

# 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

### Bible Conferences



HERE HAS sprung up in recent years what has been termed the "Bible Conference." This character of conference has become quite numerous of late and now promises to become a settled institution. Arrangements have been made to promote the practice of holding them. The *Sunday School Times*, foremost always in all good things that make for the weal of the faith once delivered to the saints, proposes to help any pastor wishing to join the ranks of the churches which hold these conferences.

This editor has recently attended two such conferences in the city of Philadelphia. The first was called "The World Conference on Christian Fundamentals," and was held in the Academy of Music in the great city of Philadelphia. There were a variety of speakers from all parts of this country and Canada, leaders in different fields of thought in evangelical truth. Charles Alexander led the singing. There were present some really great teachers and preachers. Paul Rader was there. Also Charles A. Blanchard, W. B. Riley, J. C. Massee, Joseph Kyle, James M. Gray, W. H. Griffith Thomas, P. W. Philpot, A. B. Winchester, R. A. Torrey, Lewis S. Chafer, George E. Guille, William L. Pettingill, Dr. I. M. Haldeman, L. W. Mumhall, George McNeely, John Roach Stratton, and other distinguished men.

We can not attempt to give the briefest resume of the addresses made on this great occasion. We can say that in most of the great fundamental truths of our Bible and our holy religion the speakers rang clear and strong. We were delighted to know that these strong and brainy men were so united in their position of sturdy faith in the authority and divinely inspired or God-breathed character of the Bible, the deity of Christ, and kindred truths of evangelical faith. Certainly evangelical truth gained much by the treatment of these great leaders of Christian thought on these subjects.

#### Vicious as a Teaching

We note with profound regret that there was one note which was discordant and that was on a fundamental. One speaker read a paper on "Sanctification," which he claimed was the correct and the only correct statement of the Bible doctrine of sanctification. We noticed that he took particular pains to make declarations as to the biblical and correct statement he was going to make, and he evinced much pos-

itiveness in this forewarning of orthodoxy. This heightened our keenness to hear this important *pronunciamento* coming from this high source. It is putting the matter mildly to say we were distinctly disappointed in the address. If there was one single point in the divisions of the address which we could indorse we do not recall it. We never heard a combination of so many incorrect and positively misleading and erroneous teachings on so important a subject before. It was wholly erroneous and unscriptural and heretical. It really amounted to nonsense as exegesis. It was worse as doctrine. It was based on false and erroneous etymology of words and false deductions from illogical principles. It was positively vicious as teaching on a vital and profoundly important doctrine of our Holy Bible and was calculated to do incalculable harm in its setting among such an array of magnificent and true presentations of truth on the great fundamentals of Christianity.

#### We Can Not Trust These Men

Now we come to the point of this editorial. That is, that we can not trust these great men who arrange these Bible conferences to represent the doctrine of holiness or sanctification. We must do this business for ourselves. We must arrange our own Bible conferences where we will have taught the truth as it is in Jesus and in the Holy Bible on the subject of sanctification. This is the "grand depositum" committed to us as Pentecostal Nazarenes, and we must safeguard it carefully from all misrepresentation by any body of men, however true and orthodox they may be on many other points.

Why can not we arrange Bible conferences where can be taught by great teachers the truths of the great Christian fundamentals? Certainly there is need of stressing these in these last days. There is abroad much confusion and error disseminated by the teachers of higher criticism which are doing great harm, and these false teachings should be corrected by the presentation of the real truth. We need a full statement of truth and not a partial statement, especially when the vital heart of the matter is omitted.

We can not leave the teaching on sanctification to the modern Bible conferences as now conducted. We must see to the promulgation of this precious truth ourselves. Why can not we arrange Bible conferences and see to it that this fundamental has right of way for a correct statement? Let us address ourselves to the task at once. We will give an illustration:

Our visit to Philadelphia was primarily to deliver four addresses on the premillennial second coming of the Lord at a Bible conference to be held in the First Pentecostal Nazarene Church in Philadelphia. It was to immediately follow the great "World Bible Conference on the Christian Fundamentals," of which we have written above. We went a few days earlier in order to be present at this great world conference. We soon found the reason for the practice of the Washington-Philadelphia District of holding annually these Bible conferences. The brethren had found they could not depend upon these other conferences to rightly teach the doctrine of holiness. Hence they hold an annual Bible conference themselves. This conference of the Washington-Philadelphia District opened on Tuesday, June 3d, and closed the night of the 5th. We delivered four addresses on the second coming of Christ. We gave them the truth as we saw it in holy Scripture and the audience seemed in absolute agreement with the teaching, and expressed the kindest indorsement of it. The other utterances by other speakers were sound to the core. These brethren are sound as the heart of oak on the great doctrine of holiness and give no uncertain sound on the subject.

The success of this Bible conference, held under the auspices of one of the Districts of our own church, impressed us greatly with the importance of our taking hold of this arm of eminent usefulness and seeking to use it for the promulgation of the whole truth. Can not we do this? Let's undertake it, and seek to use the Bible conference as a wise method of not only defending the faith once delivered to the saints, but especially of propagating the truths now so widely neglected in other bodies of religious teachers.

## A Potent Friend and Ally

THE ROMANISTS are claiming President Wilson as their friend and ally in their design of making America Catholic. It has looked very much as if they are right in their claim and has so looked for some time. During the war the Romanists had every advantage over all the Protestant bodies in the camps and the trenches. We can not understand what the President means. This country is getting sick and tired of his favoritism to Rome. As a sample of the favoritism shown Rome read Dr. Gambrell's criticism in the following words from *The Baptist Standard*:

"In the course of events every non-Catholic Christian body in America was barred out of the camps, and the Catholics had free access to the camps for their buildings and their denominational work on both sides of the sea. And in a great so-called nonsectarian drive for war work funds the Catholics get the rise of \$30,000,000 for their special work. Not another Christian denomination was recognized in any way. It may be well to say that the Y. M. C. A. did not and could not represent any denomination. I betray no confidence when I say Brother Truett wanted to go overseas as a simple Baptist preacher, but he was not permitted to do it. He had to wear a 'Y' uniform or not go. Our boards wanted to send men, but were not allowed to do so. We besought, we protested, we did all we could to get some privileges, but nothing could be done. The Catholics swarmed over in their clerical garbs and used their special privileges and the great sums given them in the interests of their church. It is in this way that they hope to swing 1,000,000 boys their way. . . . The first try out of the Catholic combine with the Democratic party in national politics proved disastrous. There are many reasons to believe that the South, after the war issues are settled, will not be so completely shut up to one party. Naturally prohibition and woman's suffrage will soon be settled. We will then face the Catholic issue in politics. No party will live in the South that dickers with Catholicism. The great non-Catholic denominations, sidetracked during the war, will smash sectarianism in politics as irredeemably as the kaiser and his military machine have been smashed, and thousands of true American Catholics will help to do it."

## Grounds for Fear

IN ALL countries where Rome has ever held sway, or where she has had any hold at all, the people are afraid to trust her with official positions. Very often, by her cunning and sleepless vigilance and stealthy, unscrupulous methods, she gains positions for her dupes, but it is a tragic blunder whenever she is allowed to do this. We declare plainly that the people are afraid of Rome because people do not believe in her patriotism, and they have the strongest grounds for this by Rome's repeated boast that her members owe first allegiance to the Romish machine.

A prominent Romish paper of New York, discussing the question, "Is France Catholic?" admits that, while the people are largely Catholic, when it comes to an election non-Catholics are chosen for the government official positions. This should not be wondered at by either Romanists or Protestants who have sense enough to eat when hungry. It is simply because the people are afraid of Rome in matters of patriotism, and many of her own people, who have been inveigled into her meshes by her treachery and manipulation of the marital estate in which she is such an adept, have become aware of the danger of entrusting Rome with positions of official trust or of financial responsibility. Rome seeks of all things to have a hand in ruling in every government in the world, but it would be absolutely suicidal to entrust her with any such a place in any government. Wherever she has held such power she has wielded it for Rome's advancement, and with brutal disregard of the interests of the state or of the people at large. She is brutally and insanely heedless of justice and honor and every sense of patriotism, and seeks alone her own aggrandizement of matters of power and of money and influence. It is profoundly significant that right in France, where she is so well known and where she is so strong, where the people have learned their lesson from sad experience with her wiles, we have a warning to be on our guard to put none but Americans in office in this country. If Catholic France refuses to trust her, we certainly should not. Our safety admonishes of the wisdom of this course, as well as the experience of Catholic France. Let a word to the wise be sufficient to safeguard us.

## Christians in Command

IT IS quite a notable fact that in the great world war practically all the men who were in high command of the Allied forces were men of distinctively Christian faith and character. We have been greatly impressed by this fact. We are almost daily seeing notices of acts of these men at different times during the gigantic struggle, which indicated the Christian character of the men. One of the very chiefest of them is said to have spent a special portion of each day in religious devotions and would not allow anything to prevent this time of devotion. We have just read of General Haig's remark on one occasion, not to mention others. Dr. Hugh Black, of Union Seminary, was a chaplain in the army, and on one occasion his service was attended by General Haig. Dr. Black says, "It was the dark Sunday of the German push. I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me after the service for the comfort I had given him, and he remarked, 'Remember, the battle is not ours, but God's.' The general would always take part in the services with the men actively, and evinced the spirit of a true Christian man and believer. It was about the same with all the great men who had the lead in this world war on the side of the Allies. It is a matter of great gratitude that it was so, for their example was fine on the boys who left home to fight for their country and for the world's liberties." Let us thank God that it was so, and that His own followers answered the call to arms in defense of all that was dear to us as a people.

"NOT ONLY HAVE THE scars of Jesus Christ a tremendous power of attraction but they are the sole tests of our faith."

# Redemption Through the Blood

By Rev. Bud Robinson

LET ME greet you again this week from the banks of the largest ocean in the world; an ocean that was planned and built by the Lord himself. The Pacific ocean was not gotten up by man, neither was it thought out by man or built by man, neither is it controlled by man. None but the God and Father of our Lord Jesus Christ has ever undertaken anything of the kind. It is in many respects like the redemption of man.

This wonderful scheme we call redemption was altogether gotten up by the Lord. When we think of the ocean and a salvation from all sin (for all men), provided by the blood of the Son of God, we see the handiwork of the great God. For a scriptural text we want to look at 1 Peter 1:18, 19, 20, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

First, the reader will see from the above text that man was redeemed by the blood of the blessed Son of God, and that man is not required to redeem himself (according to the new theology we were writing about last week); for self-redemption is as impossible as going to the moon on a flying machine, and one of the clearest marks of unbelief in the holy Scriptures is the teaching that every man must atone for his own soul. If the teacher of the new theology had been honest enough to have said that every man must accept the atonement (that has already been made by the blessed Christ), then we could have accepted his theology; but when he says that we must atone for our own souls, right there we take exception to his teaching, and brand him as dangerous to the human family as the German kaiser is to the physical world.

I will just stop long enough to say that, if you were to run down the teachers of the new theology, you would not have to run back over twenty-five years until you would catch them taking "German dope" by the handfuls. Brother L. M. Williams used to say that Germany had done more to rob Jesus Christ of His deity, and the holy Scriptures of their inspiration than all the other nations put together.

But the reader will also see that the text brings out the fact very clearly that the wealth of this world has nothing to do with man's redemption. You notice that St. Peter says, "Forasmuch as ye know ye were not redeemed by corruptible things, as silver and gold, . . . But with the precious blood of Christ." Dear readers, if you owned all the gold mines of the universe, and if you were to bring all the gold that has ever been dug out of the hills of the earth, all the gold and silver of the whole earth could not buy the salvation of a single human soul. Gold and silver are no more in the sight of God when it comes to the power to purchase salvation than copper and pewter and brass and zinc; therefore the pauper is as well prepared to buy a ticket to heaven as the millionaire.

The text said, not "corruptible things, as silver and gold, . . . But with the precious blood." Therefore, my beloved brothers, whatever you do or do not do, don't fail to keep the blood before the church as her only hope of heaven. Don't forget that from the days of Abel until the birth of Christ God kept the blood continually before His people.

He never let them lose sight of the fact that without the shedding of blood there was no remission of sins. Don't forget another fact, and that is, the very fact of human redemption is the clearest proof that man is a fallen creature, and the preacher who denies the fall of man, at the same time denies the need of the atonement; for the atonement is to buy back the creature who has fallen from his first estate of holiness.

Before me lies the piece of new theology in which we read these words, "If man ever had a fall it was a fall upward and not downward." And then in the next breath he says that "Jesus Christ was a master product of evolution." In the above statement this American preacher says that man never fell, and therefore he has no need of the atonement, and that man was brought about by evolution. Now, just with that one thought before you, put these three facts together and see where we will land the human family. Evolution theories say that man came from nothing;

along comes Christian Science and says that man is nothing; along comes the annihilationist and says that man is going to nothing. So here it is: we came from nothing, we are nothing, and we are going to nothing. Well, turn the thing around and you have the wisdom of the world boiled down and skimmed, and in the pan of skimmings you have—nothing.

If the reader wants to get a sidelight turned on in order that he may see the above described gentlemen, just turn and read 2 Peter 2:1, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." I am certain that St. Peter wrote the above text in order to describe the above crowd in order that we might know them. For a further description of these preachers please turn and read 2 Corinthians 11:13, 14, 15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Let me say that no sane man can read the new theology and fail to see that in the above quotations Paul and Peter were, at that early day, showing us what we would have to contend with in our day.

It is as truly fulfilled today as the Scriptures where the old prophets prophesied that Jesus should be born on earth; and we all know that that Scripture has been fulfilled for the last nineteen hundred years. But, thank the Lord, all men are not mixed in the new thought idea. Some of us are us truly believing the old Book as much as we believe that we are alive. Peter told us and we know that we were not redeemed with the most precious metals of this earth, but with His blood; and His is the only blood that can erase sin, cleanse the hearts of men, make them holy, and get them ready for His coming or their going. Another thought in the text is that Jesus had been provided for from before the foundation of the world. So that all proves that redemption was not an afterthought with God, but it was a forethought, and God could see from the beginning that man would fall; but He also provided the atonement before man fell, and when man went down God's remedy was there waiting for him.

God knew that He could not create a man and put him anywhere in the universe of God and keep the Devil from getting to him; so we read that the Devil did not only go to the garden to tempt man, but we also read that the Devil even stands before the throne of God accusing the saints day and night. We read in the twelfth chapter of Revelation (verses 9 and 10) that the Devil is called by six names. In those two verses he is called the "Devil," "Satan," the "Dragon," the "Serpent," the "Deceiver," and the "Accuser." Take just one name, the "Deceiver," and look at the American Church, and you will be convinced that there is a Devil, and that he knows that the blood can cleanse from all sin. He is doing all that a mighty Devil can do to rob the Church of the blood, and after men are deceived by the Devil then they are accused by the Devil and finally destroyed by the Devil. Let us sing, "The blood, the blood is all my plea; hallelujah, for it cleanses me."

PASADENA, CAL.

## To God's Shut-ins

BY MAUD O. SUMMERS

You say your life is hidden,  
And worthless seems to be.  
That you're homesick now for heaven,  
And long Christ's face to see?  
You feel that you're a burden  
Wherever you may go,  
And every one is tired of you?  
Why, maybe 'tis not so.

The voice must be from Satan,  
Which says you're in the way.  
He wants your close attention  
So you'll forget to pray.  
When he begins to whisper  
And says, "Your lot is hard,"  
Just bid him get behind you,  
You shall have your reward.

Sometimes God's patient shut-ins  
Are richest in His grace,  
And prove the greatest blessings  
To those not in their place.  
There's one thing very certain:  
If you remain the clay  
In God's wise hands—the Potter—  
And let Him have His way,

He'll mold you and refine you  
A vessel all His own;  
Which He'll be pleased in using  
To ornament His home.  
The clay should never question  
The process of His hands.  
For after all is over,  
Some day we'll understand.

And then we'll say, "I thank Thee  
For every trial and test,  
Though I saw not the reason,  
I know Thy way was best."  
Oh, how I love the Potter,  
His will is sweet to me,  
I trust His hand to fashion  
As He would have me be.

By perfect resignation,  
The bitter turns to sweet.  
So, grateful for salvation  
We sit at His dear feet.  
'Tis there we grow more like Him,  
And know Him better still  
By resting on His promise,  
And keeping in His will.

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## The Passover

By E. N. PITTS

THE PASSOVER is the greatest feast mentioned in Jewish history. It was to the Jew what the Lord's Supper is to the Christian; hence, it was more than a mere feast—it was a sacrament. Its institution marked the time of the deliverance of the children of Israel from Egyptian bondage, and was observed throughout their generations as a reminder of that act.

Their deliverance from this bondage has a marked likeness to our deliverance from the bondage of sin. The slain lamb in the feast typified the death of Christ for the sin of the whole world. As the blood of the lamb on their doorposts saved them, so the blood of Christ applied to our hearts will save us. Their deliverance from bondage gave them a new life and a new existence. Hence, God said to them, "This month shall be to you the beginning of months." So it is with us when we are born of the Spirit, born from above and adopted into the family of God. We have a new life and a new existence, old things pass away, and behold all things become new.

One notable thing about the first Passover is, Moses and Aaron gave the message concerning its program to the people just as God gave it to them, and the people carried out the instructions to the letter; therefore a great deliverance was wrought and a great victory won. The message was very definite, minute, and simple. It consisted of what was to be done, when to do it, and how to do it; with a promise of reward provided it was done.

In the message a day was set apart in which each and every family was to select a lamb without blemish of the first year. Also, a stated day in which it was to be killed was given, with instructions as to what to do with it between the time of selection and that of killing; even the very time of day is given in which they were to kill the lamb. The blood was to be put on the side post and upper doorposts of their houses, so that the death angel, in passing through the land to smite all the first-born of Egypt, would see it and pass over them. The flesh was to be cooked a certain way and be eaten with certain things, with strict instructions that it must not be done any other way. They were to eat in haste, with loins girded, staffs in hand, and ready to march out at a given moment. If God went into such minute details as to tell them every little thing to do in that feast in such plain, simple language that the most ignorant could not fail to understand just what to do, and when and how to do it, will He not make the way of salvation plain to us, and will He not make all the duties of life plain to us? If not, then He has placed more

importance upon a Jewish feast than He has upon the plan of salvation.

The way of holiness, obtained through the blood of Christ, is the only way to heaven, and He claims it to be so plain that wayfaring men, though fools, shall not err therein. Holy people and those who desire to be holy and are willing to pay the price to get it, see clearly and know the way of salvation far better than others. They all have a single eye, and Jesus taught, "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6:22). The god of this world fills people with evil and so blinds them that they can not see. One of his most successful ways of doing this is through false teachers. Had Moses and Aaron failed in giving God's own plain, simple message, or had they been divided—Moses preaching one thing and Aaron another—the people would have been confused. Some would not have killed the lamb at all; others would have gotten a lame one; not a few would have failed to apply the blood to the doorposts, and in those cases the death angel would have stopped in their midst and slain the first-born. They would not have eaten with their loins girded and staffs in hand ready to march at God's command.

Many would have been indifferent and laid down and gone to sleep. Others would have feared the king and refused to go out. But, oh, how different! Moses and Aaron were of one mind, they gave God's message just at the time and in the manner He had directed. No discord with the preachers, hence, no confusion with the people. All from the least to the greatest moved in strict obedience to God's command. Every family was provided with a lamb without blemish, of the first year, and it was slain at God's appointed time. The blood was applied to every doorpost, the flesh roasted and eaten as God had directed. No one feared the king, no one slept, but all stood in the greatest expectancy, ready to march at a given moment.

How different with us today. Most preachers are not giving God's message. They have gone in the way of Balaam for reward, they have itching ears, and preach to please and not to save. They are more anxious to get praise than they are to get souls. They are not careful that the blood of Christ be applied to the hearts of the people. In fact, they are going on without its being on the doorposts of their own hearts. Being blind, they see no danger; being asleep, they can not awaken others. Let Isaiah describe them, "His watchmen are blind: they are all ignorant, they are dumb dogs, they cannot bark; sleep-

ing, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that can not understand; they all look to their own way, every one for his gain, from his quarter" (Isaiah 56:10). While this state of things exists, "The righteous perisheth, and no man layeth it to heart."

This class of preachers care nothing for the righteous, and one professing and teaching holiness is a terror to them and they warn people against him. When we take into consideration that so many pastors are against holiness, and know not the way of salvation, it is no marvel that the people are confused and living in sin. Instead of standing on the tiptoe of expectancy, looking for their coming Lord, they have laid down on their bed of ease and have gone to sleep.

The only thing that distinguished the children of Israel from the Egyptians was the blood on their doorposts. Had they failed to apply the blood, they would doubtless have suffered the same fate that the Egyptians did. The fact of their being the children of Abraham and Isaac and Jacob and being God's chosen people would not have saved them. If nothing but the applied blood of a slain lamb saved them, then nothing but the blood of Christ applied to our hearts will save us. When we come to judgment, all of our good deeds will avail nothing, if we fail to have the blood. Whoever implicitly trusts in the shed blood of Christ to save and sanctify will be saved, and those who do not will be lost.

HAMLIN, TEXAS.

## Give Praise to God

BY MRS. BELLE DYLE

The war is over with Germany at last, the tiresome toll, the wearisome task; But oh, the money and lives of men, women, and children there have been

Given for peace, and for liberty, in this fair land, and over the sea.

When President Wilson, our leader so true, called for prayer, naught else would do.

Until that time, the Germans did win; but since that time, our vict'ry it's been.

At even we were asked to bend a knee, and pray for peace, that we might see

That God's own hand was in it all—the same dear hand that wrote on the wall.

For God has taught in His blessed Word, not a prayer of the faithful shall be unheard.

This influenza—a plague has been, sent on the women, children, and men;

For there's scarcely a home not in mourning this beautiful day, this early dawning.

Either for boys, so noble and brave, or for some dear one in a new-made grave.

'Tis the chastening hand of God, in His love, to draw us closer to heav'n above.

As from Job of old, God did take, He has taken from us to make us awake.

And show us our folly, our pride, and sin, and to turn our faces back to Him.

So let us all in one accord, give thanks to God, our Savior, Lord,

For bringing peace and liberty, to the home of the brave and the land of the free.

Honor to the boys, so gallant and brave, and glory to God, who is mighty to save.

## Things That Hinder

By REV. AUGUST N. NILSON

THE CHRISTIAN'S life is likened unto a race. "Let us run the race" is the exhortation of Paul the apostle. Any one who is the least acquainted with a race knows that there are things to be overcome, "laid aside," learned, "put on," practiced, and so forth, before the runner can rightly, as well as lawfully, enter the race. Some things are essential, such as physical soundness, good eyesight, good hearing, and sound heart and nerves. There must be determination on the racer's part to "so run that he will obtain the prize." There must be the capability of endurance, even to be willing to die in the attempt. We have seen this manifested (on more than one occasion) where a Marathon race has taken place where some of the runners have "come in" more dead than alive.

There must also be the ability and willingness to put up the price of the entry. Some entry fees are heavy, and many times have barred some prospective runners from entering the arena. The reason entry fees are required of each runner is to prevent temptations to selling out or otherwise cause the runner to do something contrary to the rules of the game.

Now as in nature so in grace. In running the Christian race there must be spiritual soundness, sound heart, mind, and reason. It is not an undertaking for weaklings. A person to be a successful runner in the Christian race must have strong will power. There must also be persistent determination; not to do as so many do, simply "take a try at it," but persevere. We remember, when a soldier in the United States army, that one day a rough cowboy came riding up to the reservation where we were stationed and wanted to enlist. The colonel told him he did not think that he would like the life of a soldier, and advised him not to enlist, but the cowboy said, "I can try my luck at it, and if I don't like it I can quit." And that is sometimes the case with a lot of people today. They "like to try the race," and if they don't like it they quit.

Again, there must be endurance on the part of the person who desires to run this race. No man having put his hand to the plow, and looks back, is fit for the kingdom, the Book says. Then there must be ability to put up the entry fee. We must "put all on the altar." Having done all of this we can enter. In the race we are running are many things that will hinder, and we must be on our guard. There are things we must put off, or lay aside, in order to run the race successfully. There is our besetting sin, the sin of the world, the root of bitterness, the carnal mind, which so easily defiles us and thwarts our purposes and intentions. How we need to be on our guard that this sin is put off, or laid aside; for no man can successfully run the race and carry this burden on his spirit. There is only One who can carry that burden, and that is the Burden Bearer himself. Let Him take it off your burdened soul and you will see that it will be much easier to run after that.

Then there are "weights" that must be laid aside. Weights in the Scriptures stand for hindrances, habits, practices, neglect of duties, and so forth. There is the neglect of secret prayer. You are too busy to pray, you say. Perhaps so, but, brother, you'd better "take time to pray" than neglect this most important duty to God.

A friend of the writer's one day said to his wife, "Wife, I have not time to have family prayer this morning; you and the children

pray. I have to get the seed in the ground before it rains, and it looks like rain today." His wife said, "You had better take time to pray;" but he did not. Shortly after he began to sow the wheat, the machine broke down. He had to go to the blacksmith shop and have it fixed; then the harness broke, then the wagon tongue, then the horses ran away. He came in all discouraged, and said, "Wife, let us all have family prayer. Everything has gone wrong this day. Let us ask the Lord to forgive me."

Then there is the "hindrance" of irregularity of attending church, Sunday school, and prayermeeting. "Neglect not the assembling of yourselves together, as the manner of some is," is the solemn warning of God's Word. There are many who are making excuses for absenting themselves from the church nowadays; and there is too much joyriding, family gatherings, "fresh-air-out-in-the-country-short-spins" going on by people who ought to be at church. How sad many a faithful pastor's heart is made when he enters the pulpit Sunday morning with his soul inspired and with a message for his people. He has studied hard, prayed much, fasted all day Friday, and prepared himself the best he knows how, and lo! some of his leading members are gone to another church to hear an evangelist, or perhaps on a social call. People who are in the habit of doing these things, as a rule, never think about sending their offerings with some one else, or putting in double offerings the next Sunday; and so the burden of the finances falls on the faithful ones in the congregation to make up the deficit.

Again, there is the habit of lack of system. God is a God of system. Everything with Him is in order; no haphazard work with Him. All through the Bible we see how systematically everything was done. From creation to redemption everything is systematized and all is in its order. How the home lives of many need to be trained on this line. We used to blame the children for running around the meeting house when we were preaching,

but we do not do that any more. What do the children know? It is the parents who should teach them; not in the church, but at home!

Then our business life should be systematized, for there is too much looseness. We can not be too systematic in our business, with our employees as well as with our creditors. How exact we should be in paying the tithes into the storehouse every pay day! How God would bless us if we did!

Another hindrance is being partial to some folks and willfully neglecting others. "Let love be without partiality." Many churches have been wrecked because of "cliques" among some of the members. Too much "familiarity breeds contempt" is a fact that can not be successfully contradicted. Many folks have been disheartened because the pastor would show partiality to some favored "pet" in the congregation, and the pastor's wife would kiss some of the women in the church and not others.

Then there is the hindrance of prejudice, and sometimes suspiciousness; these two are twin sisters. Let us keep on the lookout for any of these hindrances lest we fall out of the race and fail to win the prize.

Reader, let the following words from an unknown poet cheer you, as they did the writer when he first read them:

I sat and wrote the record of the year,  
Marked with the stain of many an idle day;  
When a stern angel who was standing near  
Stretched forth his hand, and took the page away.

"Stay, thou dread angel but an hour!" I cried,  
"For many things I have as yet to write."  
But not a word in answer he replied.

He swiftly sped across the wintry night.  
Then, as I bowed my head in silent woe  
O'er many a blot upon the vanished scroll,  
Another angel, whiter than the snow,

Drew near, and spoke a message to my soul.  
"Waste not thy time in grief for work undone,  
Nor let regrets thy passing days engage;  
Thou canst not bring again the year that's gone.

But God hath given thee another page."

So let us profit by our past experiences, undo everything we can within our power, forget what we can not undo, and by the grace and help of God from this time "lay aside every weight" and "the sin" which so easily hinders us from being at our best for Him.

## The School of Life

BY ELSIE D. MILLER

They sat in the school of life,  
The students dull and bright.  
Some learned with ease and moved ahead  
In the paths of truth and right.

But a child who yearned to know  
More of Him she loved so,  
Sat silently, with head bowed low,

Till the Master spoke her name.  
"Hast thou learned the sum, subtract,  
To add, and to divide?"

And canst thou multiply by the rule  
I've laid in the Word to guide?"

"Yea, Master, I've learned the way  
To do the sums aright;

The rule is faith and obedience,  
And walking in the light."

"Thy spelling, too, hast learned?  
Canst spell for Me 'true love'?"

In perfect assurance and blessed faith,  
The task she strove to prove.

"Next spell forgive," He said,  
His voice was soft and low;

She smiled and spelled, so satisfied  
That her lesson she did know.

But scarce the letter'd left her lips  
Her eager, willing lips,

When a comrade, standing close in line,  
Smote her sharp, remorselessly.

In pain she looked at Him,  
But the Master said no word;

The culprit stood there unreprieved—  
For the Master understood.

"Spell now thy word," He said,  
His smile was steady, sweet;

She flushed in shame—oh, had He seen  
The blow that stung with heat?

She tried to spell, but failed;  
The Master waited still.

Then said, "Spell once again that word:  
I must have all thy will."

But her lips remained mute,  
Her spirit rankled with wrong.

And she answered, "Canst Thou let  
The weak suffer from the strong?"

The Master took His rod,  
Applied it firm and hard.

Her tears fell fast; her will was broken.  
At last she understood.

She raised her tearful eyes,  
And sought the Master's face;

His eyes were wet, His face was grieved,  
He loved not to abase.

"I'll spell it now," she breathed,  
He smiled—and oh, 'twas sweet!

She tried, and humbly proved her word.  
Then sank at Jesus' feet.

The pain was all forgot,  
He held her to His heart;

Then bade her go and help some one—  
She'd learned through pain her part.



## Shall Our Church Name Be Shortened?

By REV. C. P. LANPHER

FROM THE articles that have recently appeared in our church paper it would seem that the quadrennial question mark regarding this matter has once more loomed large upon the horizon of numerous of our Pentecostal prognosticators. If we are to gauge our future by our short past we will, apparently, have this matter to consider every four years, and whether the practice proves profitable or unprofitable it will be a long time with the present name before all of our constituency shall look with admiring eyes upon the name which our branch of the Christian Church bears.

The origin of names is as old as creation, for when God had formed the earth He called the light day, and the darkness night. He called the firmament heaven, the waters seas, and the dry land earth. The climactic creation of all was designated with a small word with three letters. Had the Almighty delighted in lengthy terms He could have multiplied syllables and words and the human race would have carried another label, through its six thousand years of experience, than the infinitesimal term of M-A-N.

It may be of possible interest to us to consider some of the names by which our sister denominations are known. We note that the name Presbyterian represents a certain kind of church government; thus St. Paul in his epistle to the young preacher, Timothy, speaks of the laying on of the hands of the presbytery, referring to the method of ordination. We recognize that the name of the Baptist denomination with its numerous divisions represents the rite or ordinance so faithfully administered by the forerunner of Jesus, when he said, "I, indeed, baptize you with water." The Congregational denomination points with pleasure to its name, which stands for its conception of proper church government; while we remember that the name Methodist was applied as a term of derision, and pointed to their methodical manner which characterized the Holy Club at Oxford and those contemporary with the Wesleys; and so we might mention the Episcopalians with their episcopacy, and the Adventists with their professed expectancy for the second advent of our Lord.

In the family name under which we as a people take our place with the sister denominations of Christendom we have apparently aimed not at a method or methods, nor at a name which implies a certain form of church government. Our reason for existence, so we claim, is the advocacy by lip and life of experimental religion. This is implied, particularly by the one pre-eminent term in our church name, Nazarene, for it was He who said upon this rock, i. e., experimental religion, "I will build my church."

Shall our church name be shortened? The caption here would imply that we have the proper parts or ingredients for a proper church name. It would so seem to us. Probably there is none among us who would advocate a name apart or unlike the name or parts of a name which our ship of Zion now sails under. There are one or two reasons in the mind of the writer why the name should be shortened.

First, it is too long. In writing the name, in speaking the name, it is cumbersome. All things do not demand brevity, but some things do; and when the law of brevity is ignored, say what we will, there is unnecessary friction caused in the minds of good and sensible people. Take it among many of our own people, why do our letter heads and other adver-

tising abbreviate our church name and simply say "Nazarene"? We venture it is for the reason that there is a growing sentiment that the name is too long. While in conversation and in writing we continually abbreviate. We never believed in nicknaming a boy. If his name is Samuel, do not call him Sam, and if you christen him William, correct folks when they dub him Bill.

We remember of a neighbor child in our youth who was named in honor of certain relatives or friends of the family. She was a bright, likely child and carried the name of Peachie Lilla Blossom Steves Hathway Holton Bridgman. Her family called her Peachie for short. This will be our habit always unless our church name is shortened.

The second reason why our name should give place to a shorter one is that it has always appeared to the writer as ambiguous, or carrying a duplicity in its meaning. "Pentecostal Church of the Nazarene." What other

kind of a church would the Nazarene authorize and honor but a church with the experience of Pentecost, not simply in name but in nature? There seems to be a larger tendency, especially in the western portion of our work, to drop the first part of our name rather than the last, and there may be wisdom in this. However, to us who have been identified with the eastern wing of our work there may be a clearer conception of the regard and sacredness with which the first of our church name is held. This word "Pentecostal" was the term which adorned the battle flag of the string of churches dotting the Atlantic coast and interior towns and cities when they organized to push scriptural holiness, before many of us were born, at least spiritually.

The writer came from the Methodist church into the Association of Pentecostal Churches of America nearly a score of years ago and was at the first General Assembly at Chicago as an eastern representative in 1907, when the new name, which retained the thought of identity of both the Nazarene branch of our church and the Pentecostal brethren, was adopted.

Some have argued that we should drop the term "Pentecostal," as it classes us with people in our own and other lands with which we are not, and desire not to be connected. Probably there is a measure of reason in this conclusion, and of course we will never be able to copyright the term "Pentecostal," but in all probability there will ever be groups of people, not strictly of our persuasion, who will call themselves by this name. We doubt not that there are other reasons which could be given in favor of shortening the name, perhaps equally as good as any we have offered.

Personally we are in favor of a change. It implies much as it is, it will imply much if it is changed with either of the characterizing terms which it now carries. We are not a prophet in the sense of foretelling the future, but we venture that the lengthy name which we bear will never prove satisfactory to the major part of our constituency as we hurry on out of the activities of the Church militant to become an integral part of the Church triumphant.

## More About Our Church Name

By V. W. ANGLIN

ONE SUBJECT that seems to have quite a prominent place in our minds these days is the changing of our church name. Of the arguments pro and con some are practical and some not so much so. Let us notice a few.

One of the main arguments is that the word "Pentecostal" is used by the so-called "tongues" folks. The way we see it this is no reason at all for changing our name, and furthermore we believe it would be well-nigh a calamity to drop this word just for this reason, and would be just as reasonable, from our point of view, to quit calling ourselves "holiness people," and leave off the word "sanctification" for the same reason. Both are abused by fanatics and cold professors.

No, we will keep red-hot for God and prove to the world that there are some real "Bible Pentecostal" people, and not drop it because it is abused. We believe God is looking for some one to perpetuate this experience, doctrine, and name—"Pentecostal"—and so let us go out to live the life. This will help, at least, to offset the damage done.

If we drop this word from our name for this reason some may think they have a reason for dropping it from sermon and song and

### Two Works of Grace

BY ANNA M. LOGGE

My heart was laden with sorrow  
And grief too heavy to bear;  
I dreaded the dawn of the morrow,  
For no one the burden could share.

And the thought came suddenly o'er me,  
"Can I find in this world no peace?"  
When I heard a sweet voice whisper,  
"Come to Me; I'll give you grace."

Alone in the secret chamber,  
When the world was sinking to rest,  
In the light of the dying embers,  
I sought the promise to test.

Then the gentle, loving Jesus,  
Heard my cry, beheld my heart,  
Healed all of sin's diseases,  
Whispered, "You and I shall not part."

Oh, the joy! the peace! the glory!  
Which that moment filled my soul;  
How I love to tell the story,  
How my sins away did roll!

Still within I found a longing  
Which this world could never fill,  
And I sought in vain to please Him,  
And to do His utmost will.

Then again the Savior whispered,  
"Come to Me, for I can fill  
All that aching void and longing,  
Thou canst do my perfect will."

Like a child in awful danger,  
Fleeing to its mother's side,  
I sought the secret chamber;  
I surrendered; He abides.

He has come to me forever,  
Makes my heart His chosen home;  
Naught my heart can ever sever;  
From His side I'll never roam.

In dark hours He's ever near me,  
When life billows o'er me roll,  
With His loving words to cheer me,  
"Hide in the Refuge of thy soul."

Do you wonder I'm rejoicing?  
Wonder why I shout and sing?  
Why I join the hosts of heaven,  
Singing praises to our King?

Some bright day, perhaps tomorrow,  
I shall see Him face to face,  
And I'll sing the wondrous story,  
"Jesus saves! Redeemed by grace."

HUTCHINSON, KAS.

testimony, and there is room for leakage here. We believe the Pentecostal Church of the Nazarene is out on Bible lines, and is blessed of God and being spread abroad, and we can not afford to curtail our name because a few fox-fire fanatics abuse it any more than we can our doctrine.

Some people who were in the limelight as red-hot expounders of scriptural holiness have backslidden and ceased to preach holiness because of its unpopularity; and of course they lost the blessing. Others have seen the impossibility of keeping it without testifying to it and preaching it continually, and are keeping the blessing by so doing. Let us shun, at all costs, the least semblance of compromising because of our own convenience or desires, and help perpetuate the name and experience of this great gift from heaven, at every convenient (and inconvenient) opportunity.

That brings us to the second argument, "The

name is too long." For what? "Our convenience." The day we erase "Pentecostal" from our name we subtract the name that stands for power, glory, and red-hot experience. If the church had lost the glory, then would be the time to erase the word "Pentecostal" and write "Ichabod;" but while the fire is burning upon our altars let us inconvenience ourselves (if such be the case) enough to keep the part of our name that stands for the abiding Holy Spirit.

Some are dissatisfied likewise with our church government, while a majority believe we have the best in the land. Others think our Manual too strict on dress, lodges, etc.; but let us tarry long before we make changes.

Lastly, we believe the name is quite long, and ought to be taken up all that is possible, and the best we see that can be done is to call us, "The Pentecostal Nazarene Church."

## Suffering

By ANNA NUTTER

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

**W**E FIND the definition of suffering is, "To submit to with distress or grief; to suffer pain of body or grief of mind." Naturally we shrink from suffering, but this is a part of our legacy. Let us look first at the sufferings of Christ. It was prophesied of Him that He would suffer many things, which He also did, leaving us an example that we should follow His steps. 1 Peter 2:21 also tells us that "even hereunto were ye called." So this is our calling, brethren.

I believe the sufferings of Jesus in the garden were much more than the physical suffering upon the cross. If the Captain of our salvation was made perfect through suffering, and though He were a Son yet He learned obedience through the things which He suffered, how much more do we need to learn obedience through the things which we are called upon to suffer.

Christ's suffering for us calls to mind the song, "I suffered much for thee, more than thy tongue can tell; of bitterest agony, to rescue thee from hell. I've borne, I've borne it all for thee. What hast thou borne for Me?" How little some of us suffer for His sake.

Let us notice some of the sufferings of the saints. Moses chose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. How few choose the suffering way. When the Lord called Paul He did not say, "Now, Paul, I will show you what a good time you will have, how you will be looked up to by the people, and the honor you will receive from them, and the comforts of life that you will enjoy." But He did say, "I will shew him how great things he must suffer for my name's sake" (Acts 9:16). We have recorded in 2 Corinthians 11:23-28 some of the things Paul suffered?

How should we suffer? When Jesus was reviled, "He reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23). Job was an example of suffering affliction and of patience. When he was so afflicted and lost almost all he had, was falsely accused, called a hypocrite, and his wife turned against him, yet in all this he sinned not nor charged God foolishly, but worshiped the Lord, and said, "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord."

Paul said the Holy Ghost "witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself" (Acts 20:23). When Stephen was stoned he said, "Lord, lay not this sin to their charge." "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:15, 16). "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Therefore, we see the examples of submission, forgiveness, patience, joyfulness, steadfastness, and trustfulness through suffering. It is through much tribulation that we must enter the kingdom of heaven; and in this world we shall have tribulation, but we are to be of good cheer, for Christ said, "I have overcome the world."

Are you afflicted or suffering reproach? Are you in need of the things of this life? Are you bearing persecutions or are you in distress for Christ's sake? Happy is that Christian who can say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." How blessed to know that His grace is sufficient for us.

Blessings derived through suffering: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest

upon me" (2 Cor. 12:9). "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:17, 18). "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:16-18).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Peter 4:12-14). "Wherefore I desire that ye faint not at my tribulation for you, which is your glory" (Ephesians 3:13).

Suffering causes us to be more sympathetic. No one can console another in any tribulation like those who have gone through like suffering. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:3-7). "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

Let us go forth as the disciples did, rejoicing that they were counted worthy to suffer for His name (Acts 5:40). As surely as there is suffering to bring children into this natural world, so there is suffering to bring spiritual children into the kingdom of God (Isaiah 66:8). The saints may not suffer so much outward or physical suffering today for the cause of Christ, but nevertheless they suffer in other ways. Some are beheaded, yet are living; and some are put out of the synagogues. As truly as there were suffering saints in olden times there are those today who are silently but surely suffering for Jesus' sake and for His cause. These will be among those who will come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe all tears from their eyes" (Revelation 7:14-17).

ATLANTA, NEB.

### The Living Water

BY IRA W. STEWART

Rivers are opened up on high  
For thirsty souls who go that way,  
Bound for the realms of endless day,  
From living springs they get supply.

There is a brook that's in the way,  
Where weary travelers freely drink  
And walk upon its lovely brink,  
And drive all doubts and fears away.

A fountain's there, securely sealed—  
Whose waters sweet and pure within—  
Untouched by naught that causeth sin,  
Reserved for those whose hearts are healed.

A garden of nuts and sweetest flowers,  
Kept for the Keeper's own delight;  
Where He may wander day and night  
Among its leafy bowers.

## Peculiar People

By A. R. SHEPHERD

**T**HIS WORD "peculiar" is being misapplied by multitudes of people. When a man or woman is referred to as a "peculiar person" the great majority at once conclude that there is something odd about that person.

In order to find out the correct meaning of the word I turned to the dictionary. The following were the meanings given: "Appropriate; to take to one's self; to assign to a particular use; particular; special; belonging to a person." So when we read in Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" we find that the inspired writer has used the proper word, which expresses just what God's people are. God has *appropriated* them to His own use, they are a *particular* people, a *special* people.

We have probably all heard the remark made regarding certain persons, "Oh, he is a little peculiar, very religious," and so forth. We all know the impression which such remarks are intended to convey. Now I will have to admit that many good and holy people have unintentionally given some reason for this misapplication to be made. In order to be a holy man or woman it is not necessary to be odd, or foolish, or even to be altogether different from other people. If we are to judge from many of our campmeetings and other religious meetings we would come to the conclusion that this is necessary, in order to please God and lead men and women into the way of holiness. Proverbs 1:7 says, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." The most sensible and well-balanced people in the world should be those who are walking in the way of holiness. I can not imagine Abraham, Joseph, Moses, or the Apostle Paul doing anything out of harmony with their holy calling. Jesus himself, who was the most holy person who ever walked the earth, never said or did anything which caused the crowds to ridicule Him or His religion. We can not imagine Him doing many of the things which the pleasure-loving crowds are doing in the majority of the churches; neither can we imagine Him doing many of the things which are being done in our holiness meetings. I *know* we have a *great* salvation, and when it comes in on us like a flood it almost overwhelms us. But why not let our minds act as salt to season our emotions? "Let this mind be in you which was also in Christ Jesus," so that we will not bring reproach on the cause of Christ. Now I am not ashamed of our denomination or our people, but I am heartily ashamed of the odd and un-Christlike things which many people's unbridled emotions cause them to say and do.

It would be well to obey the apostle's injunction, "Walk in wisdom toward those who are without." When I think of the multitudes who are being driven away into the outer darkness, when they might be brought into the light, I feel like crying as the prophet did between the porch and the altar. We all ask, "Why are not more people being saved?" Christ is not a failure. He is drawing people just as strongly as ever; the blood is just as efficacious; prayer is just as potent; the Holy Ghost is just as faithful; and men and women need salvation just as much as ever. People are not being saved and sanctified in anything like the numbers they should be. Better for us to know the reason now and remedy it

than to have to face it on the day of judgment. I assert that souls are being driven away from our doors, when they ought to be flocking to our churches, like doves to their windows.

The people of the world are hungering for the Bread of life, and they would come to us and get it if we did not make them ashamed of us, and thereby drive them away into the eternal night of despair. I think the saddest part of the whole thing is that some of our preachers, instead of exhorting their people to temperance, encourage them in doing and saying things which are not expedient. Many people try and excuse the smallness of our numbers by quoting the words of Jesus, "Fear not, little flock." Yes, it was a little flock when the church was founded, but now after nearly two thousand years, it ought to be a multitude.

Of course I believe in life and fire, *we must have it*, but the life which accomplishes the most good is the well balanced life. Let us keep in the middle of the road, and beware lest we fall into the slough of formality on one hand, or into the ditch of fanaticism on the other. As my pastor often says, "Let us keep our vessel on an even keel."

"We have toiled all night and caught [almost] nothing." Let us cast our net on the other side of the ship, and see if it will not be filled with souls for the kingdom.

## The Victorious Life

By G. E. GRETZINGER

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor 15: 57).

**M**ILITARY victories are great, moral victories are greater, but spiritual victories are greatest. Victory! Oh, how our hearts bound at the sound of the word of truth, proclaiming freedom to every captive soul, every perplexed mind, every sorrowing, bereft heart. Perhaps no word in the English vocabulary meets with such a response from the human pulsating heart.

Is it possible to conceive of a life so depraved in sin that it does not long for victory? We are assured there is no life so entangled in the meshes of sin, or under the power of Satan, but the grace and love of God by the blood of Christ can and will liberate and set free, if that individual will let Jesus come into his heart and yield wholly to the leading of the Holy Spirit.

Let us notice a few examples of the power of God's grace to give victory to those who had faith in One who never has nor never will fail. Joseph was rudely taken from an indulgent father and envious brothers into a far-off land, but we find him faithful to the duties entrusted to him. When falsely accused and put into prison, still that victorious faith mounted and leaped over the seeming discouragements of his life to God, and "author and finisher of our faith." How his faith was manifested in his life in trying to bring sunshine and hope to other lives.

When finally he was made second ruler of Egypt his humble faith caused him to keep his proper place. See him in the presence of his helpless, convicted brothers, with nothing but love and good will for them. Daniel, a captive boy down in Babylon, refused the

king's dainties; and did not fear to seek God in prayer against the decree of the king. He spent the night with the kings of the forest. Oh, how his heart must have throbbed with holy emotion and victory over the hungry beasts. The three Hebrew children so hurriedly thrown into the fiery furnace came out without a hair of their heads singed, or the smell of fire on them. What victory! Is our God we serve the same yesterday, today, and forever? Amen.

And, with the heart of David Livingstone in the middle of Africa, his body in Westminster Abbey, his soul in heaven, we have an example of the grace of God in helping a man to give up his life for a lost world. Oh, the victory of such a life! "He being dead yet speaketh."

Let us take a glance at Henry Martyn. Leaving England as a young man, in feeble health, for six years he worked against fearful odds in India. There in that disease-laden land and in Persia he pursued his arduous task of learning three languages utterly adverse, such as Hindustani, Arabic, and Persian. Into these three languages he translated the entire New Testament (and much other work) in six years. The short candle of life, consuming at both ends, finally flickered out in that far-away foreign land (between Persia and the western shore); and a lone headstone marked the spot where one of God's sainted heroes lay down and died. How small it makes me feel as I write these lines!

Another example is that of David Brainerd, the apostle to the Indians before the colonies became independent. This young man, who died in his thirtieth year in the home of Jonathan Edwards, was one of those early pioneers of gospel work among the wild and pagan Indians. He was another living sacrifice, very feeble in body, dying by inches with tuberculosis, yet he toiled on without murmuring, and, praying till his body would be bathed in perspiration, he battled almost against hope. Finally God gave him marvelous success among those benighted savages. Oh, for such victorious faith! God inspire our hearts with "a faith that will not shrink, though pressed by every foe."

Every child of God desires to work for Him. The unsanctified find within their hearts a reluctance to let the Spirit have His full way with them at all times. To such ones the gospel, through the atoning blood of Jesus, proclaims freedom from fear and all carnal bondage. Oh, brother, sister, do not go out into this busy, seething world without a fresh touch of divine love on your soul each day. You will need it to have victory over the world, flesh, and the Devil.

GRAND RAPIDS, MICH.

## Abraham's Faith

By REV. C. MYRAN BLANCHARD

"By faith Abraham, when he was tried, offered up Isaac: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Hebrews 11:17, 19).

**I**N THESE days when we are living in daily anticipation of Jesus' soon return—and as we remember that He put the question to His apostles, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"—how refreshing to read of the faith of Abraham. He is called, "The father of the faithful." We then who are the children of Abraham through our holy faith, should consider him who believed in the Lord,



"and it was counted unto him for righteousness."

Abraham had been doing God's will and keeping blessed before he received the commandment to take Isaac, the son of promise, into the land of Moriah and offer him for a burnt offering. He was tithing, even though his neighbors were not. He had a family altar, and made his offerings unto God. He had believed God's promise, and a son had been miraculously given—a type of the Savior's birth.

God's call to sacrifice came clearly to Abraham. This faithful patriarch prepared to obey. We have no record that he so much as conferred with Sarah. She had a claim upon Isaac, her only son, but God's right to him was foremost. How many there are who take their trials to others when they should take them to Jesus only. Some people are not content with knowing God's will, but must confer with every member of the church, when they should be obeying, or at least praying for grace to obey. Then others are withholding their children, when the Lord wants them sacrificed to His service in home or foreign fields.

Abraham arose early in the morning to do God's service. Doubtless he slept well in simple faith in his Maker. There was no worry-

ing for fear God would make a mistake and thwart His own purposes; but an implicit trust in His word! Oh, for more evidence of the faith of Abraham in the Lord's people of today!

While climbing the mountain height, alone with Isaac, Abraham carried the fire. As he placed the wood in order and bound his son upon it, Abraham was careful to keep the fire burning. How many of us in like circumstances would have been neglectful, half hopeful that the wind might blow the fire out and give us an excuse for delay in making the sacrifice? Are we always as careful as he was to keep the fire of heavenly love burning in our hearts in time of trial? If we are, we can easily possess the land.

Then we notice that because Abraham obeyed promptly, God provided the sacrifice. He went where Jehovah directed him, and lo! the ram was there caught in the thicket. God can always make a way of escape for those who walk in the light. Abraham received a blessing in obeying. So will we if we prove faithful. Let us remember the power of God and withhold not our most precious treasures from Him.

WINLOCK, ORE.

## Unconscious Influence

By REV. H. C. EVINS

"None of us liveth to himself, and no man dieth to himself" (Romans 14:7).

THE TEXT of Scripture which has been selected as a basis for the few remarks which we wish to make is very definite. It does not leave us in doubt. It expressly implies that we will all have an influence upon our neighbor. This personal influence is the chief means by which God wishes to reach a lost world with a message of love and salvation. Satan, if permitted to do so, will use this same individual influence to damn the world and populate hell. These facts are enough to cause us to throw up our hands in self-abandonment and cry with the beloved Paul, "Lord, what wouldst thou have me to do?"

There are many angles from which to view this subject, but we wish to notice only four:

### 1. Our influence is unavoidable.

This is a truth that needs no proof. Every one knows well the influence of others upon their own lives. There are not many noble traits in any human character, but that the happy possessor may be able to trace its beginning to some unconscious influence of an associate; perhaps to his mother, perhaps to some early associate. Some one of our noted robbers of past years traces his downward trend to the fact that his mother concealed a stolen article for him when he was a boy. "None of us liveth to himself, and no man dieth to himself." "Evil communications corrupt good manners" (1 Cor. 15:33). This seems to bring us to the next division of the subject.

### 2. Our influence a serious responsibility.

The fact that we are living with men who are going to spend eternity somewhere, and that our influence upon their lives is to help decide their eternal destiny, is enough to startle all of us, until we will become very careful of our lives, that we may have a righteous influence. God was good enough to provide salvation. He paid the price of our redemption, but He saw fit to leave us the job of convincing the world. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth

the sinner . . . shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20). Since God has made it possible for one to save a soul from death, He will require the soul of him. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Again, "As we have therefore opportunity, let us do good unto all men" (Gal. 6:10). The greater our opportunity, and the greater our influence, the greater will be our responsibility. "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and

to whom men have committed much, of him they will ask the more" (Luke 12:48).

### 3. Our influence a privilege.

It would be hard for me to think of a greater privilege in this world than to have a part in the salvation of a lost race. Men are doomed eternally unless they get the truth of God as it is. They will never get it except God's people take them the message of eternal truth. The privilege of saving a soul from death, as we have already noticed, is the greatest thing the soul has ever yet thought of. It was a pleasure to the angels to swing low over the Judean hills on that night of all nights, and announce to the shepherds, "Good tidings of great joy." The angels would find great pleasure in coming to this sin-blinded race of ours to tell them the sweet story; but God has reserved this joy for us. We are the only creatures who have been given the opportunity to become "heirs of God, and joint heirs with Christ." God proposes to make every one of His true followers full partners with Jesus in the salvation of the world.

A joint heir implies an equal share. Therefore He said by the mouth of the Apostle Paul, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Again he says, "Him that overcometh will I make a pillar in the temple of my God." We are made to appreciate a pillar when we are going across the great Brooklyn bridge, if we notice the wide expanse of water between the massive pillars at the end. If we observe the almost unequaled human traffic, and think of what is depending on those pillars, we may get an idea of what God meant when He said, "I will make him a pillar."

### 4. Our influence will live on.

We will die in due time, but our influence will continue to live in the lives which we have the blessed privilege to bless here. There is no end to a good deed or kind act done in the name and for the sake of Jesus. God will cause it to grow and to bless people after we are forgotten, even by those dear to us. He will even expand it in volume as it goes on its way. I may influence but one soul, but God can make him a blessing to thousands. Paul had this idea in mind when he said, "I have planted, Apollos watered; but God gave the increase. . . . For we are labourers, together with God" (1 Cor. 3:6-9). The poet had the vision when he wrote:

Speak gently, it is a little thing,  
Dropped in the heart's deep well,  
The good, the joy that it may bring  
Eternity can tell.

It will never be our privilege to see all, or perhaps not very much of our influence; but it is up to us to sow on, for in due time we shall reap, if we faint not. God is under obligation to give the increase. In "The Psalm of Life" we have these beautiful words:

Lives of great men all remind us  
We can make our lives sublime;  
And, departing, leave behind us  
Footprints on the sands of time.  
Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A shipwrecked and forlorn brother,  
Seeing, may take heart again.

Paul had the same idea when he wrote, "By faith Abel offered unto God a more excellent sacrifice than Cain, . . . God testifying of his gifts; and by it he being dead yet speaketh." Abel has been a blessing to every succeeding generation. Stephen has blessed his thousands every year since he knelt among the stones, and said, with his face raised toward heaven, "Lord, lay not this sin to their charge." Paul was a by-product of that prayer from the lips of Stephen. Martin Luther has never ceased to bless mankind since he found that "the just shall live by faith."

## If We Only Understood

If we knew the cares and trials,  
Knew the efforts all in vain  
And the bitter disappointment,  
Understood the loss and pain—  
Would the grim eternal roughness  
Seem—I wonder—just the same?  
Should we help where now we hinder?  
Should we pity where we blame?  
Ah! we judge each other harshly,  
Knowing not life's hidden force—  
Knowing not the font of action  
Is less turbid at its source;  
Seeing not amid the evil  
All the golden grains of good;  
And we'd love each other better  
If we only understood.  
Could we judge all deeds by motives  
That surround each other's lives,  
See the naked heart and spirit,  
Know the spur the action gives,  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better  
If we only understood.  
Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin;  
Could we know the powers working  
To perthrow integrity,  
We should judge each other's errors  
With more patient charity.

—Rudyard Kipling.

# THE WORK AND THE WORKERS

## EVANGELIST F. W. COX

We closed a glorious meeting here at Defiance, Ohio, in the Apostolic Holiness Church June 8th. Pastor Uhrig and his wife are good people to work with. The Lord did bless us. We had much freedom in preaching the full gospel, and had some very clear cases of restoration and entire sanctification. The seekers did some digging and came through joyfully. God gave us a splendid and fruitful healing service. One woman brought her child for healing. She did not tell us what the nature of his sickness was, but God healed the child, and a week later the case held good. Some folks who struck the glory line in this meeting are now going around spreading the fire. This holiness country church needed \$650 to pay off its debt. We made the appeal and in a few minutes God gave us \$800; besides this the pastor was well cared for and they gave the writer a generous offering. We are on the way to our next point with Rev. B. A. Fleming, our Pentecostal Nazarene pastor at Winchester, Ind., June 14th to 29th.

I stopped off at Mandale, Ohio, and preached for our small church there. The neat church building is only about half finished, so I preached in the home of Brother Sherry. I am to preach tonight in our Pentecostal Nazarene church at Payne, Ohio, for Pastor Rich. Pray for us. Our home address is Lisbon, Ohio, Box 441.

## PASADENA UNIVERSITY

The annual commencement of our Pasadena University was held June 11th. There were thirty-nine graduates from the various departments and colleges who received their diplomas or degrees. Six of these were college graduates who received their Bachelor of Divinity degree from the theological seminary under Dr. A. M. Hills.

Considering the trying circumstances through which our university has passed, financially and otherwise, we thank God for His wonderful sustaining grace and favor through it all. This last year we registered over two hundred fine students, almost all of them in the higher departments, which is about three times as many as we had at the close a year ago. There is every indication of a large increase for the coming year.

The best of all is that God is manifestly with us. We have had a most glorious revival in the school, and about ten days before the close the last boy and girl in our dormitories prayed through to God and victory. It was very touching commencement day to see the students as they bid good-by to their faithful and much loved professors and fellow-students, who had helped to pray them through, with tears trickling down their cheeks, and some sobbing in each other's arms, telling how much they loved one another and promising to be true to God during vacation months, and to work for new students with whom they hope to return to the university the coming fall. There was not a disgruntled one among them. It reminded us of the early days of our school under dear Dr. Bresee, who laid its foundations with untinted sacrifice and his very life blood, in order that we might have a school where the Holy Ghost has right of way, and is manifestly present in all the departments.

For some time almost every day brings new inquiries from prospective students, particularly those who have to work their way through. We are glad to say that we are in a position to furnish plenty of work to all such, so that finances need not stand in the way. The best students we have had in the past, those who have made the best grades, have been those who worked their way through, and we have never been able to supply the demand for such in Pasadena. Even now we have many applications on file in the office, and others are coming in every day from the best homes in the city, wanting our students the coming year.

Every member of the faculty will cheerfully testify to the beautiful spirit of harmony and Christian fellowship which has prevailed the last year, and how the Lord has wonderfully

## Resignations

On April 7, 1919, Rev. Miss Lulu Williams, Miss Ethel McPherson, Miss Helen Santee, Rev. Howard H. Wagner, and Mrs. Gladys L. Wagner, all of Kyoto, Japan, tendered their resignations as missionaries of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene. Their resignations were accepted to take effect May 31, 1919.

REV. H. F. REYNOLDS.

*General Superintendent of Foreign Missions.*

undertaken and helped us as a school to solve every problem and difficulty, particularly during the influenza epidemic. Some strong professors, with their Master's degrees, have been added to the faculty for the coming year. Our teaching staff now numbers twenty-two, and represents thirty-three colleges and universities, such as Oberlin, Yale, Drew, Leland Stanford, California, Columbia, Brown, Eastern, Olivet, Ruskin Cave, Mansfield, Huntington Park, Chicago, Colorado, Mendota, LaSalle, Star Hall (England), St. Cloud Normal, Arkansas, Occidental, U. S. C., and many others.

Our new catalogs are ready for mailing and will be cheerfully sent to any one who will send us his name and address. If you know of some one who would like to come to Pasadena and work his way through, send us his name and address and we will do the rest.

A. O. HENRICKS, President.

## REV. P. M. COVINGTON

I had the privilege of visiting our school, Trevecca College, and the campmeeting. The table of the Lord was spread and my soul did feast upon the good things of the Lord. We had a good day with our church at Lockhart the first Sunday in June. The Lord helped the writer in the preaching of His Word, six souls were at the altar seeking God, and the saints were blessed and helped. We have a fine band of people at Lockhart. We will begin our revival meeting at this place the fourth Sunday in June. The church at Bankston is doing fine work. I am now at Rosebloom, Miss. We began a meeting here last night. This is the last church I served as pastor before leaving this state. I am glad to be back among my old friends. I have many friends here, and they have given me a big welcome, and we feel we are going to have a good meeting.

## SOUTHEAST KANSAS GROUP

The meeting was held at Lafontaine, Kas., June 5th to 8th. All the preachers were present from all the charges of the group. The meeting was held in the new church building, which is yet to be completed. The chairman of the group, Brother Milligan, of Iowa, brought

## A NEW SONG

Just off the press this song, "The Land of No Sorrows." It is nicely arranged, with splendid words and music. Price 10c.

JOHN E. MOORE,  
Song Evangelist, 724 Wall St.,  
Los Angeles, Cal.

us a good message from "Not by works of righteousness which we have done, but according to his abundant mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." On Friday night Brother Miller, of Buffalo, brought us a good message on missions, after which we had a hallelujah march. Twenty-six dollars was received and divided between home and foreign missions. Brother Miller then gave a strong exhortation, after which one soul came seeking pardon. Saturday night Brother Anderson, of McCune, brought a message on "I am Debtor," after which a soul came to the altar and sought pardoning grace. These seekers gave good evidence of being justified. Sunday morning we had a very good Sunday school service. Just before the preaching service it was a precious time, when the saints gathered around the altar for communion. God met with us in this service in a special way. Brother Morris, of Cherryvale, brought the message in the afternoon on "Wherefore he is able also to save them to the uttermost who come unto God by him." This message proved a blessing to a good many. A love offering of \$14.40 was taken for Brother H. W. Smith, the pastor. In the afternoon Sister Jefferson, of Buffalo, read a very appropriate Scripture in Psalms and had charge of the testimony meeting. Brother Duval, pastor of Coffeyville, gave a message on "For to be carnally minded is death; but to be spiritually minded is life and peace"; and at night a collection was taken for the new church, amounting to \$11.15. Brother Blivins, of Chanute, preached Sunday night. His subject was "Life."

The reports from the pastors were very interesting to all present. The pastors were found amply proficient to discuss the subjects assigned intelligently and they proved very instructive. The business session was held Saturday afternoon. At that session the full management of the group tent was given to Brother A. B. Slater, of Liberty, Kas. We felt the meeting was one of the best ever held on this group. There was sweet peace and harmony throughout the meeting, which should be among the sanctified ones.

H. W. ANDERSON,

*Group Secretary.*

## NEW ENGLAND DISTRICT DEACONESSES' MEETING

The New England District deaconesses' meeting was held at Derry, N. H., June 3d, with our District deaconess, Mrs. Jennie Sleeper, presiding. There were not as many deaconesses at this meeting as we had hoped there would be, only five being present, but in spite of the smallness of our numbers and the intense heat of the day, the blessing of the Lord was upon us. After the reading of a few verses of Scripture, the remainder of the morning service was spent in prayer.

The afternoon service opened at 2:30 o'clock with a praise service led by Mrs. Elsie Rideout. Sister Sleeper took for her Scripture reading the ninety-first Psalm, and after some inspiring remarks we were led in prayer by Brother McNeill, pastor of the entertaining church. We then listened to two papers, entitled, "Holy Women of the Bible," written by Mrs. Margaret Walde and Mrs. Elsie Rideout. After some discussion and comment upon these our District deaconess spoke to us about her work in the city of Lowell and how the Lord is blessing her labors there. The meeting was then thrown open for testimonies, and nearly every one present made use of this opportunity. After the benediction by Brother Lanpher the meeting adjourned.

The evening service began at 7:30 with the usual praise service. Sister Sleeper read the Scripture lesson, and after a short exhortation on the "Fruits of the Spirit," the remainder of the time was given to the sister deaconesses, who gave brief reports of their work.

MRS. PEARL M. JENKINS,

*Corresponding Secretary.*

### KANSAS DISTRICT

The next place after my last report that I visited was Kingsdown, with Rev. Arthur Tunnell, pastor. In this part of the country they have had so many crop failures, and have been hindered by the influenza; but they are looking up, pressing on in the fight, and our God is giving the victory. From here we went to Meade, Kas., mission, where Brother and Sister Lloyd have charge of the work. The work here is exceedingly small, just a few faithful ones who are holding on and who want the real salvation of the Lord.

Our next place was Dodge City, with Rev. Asa Bean in charge. The work here is moving on nicely, and they had just closed a revival meeting conducted by Rev. B. H. Edwards. There were quite a number of additions to the church, and there is very bright outlook for the work at Dodge City. God grant that it may be a great center of fire.

From here we went to Ensign. Brother George L. Dech is the pastor in this place. We had some good services and some sought the Lord. Brother Dech is pushing the battle, and we are expecting to hear good things about the work of the Lord in this place. Brother Dech has the work at Sublette also. We have no organization here, but we have two Pentecostal Nazarene families living near there. The people of Sublette treated us right royally, and gave us a good offering for the school. God bless them.

Our next place of visitation was Elkhart, where Rev. J. R. Helm, the pastor, is in charge. Here the people had a bad time with the influenza, with storms of snow, and the pastor being sick so much; but they are looking up and pressing on in the battle. Elkhart has one of the greatest opportunities of any place in the movement. They will soon have to build a larger house to accommodate the people. Many are moving into this southwestern country, so the Pentecostal Nazarene church must arise and take the place for God and make it a great center of fire.

There were quite a number of seekers at the altar, and the saints were encouraged. We are glad to report that the pastor is much improved in health and is able to preach and push the battle for God and the salvation of souls.

Our next place was Bethel, where Brother Hodges is pastor. We did not have much of a chance at Bethel on account of the rain that kept the people from coming to the services; however, I believe that there is a good work and a good opportunity at Bethel.

From here we went to Garden City. Brother N. S. Horst has two preaching places out from Garden City; one twelve miles and the other about thirty-five miles. Brother and Sister Horst are surely making a good deal of sacrifice to get the gospel to these precious people. He is working six days in the week to support his family and doing all this other work besides; also they have started a prayermeeting in Garden City. God bless Brother and Sister Horst in their abundant labors. They took care of sixty cases of the influenza, and by thus doing won their way into many hearts.

From here we went to Hutchinson to attend the closing exercises of the school and God gave a blessed time in these closing exercises. Surely the Lord has blessed the work in this department this last year. Let all of our people pray for the school at Hutchinson.

E. J. LOMB,  
District Superintendent.

### TENNESSEE DISTRICT

Our campmeeting is just over and the Lord was certainly with us. Brother Norberry did some fine preaching, for it brought the results, and that is the thing we need these days. Professor Ellyson gave us some fine Bible readings; in fact, the most sane, the most comprehensible, and the best I ever listened to along the line of real "sanctification."

Sister Essie Morris and Brother Benson gave us the music as they only can; so, in spite of the rain, the crowds came and were blessed of God.

B. L. PATTERSON,  
District Superintendent.

### SAN FRANCISCO DISTRICT ASSEMBLY

We have just closed an Assembly where the power of God was manifest in a very unusual manner. The evening services were a continuation of the evangelistic campaign, and every evening seekers were at the altar and a num-

ber prayed through at every service. Owing to the accident to Brother Bud Robinson, the preaching was in the hands of Brother C. E. Cornell, and God used him mightily.

On Friday night he preached under the inspiration of the Holy Ghost on divine healing, and at least fifty knelt for anointing and prayer. There were some remarkable testimonies, and God's healing power was manifest. A request came in to pray for a girl who was dying, and God touched her in an unmistakable manner, and from that hour she began to mend. We all feel that Brother Robinson's favorable progress was also a direct answer to prayer.

Sunday morning General Superintendent J. W. Goodwin stirred us to the depths with a sermon on "Getting the Vision." Sunday afternoon, after a beautiful and impressive memorial and ordination service, Rev. Samuel Krikorian, outgoing missionary to Jerusalem, brought the message. All hearts were touched and stirred, and at the close of his message \$588 was raised in cash and pledges for the

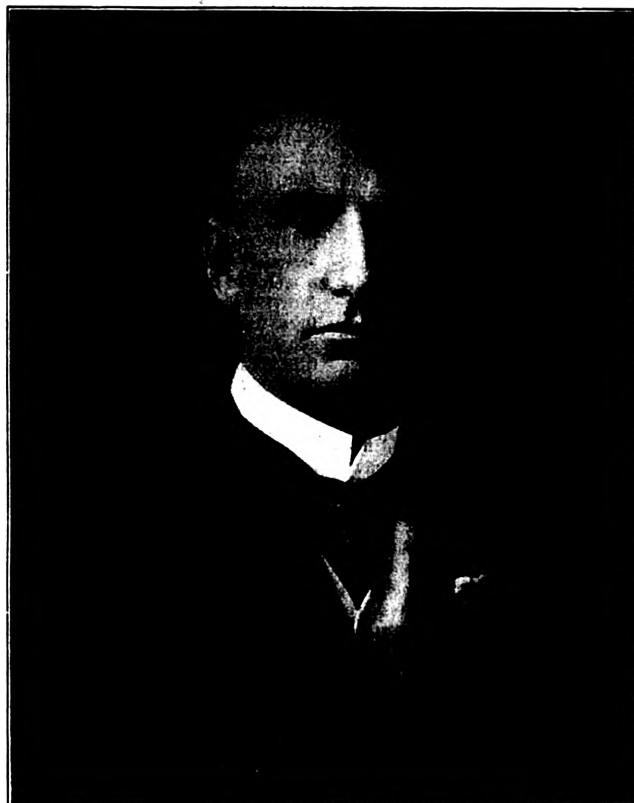
opening up of new mission fields during the year. Also \$50 was given to Brother Krikorian. In addition to this, \$300 was raised for the evangelists, including Brother Robinson, and all Assembly expenses were met. Previous to this, \$170 had been raised in cash and pledges to finish up the Japanese motor boat, so all those who have given so loyally to this work may expect to hear more of the boat in the immediate future.

The Assembly District raised last year over \$2,000 for foreign missions and about \$2,000 for home missions, including the home Japanese work. This makes \$8 per capita for missions this year, despite the epidemic, and we intend by God's grace to make it \$10 the coming year.

By the help of God we are going out during the coming year to capture new territory for God. Plans are already under way and we are looking for big things ahead.

JOSEPH GRAY,  
Assembly Reporter.

## Announcement



*Yours for the best*  
N. W. Sanford

To the People of the Southern States:

The Boards of Trustees of Peniel College and the Arkansas Nazarene Seminary have agreed upon the following plan:

N. W. Sanford has been elected to the presidency of Peniel College and is being retained as Supervisor of the Arkansas Nazarene Seminary. The plan for him to direct both of these schools has been gone over carefully by both boards and they perfectly agree upon it. We have confidence in the plans and kindly ask all who are interested not to be disturbed by any report that may come to you with regard to the

same. The spiritual unity between the two schools is reaching the place where, so far as we are able to see, God can pour out His greatest blessings upon us and work a revolution in our school system in the South.

Yours for the best,

(Signed) LEE L. HAMRIC,  
Pres. Board of Trustees, Ark. Naz. Sem.  
GEORGE H. HARMON,  
Secretary.  
OSCAR HUDSON,  
Pres. Board of Trustees, Peniel College.  
J. H. SMEE,  
Secretary.

## The Eastern Nazarene College

BY GEN. SUPT. JOHN W. GOODWIN

THE Eastern Nazarene College is steadily advancing along all lines. This was in evidence at all the four District Assemblies held this last spring. Rev. Fred J. Shields, the newly elected president of the board, was given a most hearty welcome at all these gatherings. It was soon evident that he had readily gained the confidence of the people, who entered into his plans with enthusiasm and pledged their loyal support. The campaign to raise \$50,000 was a complete success, and the people are giving and paying with the same heroism in which they gave their pledge. The outlook is most excellent for a large body of students this fall. They have a fine faculty with six masters and other teachers with graduate work.

The board of trustees have the vision of a strong college in the East, and there seems to be no reason why this should not be realized in the near future. They have their vision on a new location near the city of Providence, where young men and women can find plenty of work to help themselves through school. All this requires money, and it is most desirable that all who are able shall pay as much of their pledge as possible at once. All monies are carefully guarded, and a new accounting system has been placed in the school. Dr. Shields has his plans well in hand for the

coming year by which no money pledged in the campaign shall be used for expenses this year, but held and used to build the buildings after obtaining the new location. Not less than ten thousand dollars should be placed in the hands of the board at once to prevent delay and hasten the work of this great enterprise.

There is a great tide of unity among all the people, and the spring Assemblies all gladly responded to the request of the educational committee and placed fifty cents a member in the yearly budget; and many individuals promised five dollars a month in a temporary endowment. Others have subscribed two dollars and some one. By this method they expect to obtain the needed funds to finance the school for the coming year. I am sure that all will do their best and readily co-operate with the board and Brother Shields, the new president; and with heroism send in the money to pay their pledge as soon as possible. This is the first great undertaking and enterprise of the East. It must be carried over the top with mighty enthusiasm. Four Districts—New England, New York, Washington-Philadelphia, and Pittsburgh—now having about five thousand members in all, are fully behind this undertaking. We bespeak a great year for the new president, Brother Shields, and the newly elected faculty.

### HOUSTON REVIVAL

The battle's on in Houston. Unite with us your earnest prayers for certain victory here. Last evening was our third service. We had the privilege of having with us Sister Myrtle Mangum, who gave a wonderful address on India, which met with a hearty response and placed Houston on the map, even before organized, as a missionary church. Our offering in cash and subscription amounted to \$64. Some Catholics made subscriptions to this good and worthy cause. We are trusting God for a good, strong church organization at this place.

E. D. MESSER.

### IDAHO-OREGON DISTRICT ASSEMBLY

The session of the Idaho-Oregon District Assembly was held at Nampa, Idaho, with the evening services at the church, and the day meetings at the college. Together with the Assembly came the commencement exercises of the college, for both were scheduled for the same date. Despite the fact that there were these two interests at one and the same time, all moved harmoniously. One notable feature of the Assembly was the number of visitors. These had come principally from the Northwest and the North Pacific Districts to visit the college and help further the educational interests of this school. Their expressions of appreciation and co-operation were very encouraging.

The District showed a decided increase in strength. First, there was an increase in membership. One year ago we numbered about six hundred and this year our membership was 840. Then, since a number of good preachers had come to us from different parts of the country, our churches were better manned and with a number of preachers going out from our school this coming year, the prospect along this line is still brighter. Further, another evidence of increased strength was in the number of new churches organized. There were six in all. Moreover, new church buildings have been and are being erected. Considering all, we feel that we have much to be thankful for along these lines.

All of the benevolences were remembered by the church with about twelve hundred dollars for home missions and four thousand for foreign missions. The business of the Assembly was carried on with expedition and harmony. This was due in great measure to the efficient manner in which Dr. Williams presided. In the entire conduct of the Assembly Dr. Williams' work was appreciated. Rev. N. B. Herrell was unanimously re-elected District

Superintendent, and at the same time the members expressed their gratitude for his self-sacrificing labors in the past. On Sunday a large class was presented for ordination, and the Assembly closed in the evening with a strong evangelistic service.

OLIVE M. WINCHESTER,  
Assembly Reporter.

### EVANGELIST W. E. SHEPARD

The great Cincinnati camp has closed. It would be hard to describe the glory and the power and the great altar services. Hundreds sought and found the experience of pardon and holiness. The largest number of campers were present this year. One hundred and thirty ordained preachers and probably many more than that number of licensed preachers. Eleven hundred individuals registered as attending the campmeeting, not including those attending the last Sunday. One of the special features was the daily missionary meeting from eight to nine in the morning. God's blessing was marvelously on this service. There were seven services daily in the large auditorium, besides a children's meeting elsewhere. There were no barren altar services. The first night there were twelve seekers, and some nights fifty or more were seeking God. Great demonstrations of glory characterized the meetings. The saints felt free to let the Lord have His way and He was pleased to do it. The missionary offerings and pledges altogether were in the neighborhood of six thousand dollars, and for the Bible school, orphanage, and rescue home \$4,700. Many of the Bible school students are fire-baptized preachers in God's great harvest field, winning many souls for Jesus. This battle is fought and won, and now we move on to the next battle ground at Racine, Wis.

### EVANGELIST HOWARD SWEETEN

We are in the midst of a revival campaign here in Jackson, Mich., with Rev. E. E. Mieras, of Battle Creek, Mich. This is an interdenominational meeting for the promotion of old-time religion, and is purely a faith venture. A large hall has been rented right on Main street in the heart of the city, and from the beginning crowds have increased as well as interest.

Last Sunday night the house was packed to standing room, and after the message six hungry souls knelt for pardon or purity. Quite a number of interesting cases have been at the altars to date. Among others, a poor, backslidden preacher, who prayed through and started out to make restitution; another, a

guard at the state penitentiary, who went away rejoicing and said, "I may get to shouting while on duty tonight." This would surely be an extraordinary condition; a guard on the prison wall shouting the praises of God with old-time religion.

We have been holding shop meetings at some of the factories almost every day, and God has certainly blessed these. Yesterday (Monday) at the "Hayes Wheel Company" we preached to about four or five hundred men. The company very courteously gave the men an extension of time (fifteen minutes to hear the message and many asked for prayer. These are blessed meetings and we are already seeing results from them in our hall services. Praise God! The meetings are just getting in good swing, and we are having seekers and finders at every call. We are looking for God to do great things for us this coming week. Will the reader please remember us in your prayers?

## CHURCH NEWS

### Meridian, Texas

Sunday was a great day at the Mountain Church. An all-day missionary rally was participated in, to much profit. The message of the morning by the pastor was along the line of missionary endeavor, and God surely blessed. In the afternoon the children and young people gave a very profitable program, after which their mite boxes were opened and found to contain \$41.65. Later in the service the congregation raised this to \$105.60. This was said to be the best missionary offering ever taken in the history of the Mountain Church. We are rejoicing in the Lord who answers prayer. At the night service District Superintendent W. F. Rutherford brought a Spirit-filled message, that was honored of the Lord to the touching of many hearts. We are moving on and expecting greater things.—Orval J. Nease, Pastor.

### Cedar Hill, Texas

Our children's missionary program, given June 1st, was a most blessed success. Our church was filled to overflowing, and every one seemed appreciative of the beautiful, tender messages brought by our little folks in song and recitation. A cash offering of nearly \$40 was laid on the altar for missions, while the little folks sang, "The Marching Song," the children leading the way, each one of them dropping a coin in the collection basket. The following week we had Miss Mangum with us on Wednesday night; and she gave a most stirring and earnest message on foreign missions. As we only had two days to announce this service the audience was small, but appreciative. A number of pledges were taken for missions. Our summer revival embraces July 26th to August 10th. Evangelist C. B. Jernigan will do the preaching; Professor A. S. London will have charge of the singing, and will be assisted by his wife and Brother Jernigan's two daughters, all of them musicians. If you want to be in an old-fashioned holiness meeting you will make no mistake in planning for this one. Come and camp with us for the full time of the meeting.—P. L. Pierce, Pastor.

### Ontario, Ore.

Until one year ago the Pentecostal Nazarene church here had struggled through many peculiar and trying experiences. At that time Rev. S. L. Flowers became pastor. Fortune has smiled upon Brother Flowers. So he has put his money, energy, push, prayers, and a lot of hard work into the work here. The small membership has stood nobly by him, and the result is that God has wonderfully blessed. Several revivals were held and many souls found the Lord. The old church has been worked over, a new site bought, and the church moved to it. A nice, seven-room parsonage was bought and is being furnished by the members. In the early spring Northwest Nazarene College held a victory campaign here and secured almost eight thousand dollars. Two weeks ago the new quarters were dedicated. A debt of eighteen hundred dollars was on the property. Twenty-five hundred and twenty-five dollars was raised to pay this debt, make some needed repairs, and start the coming pastor's salary. We were called as pastors, and for the present are serving this church. Today is our first Sunday on this new work. We had a small but appreciative congregation this morning, and the Lord poured His blessing upon us as Mrs. Wines preached. Pray much for us and Ontario, Ore.—J. M. and Mattie Wines, Pastors.



# International Sunday School Lesson

July 6th  
THE CHURCH: ITS LIFE AND WORK  
Acts 2: 37-47; 1 Thess. 5: 11-15

GOLDEN TEXT: "Christ also loved the church, and gave himself for it" (Eph. 5: 25).

## THE LESSON OUTLINE

H. ORTON WILEY, D.D.

### I. THE MISSION OF THE CHURCH.

The primary mission of the Church is to bring the message of salvation to a lost world. Like her great Head, she is not to be ministered unto but to minister, and to consume her all upon the altar of sacrifice for the purpose of spreading the gospel. The true mission of the Church is pictured in this description of the life and work of the early church.

1. The Church through her ministry preached the Word. Peter's sermon begins with the prophetic utterance of Joel and emphasizes the truth of God's Word by the then present outpouring of the Spirit of God.

2. The Church through her ministry preached with the Holy Ghost sent down from heaven. The presence of the Spirit attested the truth of the message. This is God's plan for the ministry of the present day.

3. *The Church's Message.* The message of the Church is (1) Repentance; (2) Remission of Sins; (3) The Gift of the Holy Ghost. The great dispensational truth is that Jesus Christ baptizes men and women with the Holy Ghost; this baptism comes by faith in Jesus Christ as a promise of the Father; and the promise is universal in extent—to you, to your children, to all that are afar off, even as many as the Lord our God shall call.

4. *The Church's Method.* The method of the early church was (1) Testimony; (2) Exhortation. Then in these exhortations they used many words, but especially did they warn their hearers, saying, "Save yourselves from this untoward generation" (verse 40).

5. *The Church's Success.* "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (verse 41).

### II. THE FELLOWSHIP OF THE CHURCH.

The baptism of the Holy Ghost, cleansing the hearts of believers from sin, also brings men into their proper relation to God and to one another. He places the members in the body as it pleases Him. For by one Spirit are we all baptized into one body and have all been made to drink of one Spirit. This readjustment evidences itself in certain characteristics and well defined manifestations, also portrayed in this description of the early church.

1. *Steadfastness.* The baptism of the Holy Ghost gives permanence to the Christian life, not only by cleansing from the weakness of carnality, but by the positive presence of the abiding Comforter. Sanctification has been

called the antidote to backsliding. This steadfastness will manifest itself in (1) continuance in sound doctrine; (2) continuance in holy fellowship with one another; (3) continuance in the ordinances—if this breaking bread be so interpreted; (4) continuance in prayer.

2. *Fear, or holy awe.* The Church is to be characterized by a holy fear, felt only by those who dwell in the presence of God. This is not carnal fear, but the true scriptural "fear of God." Lightness in religious services is at once a reason for and an evidence of a lack of the presence of God.

3. *Wonders and Signs.* Every outpouring of the Spirit witnesses the return of miracles because it witnesses the return of a quickened faith in God.

4. *Interest in Others.* Spirit-filled Christians have a godly care one for another. This practical interest leads people to dispose of their property in order to further the interests of the Church when this becomes necessary. We are not to love in word only but in deed and in truth.

5. *Singleness of Purpose.* They continued with one accord in the church and in their association one with the other, eating their meat with gladness and singleness of heart.

6. *Praise.* A holy church is a joyful church. Praise is comely and is an essential part of the kingdom of God, which is first, righteousness, then peace, and joy in the Holy Ghost.

### III. AN EXHORTATION TO THE CHURCH.

The apostle clearly foresees the dangers of the Church and his exhortation intended to guard against certain tendencies and sins as is as needful today as it was in his own time.

1. Comfort (or exhort) and edify one another. It should be a custom among us to speak a few words of exhortation in passing. How much a few words of comfort and exhortation may mean can not be estimated. Especially does it serve to tone up the spiritual experience. Edification should be our supreme purpose. Let all things be done unto edification.

2. Esteem for divinely called leaders. Government is ordained of God. Come-outism in the church is the counterpart of anarchism in the state. Either of these is self-destructive. We should cultivate a reverence for those over us in the Lord—a reverence and respect that will not allow of speaking in a slighting or unbecoming manner.

3. Sundry exhortations. (1) Warn the unruly; (2) comfort the feeble-minded; (3) support the weak; (4) be patient toward all men. (5) See that none render evil for evil; (6) follow that which is good, both among yourselves and to all men.

the healing of her husband and for the salvation of herself and family.

148. A sister in Oregon requests prayer for herself that the Lord may kill out the last remaining part of self.

149. A sister in Iowa requests prayer for the city in which she lives, that there may be a Pentecostal Church of the Nazarene work there.

150. A sister in Tennessee requests prayer for herself and the work at that place.

151. A sister requests prayer for her two unsaved boys, one of whom she believes has been called to preach.

152. A brother in Indiana requests prayer for a tent meeting to be held in a country district, where the field is rich and ripe unto harvest.

153. A sister in California requests prayer for her husband, upon whom it seems the Devil has such terrible hold.

Subscribe for the  
**Herald of Holiness**  
And keep in touch with the activities of your church.

154. A brother in Mississippi requests prayer that he may be healed of a severe case of nervousness, from which he has suffered many years.

155. A sister in Mississippi asks that prayer be made for her healing of pellagra.

## DEATHS

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

Cloud—Elmer Thomas Cloud, the infant son of Mr. and Mrs. Clayton Cloud, of Bettendorf, Iowa, passed away May 25th, after only six hours of life in this world. Brother and Sister Cloud are faithful members of the First Pentecostal Nazarene church, of Davenport, Iowa, and truly sympathize with them in this time of sorrow.—T. A. Gookin, Pastor.

Griffin—Mrs. Mary Griffin was born in Eagle, Wis., May 20, 1838. She was taken peacefully away to be with Jesus May 18, 1919. She was united in marriage to Chesley Griffin on October 17, 1876. Most of her life was spent in southern Wisconsin. Her husband preceded her to heaven about a year ago. Mrs. Griffin was indeed a true light and witness for Jesus and holiness. She leaves a son and daughter, three grandchildren, two sisters, and many friends to mourn her loss. She was buried beside her husband in the Big Bend cemetery on her sixty-first birthday.—W. G. Haumer, Pastor.

Farmer—Mary Jane Farmer was born July 8, 1843, and departed this life to be with Jesus May 20, 1919. She was converted in 1872 and was sanctified in August, 1898. Grandma Farmer was a member of the Pentecostal Church of the Nazarene, at Cisco, Texas. She lived a very beautiful and consecrated Christian life. She leaves a husband, several children, kindred, and friends who loved her very dearly. Funeral services were conducted by the writer.—Rev. Thomas Ahern.

Porter—Mrs. Helena J. Porter, wife of James A. Porter, passed to her reward June 3d. Funeral services were held in the Pleasant Valley Lutheran church, conducted by the pastor of the First Pentecostal Nazarene Church, of Davenport, of which she was a charter member. She was a very zealous and faithful worker for the Lord. Her presence and services will be greatly missed by the friends and church. She gave good testimony to her pastor and others of her readiness to go and give her acceptance with the Lord. She has many friends besides several loved ones to mourn her departure.—T. A. Gookin, Pastor.

Stele—Mrs. Fanny Williams Stele, wife of Ray Stele, and mother of Christine, age eight, and Nancy, age two and one-half years, died very suddenly from an internal hemorrhage, Friday night, May 30th, at Whittier, Cal. She was converted at Haveland, Kas., 1909, and united with the Methodist Episcopal church. She was sanctified under Rev. M. M. Bussey, at Brea, Cal., in 1913, and united with our church at that place. She was a loyal Pentecostal Nazarene, and we all mourn her loss. She died triumphantly, saying with her dying breath to her husband, father, brother, and sister-in-law who were at her side when she passed away, "I love you all." We laid her body to rest till the resurrection morning, in the Whittier cemetery, Monday, June 3d. The many beautiful floral designs were tokens of the love and esteem her friends and neighbors had for her.—August N. Nilson, Pastor.

Winfield—Edward Winfield, son of Elijah and Mitie Winfield, of Wicks, Ark., died May 20, 1919, with bloody flux. He was born July 4, 1917. His remains were placed in the cemetery at Crystal Hill to await the resurrection of the just. Funeral services were held by the writer.—A. M. Gilbert, Pastor.

## 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.

142. A sister in Oklahoma requests prayer for the conversion of four of her sons and for divine guidance in his ministry of another; also for the conversion of one daughter and for physical strength for another.

143. A brother in Texas requests prayer for healing, who is afflicted with pellagra. He has been called to preach.

144. A sister in California requests prayer for her husband and two sons, who are out of the ark of safety.

145. A sister in Texas desires prayer for the healing of her mother, and also a friend.

146. A brother in Massachusetts requests prayer for himself and wife. His wife is very poorly in body, and he has sustained heavy losses by fire.

147. A sister in Nebraska requests prayer for

## NOTES AND PERSONALS

Brother J. E. Thredgill, of New Mexico, reports fine meetings in spite of the excessive rainy weather they are having. Pray much for New Mexico.

Let all the friends of Rev. C. E. and May Roberts please notice that their address will be 2106 Troost avenue, Kansas City, Mo., until further notice. Brother Roberts reports they are having good meetings with many seekers.

President Henrieks, of Pasadena University, Pasadena, Cal., writes that the catalogs for the new school year are ready for mailing. They will be glad to send one to any one who will send his name and address.

David Lloyd George, British prime minister, recently received the degree of LL.D., given by McMaster University. When the suggestion was made that the letters stand for "Long Live David," the *Watchman Examiner* says, "This caught the fancy of the assembly and evoked enthusiastic applause."

It is an oft-repeated boast that ours is a Christian country, and yet—how about that fifty million (nearly one-half our entire population) of people who are not even church members, to say nothing of the many, many church members who are not Christian?



BIBLE STUDY FOR  
DEACONESSES  
EXPOSITION ON LUKE  
BY NELLIE J. BARRETT  
CHAPTER IX

AND now is recorded a tour made by the twelve alone; Jesus giving them wonderful power and authority; sends them to preach the kingdom of God, and to heal the sick. They are forbidden to carry any baggage whatsoever. Neither shall they spend their time in visiting about for entertainment. The very dust of their feet shall be shaken off as a testimony against those who do not receive them.

At this time Herod the Tetrarch, hearing of all the things which are done by the Lord, desires to see Him.

When the twelve return and make their report, Jesus takes them aside for privacy into a desert place belonging to Bethsaida. When the people discover them they follow Him. He preached to them and healed their sick. Toward the close of the day the twelve come to Jesus, desiring him to send the multitude away, that they may find food and shelter. Doubtless they are much surprised when Jesus said, "Give ye them to eat." Happily they obey Jesus, and He distributes, by the hands of the twelve, five loaves and two fishes; feeding five thousand and taking up twelve basketfuls of remnants.

In verse 13 we find Him alone praying. He said to His disciples, "Whom do men say that I am?" They tell of the various suppositions of the people, and He said unto them, "Whom say ye that I am?" Peter, acting as spokesman, said, "The Christ of God." He charged them to tell no man, and began to foretell His rejection, trial, sufferings, death, and resurrection. Jesus now shows them that following Him means a life of self-denial and sacrifice; by which we shall win eternal life.

About one week after, Jesus took Peter and John and James and went up into a mountain to pray. There He was transfigured, and Moses and Elias appeared, and spake to Him of His death at Jerusalem. The three apostles were too drowsy and inert to fully appreciate this wonderful scene. Just as the heavenly visitors were departing, Peter inaptly proposes to build three tabernacles. A cloud overshadows and envelops them. They hear a voice saying, "This is my beloved Son; hear him." They keep all this secret for a time. Next day on coming down many people met them. Among them is a man whose son had been possessed of an unclean spirit. The disciples had been unable to cast him out.

Jesus again warns them of the cruel trial that is coming. They do not understand, and appear too timid to ask Him.

Strange to say, they are reasoning among themselves as to who shall be greatest. Jesus endeavors to explain to them. John changes the subject, and speaks of one whom they saw casting out devils, although not of their company (behold the germs of carnal sectarianism). Jesus said, "Forbid him not."

The Samaritans manifest extreme prejudice against the Jews, refusing to receive Jesus because He appeared to be going to Jerusalem. James and John manifest carnality, by asking Jesus if they shall command fire from heaven to fall upon these inhospitable people. Jesus rebukes them.

A certain man expresses a will to follow Jesus, and Jesus said unto him, "The foxes have holes, and the birds of the air have nests but the Son of man hath not where to lay his head."

Jesus, in the closing verses of this chapter, makes it very plain that the life of a Christian is a strenuous one.

Postmaster General Burleson restored to the telephone, telegraph, and cable companies the control of operation of the systems recently, retaining the control of rates and finances for the government. It is estimated that the government operation of the system has cost about \$1,000,000.

It is said that the most striking development in self-government within the British empire is about to take place in India, where it is proposed to establish a vice-regal legislature for all India with two chambers. The self-government problem in India is made exceedingly difficult on account of the numerous creeds, faiths, and the caste system.

Rev. George E. McGhee, pastor of our church at Gallatin, Tenn., writes that he preached Saturday night and twice Sunday at Mt. Pleasant, Tenn., fifteen miles from Gallatin, and that all were good services. There was one sanctification and a number of seekers. We are certainly glad to hear of the good work our pastors are doing.

The historic Susan B. Anthony constitutional amendment resolution has been adopted by the sen-

## TELEGRAMS

BEVERLY, Mass.

HERALD OF HOLINESS:

Great missionary meeting yesterday at Everett, Mass., church. Five hundred dollars raised in cash and pledges toward our outfit and passage to Africa.

REV. and MRS. C. S. JENKINS.

MALDEN, Mass.

HERALD OF HOLINESS:

Grandview Park camp at Haverhill, Mass., meets June 27th to July 6th. Workers will be Rev. S. J. Shields, president of Eastern Nazarene College, and Rev. James Hundley, of Columbus, Ohio. Outlook is for great meeting.

F. C. NORCROSS.

PORTLAND, Ore.

HERALD OF HOLINESS:

First annual Assembly of the North Pacific District just closed. Dr. Williams presided. Great Assembly; beautiful harmony prevailed. C. Howard Davis elected District Superintendent. Great missionary interest. District averaged ten dollars a member for missions this year. One thousand dollars raised for outgoing missionary, Miss Garner. Delegates to the General Assembly: Elders, C. Howard Davis, J. T. Little, H. D. Brown; laymen, Dr. E. P. Dixon, Edith Whitesides, Emma Russell.

EDITH WHITESIDES, Press Reporter.

MEMPHIS, Tenn.

HERALD OF HOLINESS:

We have just organized a church of twenty-six charter members. God is wonderfully blessing. We administered the sacrament tonight. Pray for us. Tennessee District is moving on. We will dedicate Clarksville church next Sunday; then to Knoxville to organize another church.

B. L. PATTERSON.

ate by a vote of 56 to 25. The amendment now goes to the states for ratification of three-fourths of the legislatures. It reads: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex." So woman suffrage has so far won.

There has been an organization of the "World's League Against Alcoholism" at Washington, and temperance leaders from the sixteen countries representing the league served notice on the forces for liquor that every effort would be made to make the whole world prohibition. Four presidents were elected: Mr. Lief Jones, of England; Dr. Herzog, of Switzerland; Howard Russell, founder of the Anti-Saloon League, of America, and Emil Vandervelde, of Belgium. This Washington meeting was truly the most important in the annals of temperance.

We have been much surprised and pleased to learn of the progress which the "Goodwill Industries," launched by the Methodist Episcopal church, have made within their time of existence. The "Goodwill Industrial Center" institutions recruit human wreckage from the slums and poorer sections of cities, and give them work in the "Goodwill" buildings, salvaging waste material collected from the better-class homes of the communities. All articles when received are first fumigated, then sorted, then assigned to the different repairing departments, where they are turned out "as good as new." All income from these industries goes into equipment, wages, training of the workers, and relief of the poor.

## NEWLY PUBLISHED BOOKS

## SOUND DOCTRINE

by

REV. WM. EDGAR FISHER

This is a book much needed in these days of false doctrine. It is splendidly arranged and will make a fine reference book, adapted for constant use. It is a real help to pastors and Christian workers. This is a scriptural book, arranged in accordance with systematic theology and the statements as set forth in the Church Manual. It is a splendid treatise on the truth of the Bible, giving 3,500 Scripture references. It should have a prominent place in your library.

175 pages; neatly bound in cloth; price, 75c.

Bound in pebble cloth, 40c.

## An Invisible Partnership

or

## The Faculty Family

by

REV. H. M. CHAMBERS

This little book of seventy-nine pages deals with the mental faculties pertaining to spirit, soul, and body in an enlightening and helpful way. Brother Chambers has written these ten chapters in a clear, simple style so that it can be easily read and understood. This book should have a good sale.

Bound in handsome cloth cover for 35c, postpaid. In pebble binding, 20c, postpaid.

## The Man From Nazareth

A Treatise on the Deity of Jesus Christ  
by

J. M. NICKELS (A layman)

This booklet, containing thirty-two pages, is a timely one and is published to help stem the tide of anti-deistic teaching that is sweeping the world. It will help to more firmly establish the faith of God's little ones.

Single copies, postpaid, 10c.

Three copies for 25c.

## From Sinking Sands

The Life Story of Harry J. Elliott

Evangelist Harry J. Elliott has written a brief account of his life telling of his childhood days and God's faithfulness in leading him from a life of sin into one of usefulness and blessing to others. This book should be scattered by the thousands. It will bless and inspire every Christian soul. This booklet contains thirty-nine pages; has a picture of Evangelist Elliott and numerous illustrations.

Single copy, postpaid, 15c.

Six copies for 75c.

## A Wrong Choice

by

REV. M. EDWARD BORDERS

This little booklet will bring conviction to any sinner's heart. It is especially valuable to Christian and personal workers among the unsaved.

Bound in paper cover, price, 5c a copy, postpaid; six copies, 25c; fifty copies, \$2.00.

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

## ANNOUNCEMENTS

**Notice**—The new catalogs for the year 1920 of Olivet University are now off the press. We will be glad to forward one to any one who may be interested. Address us at Olivet University.—J. E. L. Moore, President.

**To Some Poor Churches**—Brother S. C. Ingersoll, of Stamford, Conn., announces that he has 150 holiness books by the best of our writers on that subject which he will give free to some poor churches, fifty to each church library, providing they pay express charges. Here is a fine opportunity to build up your church library. If you wish a list of the authors' names address him.

**List of Officers**—The following is the list of officers of the San Francisco District for the coming year: Rev. P. G. Linaweaver, District Superintendent (old address); Rev. Donnell J. Smith, District treasurer, 3484 Nineteenth street, San Francisco, Cal.; Rev. J. L. Blaisdell, District missionary treasurer, Box 835, Stockton, Cal.; George W. Thompson, District secretary, Route 1, Box 482, San Jose, Cal.—Joseph Gray, Assembly Reporter.

**Books for Sale**—I have books of licensed preacher's course of study (third year) for sale. "For the Work of Ministry," by Pattison, for \$1.15; "Principles of Argumentation," by Baker and Huntington, \$1.35; "Lectures on Preaching," by Simpson, 75 cents. The books are not soiled, and I will pay postage. Stamp will do in payment. Address me at Harmon, Okla.—Rev. Alice Cavanaugh.

**A Coming Revival**—At Whitesboro, Texas, June 27th to July 7th, conducted by Rev. A. G. Jeffries, of Poniel, Texas. This meeting will be held under the auspices of the Pentecostal Nazarene church under a tabernacle near the new school building. We especially invite those who want to hear the old-time gospel preached. For further particulars write or see the pastor at Pilot Point, Texas.—I. L. Flynn, Pastor.

**Special Notice**—Will the Assembly secretaries or any one who will, please donate to this office the 1918 Minutes of the following Districts, in order that we may complete our files: Alabama, Arkansas, British Isles, Colorado, Dallas, Dakotas-Montana, Hamlin, Indiana, Iowa, Kentucky, Little Rock, Louisiana, Manitoba-Saskatchewan, Michigan, Mississippi, Nebraska, New England, New Mexico, San Antonio, San Francisco, South Dakota, Tennessee, and Western Oklahoma. Address to the HERALD of HOLINESS, 2109 Troost avenue, Kansas City, Mo. We thank you.

**To the Pastors of the Tennessee District**—The church extension board has set aside the first Sunday in August as church extension day. It is asking all Pentecostal Nazarene churches to observe that Sunday as church extension day, and to make a great offering for the work. The Tennessee District has never done much for this cause, and we very much desire that all our churches this year make a good offering. This is one of the vital factors in enlarging our borders. Will all our pastors be loyal and see that their people have the opportunity of contributing to this cause. Send all contributions to Rev. S. W. McGowan, Stewart, Tenn.—E. T. Cox, District Secretary.

## DIRECTORIES

### GENERAL SUPERINTENDENTS DISTRICT ASSEMBLIES

H. F. REYNOLDS.....	Kansas City, Mo.
Res., 4924 Agnes Ave.; office, 2109 Troost Ave.	
B. T. WILLIAMS.....	Nashville, Tenn.
1315 Gartland Ave.	
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
Alexander, 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
J. W. GOODWIN.....	Pasadena, Cal.
1285 Sierra Bonita Ave.	
New Mexico (Roswell, N. M.).....	August 13-17
Nebraska (Camp and Assembly, Hastings, Neb.).....	August 19-31
Chicago Central (Olivet, Ill.).....	September 3-7
Tennessee (Springfield, Tenn.).....	September 10-14
Kansas.....	September 17-21

### DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker.....	Jasper, Ala.
Alberta—James H. Bury.....	Calgary, Alta., Canada
1737 Twenty-sixth avenue, West.	
Arkansas—T. C. Leckie.....	North Little Rock, Ark.
715 East Sixth street.	

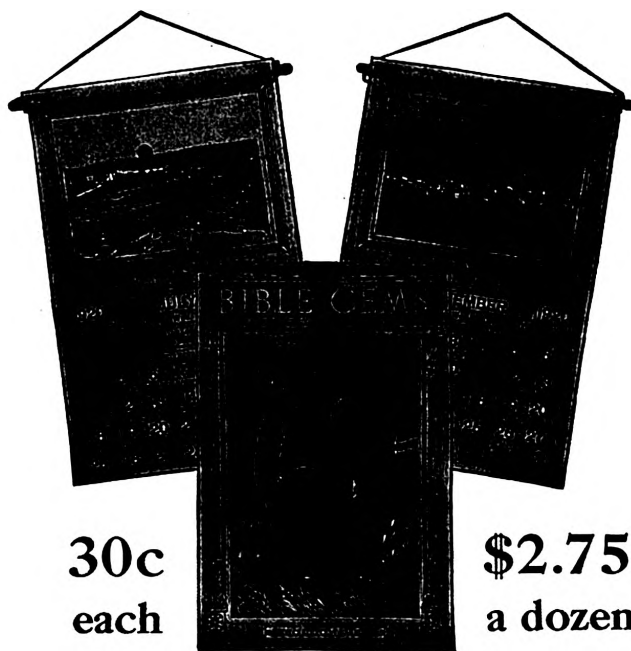
British Isles—George Sharpe.....	Glasgow, Scotland
14 Muirryfauld Drive, Parkhead.	
Chicago Central—Charles A. Brown.....	Olivet, Ill.
Colorado—A. E. Sanner.....	Kirk, Colo.
Dallas—E. G. Theus.....	Poniel, Texas
Dakotas-Montana—Earl C. Pounds.....	Sawyer, N. D.
Eastern Oklahoma—E. C. Cain.....	Bethany, Okla.
Florida—B. F. Sheffer.....	Parish, Fla.
Georgia—E. H. Kunkel.....	Manassas, Ga.
Hamlin—J. Walter Hall.....	Hamlin, Texas
Idaho-Oregon—N. B. Herrell.....	Nampa, Idaho
1621 South Sixth street.	
Indiana—U. E. Harding.....	Newcastle, Ind.
124 North Twentieth street.	
Iowa—E. A. Clark.....	University Park, Iowa
Kansas—E. J. Lord.....	Hutchinson, Kas.
918 North Poplar street.	
Kentucky—C. R. Pollard.....	Nashville, Tenn.
904 Gallatin road.	
Little Rock—W. B. Pinson.....	Texarkana, Texas
1802 West Fifth street.	
Louisiana—S. D. Slocum.....	Jonesboro, La.
Manitoba-Saskatchewan Mission—C. A. Thompson.....	3328 Third avenue, Regina, Sask., Canada.
Michigan—C. L. Bradley.....	Grand Rapids, Mich.
1825 Gardner avenue.	
Mississippi—S. E. Galloway.....	Houston, Miss.
Missouri—W. I. Deboard.....	Des Arc, Mo.
Nebraska—Theodore Ludwig.....	Lincoln, Neb.
1020 E street.	
New England—N. H. Washburn.....	Beverly, Mass.
New Mexico—H. C. Cagle.....	Roswell, N. Mex.
New York—E. E. Angell.....	Richmond Hill, N. Y.
701 102d street.	

North Pacific—C. Howard Davis.....	Portland, Ore.
Northwest—T. E. Beebe.....	Walla Walla, Wash.
248 Marcus street.	
Ohio—E. E. Wordsworth.....	Middletown, Ohio
436 1/2 Baltimore street.	
Pittsburgh—Dr. Howard Slom.....	East Liverpool, Ohio
514 Jackson street.	
San Antonio—W. F. Rutherford.....	Meridian, Texas
Box 6.	
San Francisco—P. G. Linaweaver.....	Stockton, Cal.
435 East Wyandotte street.	
South Dakota—W. H. Tullis.....	Mitchell, S. D.
Acting Missionary District Superintendent.	
Southern California—Howard Eckel.....	Los Angeles, Cal.
1406 East Thirty-ninth street.	
Tennessee—B. L. Patterson.....	Nashville, Tenn.
Care Trevecca College.	
Washington-Phila.—J. T. Maybury.....	Baltimore, Md.
825 West Lombard street.	
Western Oklahoma—J. I. Hill.....	Oklahoma City, Okla.
1709 Linwood boulevard.	

### CHURCH SCHOOLS

Arkansas Nazarene Seminary.....	Vilonia, Ark.
N. W. Sanford, Supervisor.	
Central Nazarene College.....	Hamlin, Tex.
E. G. Cornish, President.	
Eastern Nazarene College.....	North Scituate, R. I.
F. J. Shields, President.	
Missouri Holiness College.....	Clarence, Mo.
H. M. Chambers, President.	
Nazarene Bible School and Academy.....	Hutchinson, Kas.
R. E. Dunham, President	

## Scriptural Calendar "Bible Gems" for 1920



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J. E. L. Moore, President.

**Pasadena University**.....Pasadena, Cal.  
A. O. Henricks, President.

**Peniel College**.....Peniel, Tex.  
N. W. Sanford, President.

**Trevoeca College**.....Nashville, Tenn.  
S. B. White, President.

### EVANGELISTS' DATES

**Jarette and Dell Aycock:**  
Home address, Atwood, Okla.  
Howe, Texas (camp).....July 24-August 3  
Winfield, La. (Hudson camp).....August 7-17  
Howe, Texas (Davis Chapel).....August 21-31

**Lyman Brough:**  
Home address, Surrey, N. D.  
Ottawa Lake, Mich. ....June 29-July 13  
Elmdale, Mich. ....July 18-27  
Osakis, Minn. ....July 30-August 17  
North Little Rock (Argenta, Ark.).....August 31-September 21

**W. R. Cain:**  
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.  
Halesboro, Texas .....July 4-11  
Goddard, Ky. ....July 17-27  
Dodsonville, Texas .....August 1-10  
Friendsville, Tenn. ....August 14-24  
Louisville, Tenn. ....August 28-September 7  
Mansfield, Ark. ....September 11-28  
Ector, Texas .....October 10-19

**F. W. Cox:**  
Danville, N. Y. ....July 2-23  
Indianapolis, Ind. ....July 25-August 10  
Open date .....August 14-31

**A. F. Daniel:**  
Grandview, Ark. ....July 3-20  
Prescott, Ark. (Liberty Church).....July 17-27  
Caney, Ark. ....August 1-10  
Lodi, Mo. ....August 13-24  
Jeechgrove, Ark. ....August 29-September 14

**W. E. Frederick:**  
Home address, 100 Sambaorne street, Wilkes-  
barre, Pa.  
Bloomsburg, 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 29-September 14

**Ray L. Hollenback:**  
Albuquerque, N. M. ....June 1-July 6

**Allie and Emma Irick:**  
Home address, Pilot Point, Texas.  
Ebenzer, La. (camp) .....July 4-14  
Lufkin, Texas (camp) .....July 18-28  
Webbs, Ky. (camp) .....August 1-10  
Hillcrest, Ill. (camp) .....August 15-25  
Dee Arc, Mo. (camp) .....August 29-September 7

**Ray J. Jacobs:**  
Sulphur Springs, Texas (Macedonia).....July 3-20  
Hico, Texas .....July 24-August 10  
Collinsville, Texas (Ethel) .....August 13-24  
Home address, P. O. Box 191, Hallettsville,  
Okla.

**W. P. Jay:**  
Halfway, Ore. ....June 15-July 6  
Richland, Ore. ....July 13-August 3

**A. H. Johnston and Wife:**  
Akron, Ohio .....June 26-July 6  
Mt. Lake Park, Md. ....July 4-14  
Dayton, Ohio .....July 31-August 10  
Lacona, Iowa .....August 14-24  
Open date .....July 18-28

**C. J. Kline and R. E. Bowers:**  
(Missionary meetings)  
Rio Grande, N. J. ....July 22-27  
Philadelphia, Pa. ....July 28-29  
Washington, D. C. ....August 4-5  
Norfolk, Va. ....August 6-10  
District campmeeting, North East, Md. ....August 11-13  
Street, Md., campmeeting .....August 16, 17

**Lewis and Mathews:**  
Home address, E. Arthur Lewis, 341 West  
Marquette road, Chicago, Ill.  
Red Deer, Alta. (District Camp).....July 4-13  
Bashaw, Alta. ....July 18-August 3  
Delburne, Alta. ....August 8-24  
Stettler, Alta. ....August 29-September 14  
Calgary, Alta. ....September 19-28

**Maidor and Bertha Lillenas.**  
Carpio, 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.  
Ottawa, Kas. ....June 18-July 6  
Pleasant View, Mo. ....July 25-August 10  
Honey Chapel, Ark. ....August 15-31

**George and Effie Moore:**  
Indianapolis, Ind. (First Church, tent meet-  
ing) .....July 25-August 17  
Lynn, Ind. (Cherry Grove camp).....August 17-31

**William O. Nease:**  
Address, Box 14, Meridian, Texas.  
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 18-October 5

**C. E. and May Roberts:**  
Salem, Ore. ....August 1-10

**John and Grace Roberts:**  
Lawrence, Kas. (camp).....June 27-July 13  
Waldron, Ark. (camp) .....July 18-27  
Vincent Springs camp (Dyer, Tenn.).....August 1-11  
Uba Springs camp (Martin, Tenn.).....August 15-24  
Calamine camp (Calamine, Ark.).....August 29-September 7

**William D. Shuler:**  
Home address, Bloomsburg, Pa.  
Delaware, N. J. (camp).....July 1-6  
Chilcaunux, Md. ....July 11-20  
La Plata, Md. (camp).....July 25-August 3  
Leslie, Md. (camp).....August 8-13  
Street, Md. (camp).....August 14-21

**W. E. Shepard:**  
Permanent address, 5518 Walnut Hill avenue,  
Los Angeles, Cal.

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  
Olivet, Ill. (assembly).....September 2-7

**Wilde-Knight Evangelistic Party:**  
Home address, 1020 South Brand boulevard,  
Glendale, Cal.

Davenport, Iowa (camp) .....June 26-July 13  
Bluffton, Ind. (camp) .....July 17-August 3  
Wichita, Kas. (camp) .....August 14-24  
Colorado Springs, Colo. ....August 28-September 14

**Mrs. Bessie Williams:**  
Home address, 659 Bryan avenue, Ft. Worth,  
Texas.  
Calumet, Texas .....July 2-13  
Milan, Texas .....July 15-27  
Bridgeport, Texas .....August 1-17

### CAMPMEETING CALENDAR

**Alberta-Saskatchewan Camps**—Cabri, Sask., June 6th to 15th. Workers Mrs. M. T. Clark, Misses M. A. White and M. A. Dunnington, and Rev. J. H. Bury. At Bagin Butte, Mont., June 30th to 29th. Workers, Misses M. A. White and M. A. Dunnington. Alberta annual camp, held at Edmonton, Alta., July 10th to 28th will have Evangelist W. H. Huff, and provincial workers.—Rev. J. S. Daum, president, M. A. Dunnington, 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 29th. 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. Corneli, 870 North Chester avenue, Pasadena, Cal.—C. E. Corneli.

**Alberta District Camp**—Will be held at Red Deer, Alta., Can., this year, July 4th to 13th. Brothers Lewis and Mathews will be the evangelists in charge, and a great outpouring of the Holy Ghost is expected. For further information regarding the camp address A. C. Metcalf, Box 31, Red Deer, Alta.

**Dakota-Montana District Camp**—This camp will be held July 3d to 13th on the camp ground at Sawyer, N. D. General Superintendent H. T. Williams will be the evangelist in charge. Singing evangelists Hailor Lillenas and wife will have charge of the music. For further information address William M. Irwin, at Surrey, N. D.

**Greenville Park Camp**—The tenth annual campmeeting of the New York District will be held at Greenville 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 Mr. F. J. Shields, of Eastern Nazarene College, will be the evangelists. Music in charge of M. B. 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.

**Oregon Holiness Association Camp**—Fifteenth annual campmeeting will be held at Portland, Ore., July 21th to August 3d. Evangelists: T. C. Henderson and C. H. Babcock. Address Mrs. Catherine

L. Dickey, secretary, 293 East Twenty-fourth street, Portland, Ore.

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

**Long Island Holiness Campmeeting**—Will be held at Woodbury, L. I., N. Y., (Cold Spring Harbor station, Wading River Branch Long Island Railroad), July 18th to 27th inclusive. Workers: Evangelists Rev. George J. Kuuz, of Syracuse; Rev. Roy W. Knight and Mrs. Esther Olsen Knight, of Lakeside, Ohio, and Mrs. Beatrice C. Beezley, of Oak Park, Ill. Address: Mrs. J. J. Augryea, secretary, Huntington, L. I., for further information.

**La Plata, Md., Camp**—The sixteenth annual holiness campmeeting at La Plata, Md., will be held under the auspices of the Pentecostal Church of the Nazarene July 25th to August 3d inclusive. Workers: Rev. William D. Shuler, evangelist; Rev. J. R. Buckmaster, Rev. D. W. Sweetser, Rev. D. E. Higgs, and others. For further information address Rev. J. H. Penn, Harrington, Del.

**Hodge, La., Campmeeting**—This campmeeting will be held at the old Hodge camp ground (three miles northwest of Hodge) July 25th to August 3d. It will be conducted under the auspices of the Pentecostal Church of the Nazarene, Rev. B. H. Haynie, pastor of Central Nazarene College, Hamlin, Texas, preacher in charge, assisted by Rev. Charles E. Woodson, pastor, Pentecostal Nazarene church, of Jonesboro, La., and Rev. J. C. Henry, pastor of Methodist Protestant church, Jonesboro, La., and other preachers and workers.—J. M. Noered, Chairman, Campmeeting Committee.

**Chase, Kas., Camp**—A campmeeting will be held at Chase, Kas., July 27th through August 10th. Workers will be Rev. Bud Robinson, John E. Moore, song leader, Miss Virginia Shaffer, special soloist, Miss Lou Jane Hatch, violinist, and Miss Mary King, pianist. Come and enjoy this feast. Any one desiring a tent to camp, write A. L. Hipple, Chase, Kas.

**Peniel Camp**—Will be held at Peniel, Texas, July 31st to August 10th. Workers: Rev. Bona Fleming, of Ashland, Ky., and Rev. E. E. Wood, of Frontier, Mich. This will be known also as Dallas District camp. For further information address J. H. Smece, secretary, Peniel, Texas.

**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 B. Larkin, of New Jersey, Bertha Lillenas, of Indiana, and others. Tent and lodging for eleven days \$3. Address H. B. Hosley, 301 D street, Northwest, Washington, D. C.

**Hudson Holiness Camp**—Meeting opens August 7th and continues ten days. Workers: Rev. J. E. Gaar, of Peoria, Ark., and Rev. Jarette Aycock and wife, of Haverhill, Okla. Address James L. Payne, secretary, Route 1, Box 35, Sikes, La.

**Oklahoma State Holiness Camp**—Will be held at Blackwell, Okla., August 1st to 10th. Workers: O. G. Minglehoff, H. L. Seile, W. B. Yates, Miss Minnie M. Carmichael. Address Rev. C. A. Strickland, Blackwell, Okla., for further information.

**Pike's Peak Camp**—The fifteenth annual Pike's Peak holiness campmeeting will be held at Colorado Springs, Colo., August 7th to 17th. Workers Rev. L. J. Brasher, of University Park, Iowa, and Rev. Charles D. Heatwood, of Kinland, Kas. Address Rev. William H. Lee, 630 West Dale street, Colorado Springs, Colo.

**Washington-Philadelphia District Campmeeting**—Held at Leaside, Maryland (North East, Md., post-office), August 8th-18th. District Superintendent J. T. Maybury in charge, assisted by the ministers of the District, also L. L. Pickett, of Wilmore, Ky., part of the time. For tents, rates, etc., address Rev. Jonas Trumbauer, 328 North Franklin street, Allentown, Pa.

**Nebraska District Camp and Assembly**—August 19th to 31st at Hastings, Neb. Workers: General Superintendent J. W. Goodwin, Harry Wenger and wife, Misses Elsie Fisher and Emma Hanson. For further information address Theodore Ludwig, 1029 E street, Lincoln, Neb., or H. N. Haas, secretary, 917 West Fifth street, Hastings, Neb.—Theodore Ludwig.

**Wichita, Kas., Camp**—Will be held at Linwood Park, August 14th to 24th. Workers: Evangelists Babcock, Ruth, Stalker, Wilde-Knight Quartet, and Mrs. Cora Lamb. Address W. L. Cain, secretary, 515 South Vine street, Wichita, Kas.

**Park Lane Holiness Campmeeting**—Will be held at Park Lane, Va., August 15th to 25th. Workers: W. A. Jones, of London, Ohio, evangelist; Will O. Jones will have charge of the singing. Park Lane, Va., is located near the Potomac river. One carfare from Washington, D. C. Board and lodging for the ten days, \$8. Address Charles R. Mateer, Rosslyn, Va., Route 1.

**Main Springs Camp, Ark.**—Will be held at old Main Springs camp ground, four miles southeast of Trecoott, Ark., beginning August 22d to 31st. Workers: Evangelist B. F. Neely, with Rev. Erban Moore, leader in song.—F. S. McLelland, President.

**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.

**Cape May Holiness Association Camp**—Will hold its annual campmeeting at Erma, N. J., September 12th to 21st. Workers: Evangelist Fred DeWeerd, of Fairmont, Ind., will special worker, assisted by Rev. John Nelson, of Darby, Pa. For further information address me at Route 1, Box 48, Cape May, N. J.—Eldredge Hawk.