my studies and do gospel work. References exchanged. Address me at 157 Fairview Place, Canton, Ill.—Mrs. Carrie Arnett.

Two Weeks' Meeting—Brother L. J. Miller will conduct a two weeks' meeting near Kingsley, Iowa, beginning July 6th and running to the 20th. Brother W. B. Yates and daughter Eva will have charge of the singing, arriving here July 10th.—Rev. E. E. Leetch.

Open Date—Owing to a change of dates for a meeting, I have an open date in June that I would be glad to give some church or people in Texas or Oklahoma. I have a tent, so if you want this date let me hear from you at once. Address Roy J. Jacobs, Hailyville, Okla.

Open for Calls—I am now arranging and preparing my slate for the summer. If any one would like to have an old-time, Holy Ghost revival at your place, and want a preacher who preaches holiness as a second work of grace, address me at Columbus, Miss., Star Route. I take freewill offerings. Write at an early date.—H. E. Benson.

Wanted: A Pastor—The Coltholme church, Alberta, Canada, is at present without a pastor. For the Assembly year, closing June, 1918, this church gave over \$98 a member to foreign missions, and now supports a Sunday school in Japan, a native worker in India, and has built a church in Africa. Address me at 1737 Twenty-sixth avenue, West, Calgary, Alta., Can.—James H. Bury.

Notice to Missouri District—Let all the churches that are behind on the District Superintendent's apportionment please take an offering at once and send to the District treasurer, Miss Ruth Hopkins, 4422 Gibson avenue, St. Louis, Mo. Our District Superintendent is greatly in need of funds with which to push the work on the District, and we are behind with his salary. Please do not neglect this matter.—J. D. Scott, Secretary, Advisory Board.

The Kinne Lectures—I wish to heartily commend the Kinne lectures on missions to all our people. It has been my privilege to hear many addresses by prominent speakers in our own denomination and in other churches on the subject of missions, but I have no hesitancy in saying that the course of illustrated lectures, as given by Rev. C. J. Kinne, are the best I have ever known. The immediate results are splendid, and the after effect is better. If at all possible to secure him for your church, you will never regret it.—Rev. William E. Fisher, Pastor, Kansas City First Church.

Notice to the Mississippi District—There is to be a preachers' meeting and holiness rally at the Coffeyville camp grounds, June 28th and 29th. Each preacher and pastor on the District is urged to be present. We will have some themes of importance for discussion by able men, from other Districts. All who expect to attend will please write Rev. W. F. Norman, Coffeyville, Miss. Entertainment will be free and if you come on the train, provision will be made for your transportation from there up to the camp grounds, if you will write Brother Theodore W. Fly at Coffeyville.—S. E. Galloway, District Superintendent.

To the Washington-Philadelphia District—The preachers' meeting and Bible conference of the Washington-Philadelphia District will meet with the Philadelphia First Church June 4th and 5th. Rev. B. K. Haynes, D.D., of Nashville, Tenn., Editor of the *HERALD of HOLINESS*, will be here and will deliver four addresses, two each day, on the second coming of Christ. Let all the holiness people of these regions attend these meetings. Don't fail to be here and enjoy this great feast. All of the pastors and workers of the District are expected to be here and help make the meetings good. For further information address the pastor, Rev. C. H. Lancaster, 1309 West Lippincott street, Philadelphia, Pa.

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Sawyer, N. D. (District camp).....July 4-13
South Dakota (Mitchell, S. D.).....July 10-20
(If division is voted by Dakotas-Montana Assembly)
Olivet, Ill. (camp).....July 25-August 3
Alexandria, Ind. (camp).....August 8-17
Indiana (Indianapolis, Ind.).....August 20-24
Michigan (Nashville, Mich.).....August 27-31
Iowa (Des Moines, Iowa).....September 3-7
Missouri (Maplewood, St. Louis, Mo.).....Sept. 10-14

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EVANGELISTS' DATES

Lyman Brough:
Mohall, N. D. June 8-22
Ottawa Lake, Mich. June 29-July 13
Eindale, Mich. July 18-27
Osakis, Minn. July 30-August 17
W. R. Cain:
Lincoln, Neb. May 25-June 8
Irvine, Ky. June 15-29
Payne, Ohio July 3-13
Paola, Kas. July 17-27
Davenport, Okla. July 29-August 10
Wichita, Kas. August 13-24
Springerton, Ill. August 28-September 7
C. C. Cluck:
Home address, Dodd City, Texas.
Atwood, Okla. June 12-22
Halesboro, Texas July 4-14
Goddard, Ky. July 17-27
Dodsonville, Texas August 1-10
Friendsville, Tenn. August 14-24
Louisville, Tenn. August 28-September 7
Mapesfield, Ark. September 11-28
Ector, Texas October 10-19
F. W. Cox:
Defiance, Ohio May 25-June 8
Winchester, Ind. June 15-29
Danville, N. Y. July 2-23
Indianapolis, Ind. July 25-August 10
Open date August 14-31

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Berryville, Ark.	August 9-24
Beech Grove, Ark.	August 20-September 14
H. J. Elliott:	
Home address, Nampa, Idaho.	
Van Hook, N. D.	June 15-29
W. E. Frederick:	
Bloomington, Pa.	July 25-August 3
Northeast District Campmeeting.	August 8-17
Lee L. Hamric:	
Home address, Vilonia, Ark., Lock Box 103.	
Conway, Ark.	June 20-July 6
Atkins, Ark. (Union Grove camp) ..	August 8-24
Hugo, Okla.	August 20-September 14
Roy L. Hollenback:	
Kirk, Colo. (Assembly)	May 27-31
Albuquerque, N. M.	May 31
U. T. Hollenback:	
Commiskey, Ind.	July 10-27
Allie and Emma Irick:	
Home address, Pilot Point, Texas.	
Calumet, Ala.	May 20-June 9
Ellis, La. (camp)	June 20-30
Ebenezer, La. (camp)	July 4-14
Lufkin, Texas (camp)	July 18-28
Webbs, Ky. (camp)	August 1-10
Ellcrest, Ill. (camp)	August 15-25
Des Arc, Mo. (camp)	August 20-September 7
W. P. Jay:	
Nampa, Idaho	June 4-8
Halfway, Ore.	June 15-July 6
Richland, Ore.	July 13-August 3
Halder and Bertha Lillenas:	
Springfield, Ill.	May 18-June 8
Carplo, N. D.	June 15-July 15
Eldorado, Kas. (camp)	July 17-27
Silver Heights, Ind. (camp)	July 31-August 10
Hollow Rock, Ohio (camp)	August 14-24
Normal, Ill. (camp)	August 22-September 1
J. M. Mitchell:	
Home address, Berryville, Ark.	
Augusta, Kas.	May 30-June 15
Ottawa, Kas.	June 18-July 6
Pleasant View, Mo.	July 25-August 10
Haney Chapel, Ark.	August 15-31
George and Effie Moore:	
Deputy, Ind.	May 23-June 8
Indianapolis, Ind. (First Church, tent meeting) ..	July 25-August 17
Lynn, Ind. (Cherry Grove camp) ..	August 17-31
William O. Nease:	
Address, Box 14, Meridian, Texas.	
Lyons, Kas. (camp)	June 1-15
Eldorado, Kas.	June 19-July 2
San Antonio, Texas	July 4-20
Chanute, Kas.	July 22-August 3
Meridian, Texas (Mountain camp) ..	August 7-24
Cranfills Gap, Texas (camp)	Aug. 29-Sept. 14
Hico, Texas	September 13-October 5
C. E. and May Roberts:	
Yakima, Wash.	June 7-15
(Revival and Assembly) ..	
Upland, Cal.	June 17-22
(Assembly) ..	
Mitchell, S. D.	July 10-27
(Revival and Assembly) ..	
Salem, Ore.	August 1-10
John and Grace Roberts:	
Marion, Ind.	June 5-22
Lawrence, Kas. (camp)	June 27-July 13
Waldron, Ark. (camp)	July 18-27
Vincent Springs camp (Martin, Tenn.) ..	August 15-24
Calamine camp (Calamine, Ark.) ..	August 20-September 7
William D. Shelor:	
Home address, Bloomsburg, Pa.	
Pisgah, Md.	June 8-22
Chilcumbuxen, Md.	July 11-29
La Plina, Md. (camp)	July 25-August 3
Leslie, Md. (camp)	August 8-15
Street, Md. (camp)	August 14-24
W. E. Shepard:	
Permanent address, 5518 Walnut Hill avenue, Los Angeles, Cal.	
Cincinnati, Ohio (camp)	June 6-15
Racine, Wis.	June 22-July 6
Racine, Wis. (Spring Park camp) ..	July 10-20
Denton, Md. (camp)	July 25-August 3
Wheeling, Ind. (camp)	August 8-17
California, Ky. (camp)	August 22-31
Mrs. Bessie Williams:	
Home address, 650 Bryan avenue, Ft. Worth, Texas.	
Hugo, Okla.	June 13-29
Coleman, Texas	July 2-13
Milano, Texas	July 15-27
Bridgeport, Texas	August 1-17

CAMPMEETING CALENDAR

Camp at Plainville, Kas.—We are to begin a campmeeting at Plainville, Kas., with Rev. B. H. Edwards as evangelist, May 25th, and close the meeting with a group meeting.—Ira F. Stevens.

Alberta-Saskatchewan Camps—Cabri, Sask., June 6th to 15th. Workers Mrs. M. T. Clark, Misses M. A. White and M. A. Dunington, and Rev. J. H. Bury. At Raglan Butte, Mont., June 20th to 29th. Workers, Misses M. A. White and M. A. Dunington. Alberta annual camp, held at Edmonton, Alta., July 19th to 28th will have Evangelist W. H. Huff, and provincial workers.—Rev. J. S. Daum, president, M. A. Dunington, secretary.

An Illinois Camp—A campmeeting will be held at Manville, Ill., from June 27th to July 6th. Workers Revs. C. W. Ruth, W. B. Yates, Harry Morrow and Wife. Address Wilder Hoobler, secretary, Manville, Ill.—H. Morrow.

Nazarene Campmeeting—Pasadena University grounds, Pasadena, Cal., July 10th to 20th. Special workers Rev. Bud Robinson, Rev. Charles H. Babcock, John E. Moore, leader of singing, and Miss Virginia Shaffer, soloist. For further information address Rev. C. E. Cornell, 870 North Chester avenue, Pasadena, Cal.—C. E. Cornell.

Groveville Park Camp—The tenth annual campmeeting of the New York District will be held at Groveville Park, Beacon, N. Y., July 11-21, 1919. District Superintendent E. E. Angell will be in charge, assisted by pastors and workers of the District. Evangelists Rev. and Mrs. James Hundley, of Columbus, Ohio, and Dr. F. J. Shields, of Eastern Nazarene College, will be the evangelists. Music in charge of M. R. Carey and Mrs. John Norberry. Bible study every morning by Rev. D. Grant Christman. Nazarene praying band in charge Saturday evening, July 12th; Pentecostal praising band in charge Saturday evening, July 19th. For further information ask any Pentecostal Nazarene pastor, or Rev. Joseph Fletcher, Chairman, Committee on Management, Westwood, N. J.

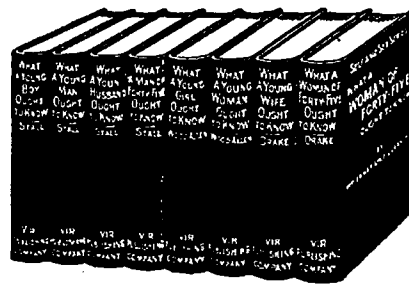
Michigan Camp—The Isabella county interdenominational holiness campmeeting will be held at Mt. Pleasant, Mich., July 11th to 27th. Workers, Rev. Frank E. Artbur, professor in Chicago Evangelistic Institute, and Edward E. Mieras, superintendent of Liberty Gospel Tabernacle, at Camp Custer, Mich. For further information address A. E. Ford, 203 South Fancher avenue, Mt. Pleasant, Mich.

National Campmeeting—Mt. Vernon, Va., July 31st to August 10th. Workers George J. Kuntz, of New York, Joseph N. Speakes, of Kansas, L. L. Pickett, of Kentucky, Bessie E. Larkin, of New Jersey, Bertha Munro, of Indiana, and others. Board and lodging for eleven days \$9. Address H. B. Hosley, 307 D street, Northwest, Washington, D. C.

Pike's Peak Camp—The fifteenth annual Pike's Peak holiness campmeeting will be held at Colorado Springs, Colo., August 7th to 15th. Workers Dr. J. L. Brasher, of University Park, Iowa, and Rev. Charles D. Heatwood, of Kinsley, Kas. Address Rev. William H. Lee, 539 West Dale street, Colorado Springs, Colo.

Cleveland, Ind., Campmeeting—This camp will be held August 23d to September 7th. Workers Revs. Will Harney, A. Adams, and John T. Hatfield, with Sam Franklin, leader in song.

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