

# 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

### Secular Method for Spiritual Ends



HERE is quite a spasm of activity in a propaganda for what the propagandists are pleased to call a "world church union," or an "inter-church world movement." We are flooded with literature so voluminous on this subject that we have no time to attempt to read it all. We understand the aims of the movement quite well, and after studying it we believe that we have fairly described it in our caption above, as a secular or worldly method for spiritual ends. We have no sympathy whatever with the movement in question. It is of the world and is in line with much that we have inherited from the world war, of a trend of certain worldly preachers and politicians, to manipulate the Church for imaginary achievements wholly outside the divine aims and ends of the Church. The Church, let us say again with tremendous emphasis, is not set for the accomplishment of social ends. There is no "social gospel," of which we hear distressingly much these last days. Intelligent, and consecrated men and women, who believe in Christ and in His Church and the ends for which He is calling it out, are getting very sick of this whole matter.

#### Religious People Being Deceived

Some of the religious papers are being deceived by the specious arguments of the advocates of this chimaera, and very many of the preachers of a dreamy or sentimental temperament, and who never go deep into anything, are also being deceived by the advocacy. The soundest and sanest of both the papers and the preachers are strongly and uncompromisingly opposed to the vain delusion of such a world church union. It was left for a secular paper to utter the strongest and what might properly be termed, the final word on this subject. The *Baltimore Sun* says:

"The principles of the Christian religion are essential to the safety and welfare of the world, but if they are to prevail, the churches themselves must be reconstructed; not in creeds, but in spirit and in life. The only thing necessary is that they should co-operate as brethren in Christian work."

Dr. James M. Gray has said some timely things on this much pressed theme. We heartily agree with him when he says with so much truth:

"The advocates of the world church union were to give expression on questions of civic reform, law enforcement, international morality, and world peace."

"No sane man," he said, "will question the desira-

bility or necessity of these objects, and no well-balanced Christian will think it well pleasing to God to neglect to promote them as an individual; but they are not the calling of the Church, considered either as an organization or an organism, and for the Church throughout the world to become absorbed in them to the extent named is for the Bride of Christ to become a harlot. These things are by-products of Christianity, and when Christianity itself is promoted by the evangelization of the masses, these by-products are as certain to follow as the grass is certain to spring up after rain.

#### Sin Has Not Weakened

"The advocates of the world church union are riding into power on the plea of reconstructing things after the war. They tell us that we are in a new world today and that the Church must adapt itself to new conditions; but it is the same old world in reality which is only trying to get a new grip on itself. Sin has not weakened its hold upon humanity, and no new remedy has been found to dispose of it.

"As men and neighbors, as those of one blood and of one kin, let us do all that we can legitimately do to reform the city and the state, and to promote international morality and world peace; but when it comes to the formation of a world church union to promote such things, important as they are, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver, and selling our birthright for a mess of pottage."

What alone is needed is for the churches to get back to the sole business to which they have been called, and have done with this insane cry of a new mission to reconstruct the world socially and economically. This is absolutely alien to the idea and aim of the Church, as laid down by the Lord himself when He gave to the Church its divine and exclusive call and commission. This whole scheme now growing so rapidly is a dangerous stab at the Church of God, and if it were to succeed to any appreciable degree it would very quickly rob the Church of what vital godliness and spiritual power it has left in it. The great denominations should get back to Pentecost and do salvation work on true lines, as laid out before them in the examples of the apostles in the earliest days of the Church's existence. It is most lamentable indeed to see denominations almost stranded by worldliness reaching out for these vicious proposals for a remedy for their felt delinquencies instead of repenting.

## Death to Majorities

**W**E MUST die to majorities. This is the hardest death to die. Men love the crowds. Solitude is irksome to the natural man. We love not to stand alone. We prefer to lean on something or somebody. The dream of the ages has been that the majority could be trusted. Hence men have run after the majority.

Majorities are generally wrong. Truth has ever been in the minority. Moses understood the general attitude of the multitude when he warned Israel, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Christ understood the fickleness and unreliability of the multitude when He uttered the warning, "Woe unto you when all men speak well of you." It was the majority that murdered Christ, and it was the majority that murdered the prophets and destroyed the righteous. Christ rebuked the multitude with an incredulous denial when they built the tombs of the prophets and garnished the sepulchers of the righteous whom their fathers had killed, declaring that had they lived in the days of their fathers they would not have been partakers with them in the blood of the prophets.

Christ was not only the victim of the murderous majority, but He established a religion which has never been popular with the majority. He accepted this inevitable fate of His atoning work during this grace age, and never seemed to expect a welcome for His heart's blood by the crowds. He addressed His disciples as a "little flock" familiarly, and with no surprise. He said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The disciples of the Lord had glimpses of this truth, for one on one occasion asked Him, "Lord, are there few that be saved?" Again the Master spoke plainly to them in these words, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The wail is familiar to us all of "the many" who raise their fruitless cry to Him in *that day*, urging the works they had done "in thy name," and the answer He made that "I never knew you; depart from me, ye that work iniquity."

### It Has Ever Been So

Christ died alone, having only two murderers with Him in that last hour, and only one of these recognized the majority and the magnitude and the mercy of that death. He trod the winepress alone, and we must expect to do the same; and "fill up that which is behind of the afflictions of Christ" for the sake of the Church.

It is comforting that the kingdom is promised to the "little flock." The multitudes did not understand the kingdom teachings He gave, but there was an esoteric few who hungered to know and drank in the words. So today there be only a minority who understand the blessed teachings of the Christ, which are so full of transporting comfort and strength and joy. The great majorities pass along heedless of these truths, and deery those who follow up these unpopular truths as fanatics and shallow-brained fools. Let the charge stand and be not dismayed by it. It has ever been so. The crowds slew the Son of God while the very few followed Him with faith and devotion. The largest and richest church in the world today is utterly pagan and worldly, and her track adown time is bedewed with the blood of more than fifty million human beings slain for their faith in our Christ.

The day hastens, however, when these things will be changed altogether. The crowds will flock after the King when He comes back to reign, "For they shall all know me, from the least of them to the greatest of them" (Jer. 31:34). When He comes He wants to find a people who can walk alone. He has arranged for such a people if they will only accept His plan. The noblest sight seen in this world is a man who can walk without a single crutch. There is a superb beauty in such manhood delightful to behold. God wants us to walk with Him and not with men or leaders of churches or commit-

tees or what not. He has promised to "put his Spirit within us and *cause* us to walk with him."

Learn, oh, preacher, to walk alone with God, content to so walk even if the majority reject you and follow not your steps. Be true to God and His message and His work even if there come rejection and estrangement and suffering. Remember that our Lord left some of His suffering for us to assume and thus fill up that which was left of His sufferings as a privilege and gift to us.

## The Inward Monitor

**C**ONSCIENCE scourges or comforts. It either approves or rebukes. It can degrade or elevate. It can make happy or it can make miserable. It uses a whip or it uses a cordial as a balm. Again, conscience can be educated upward or downward. It can make a cyclone in the bosom or be quiet as death within, as if it were not. It is full of danger and potent with possible good.

The Bible talks about a "good conscience," and it talks about "an evil conscience." It teaches us there is a good and a bad conscience. This depends upon the making in a sense. That is to say, it depends upon the education we give to the conscience what kind it will be or whether it will be at all or remain in a state of coma.

Conscience can be changed from one kind to another kind of conscience, as the Bible teaches us. Paul was keeping a good conscience as a persecuter, as well as afterward when he was making disciples like those he formerly persecuted; but the difference was the light he had. He was walking in a false light at first, and afterward when he received better light he changed his walk and God changed his conscience. The author of Hebrews talks of "the blood of Christ, purging the conscience from dead works." Here is a radical change of conscience wrought by a process of "purging" by the blood of Christ. Again the same writer urges us to have "our hearts sprinkled from an evil conscience." Here is also a radical work accomplished. The conscience was evil and not good. It was wrongly educated and badly trained.

The lesson is an easy one and that is we must be careful how we train our conscience. It must have the best of culture. God has established the code for its training or education. To this one code we must always bow. This we find in His inspired Word. To this we must refer the conscience for its education, and to it alone must it be allowed to bow for instruction. False cults abound and people can say we are doing this and that; we are believing this and that in all good conscience and therefore you dare not condemn us. Yes, we do dare to condemn you most earnestly and you can not hide under this covert. You can not follow a false light, turn your back upon the true light, beget an evil conscience, and then plead immunity from condemnation. You are to be condemned both for having a bad conscience and for neglecting the true light which would have given you a good conscience. Paul did not excuse himself for following a bad conscience under false light. He turned at once from the false light to the true light at the very first rays that fell upon him on the way to Damascus. Turn from the false light and follow the true, and have your bad conscience changed from badness to goodness, so that you can have a good conscience indeed, correctly educated and trained. Only when it is thus rightly trained is it a safe guide. Otherwise it will be a false guide and will lead you to hell.

GERMANY makes the same plea against the peace terms that Cain made against his punishment for far less crimes than Germany committed. This was that "my punishment is greater than I can bear." Germany should remember that the punishment is always and should always be, for atrocious crimes committed, extremely difficult for the arch-criminal to bear. The pitiless victims of their crimes have to bear the atrocities done them and the criminals will have to do the same respecting their merited punishment.

# Holiness Without the Holy Ghost

By Rev. W. E. Shepard

**T**HE WORD of God abounds in the teaching of a second work of grace. We find such teaching both in the Old and the New Testaments. Many are the expressions used by the Holy Spirit to signify this gracious work. Among these are the following:

Baptized with the Holy Ghost (Matt. 3:11).  
 Filled with the Holy Ghost (Acts 2:4).  
 The falling of the Holy Ghost (Acts 10:44).  
 The pouring out of the Holy Ghost (Acts 10:45).  
 Receiving the Holy Ghost (Acts 10:45).  
 The Holy Ghost coming upon (Acts 19:6).  
 The sealing of the Holy Spirit (Eph. 1:13).  
 Power from on high (Acts 1:8).  
 The promise of the Father (Luke 24:49).  
 The abiding Comforter (John 14:16).  
 The anointing (1 John 2:27).  
 The fullness of the blessing (Rom. 15:29).  
 The fullness of God (Eph. 3:19).  
 The life more abundant (John 10:10).  
 Sanctification (1 Thess. 5:23).  
 Holiness (Heb. 12:14).  
 Perfection (2 Cor. 13:9).  
 Perfect (Matt. 5:48).  
 Perfect love (1 John 4:17).  
 Pure heart (Matt. 5:48).  
 Clean heart (Psalm 51:10).  
 Purification (Titus 2:14).  
 Cleansing (1 John 1:7).  
 Old man crucified (Rom. 6:6).  
 Crucified with Christ (Gal. 2:20).  
 Body of sin destroyed (Rom. 6:6).  
 Circumcision of the heart (Col. 2:11).  
 Dead to sin (Rom. 6:11).  
 Saved to the uttermost (Heb. 7:25).  
 Rest (Heb. 4:1).  
 Whiter than snow (Psalm 51:7).

The question naturally arises, "When one gets the experience of holiness, does he obtain all the elements mentioned in these various expressions?" This is a very proper question to ask and a very vital one. To be at sea regarding the proper answer to this question, and to be in doubt in the experience of all that holiness implies, is a most serious problem.

To say that one may receive the baptism with the Holy Ghost and yet not be cleansed from the inbeing of sin, or carnality; or, on the other hand, to say that one may be cleansed from all sin, without receiving the Holy Ghost, lays down the bars for all sorts of controversy, throws people into a medley of mixed doctrine, and leads people into the meshes of heresy.

Looking over these expressions as enumerated it will be clearly seen that some of them express very clearly that something has been received by the believer which he never had before, while on the other hand something has been eliminated which he always had before.

Let us signify the element which he had never received before, as the positive element, and that which was eliminated and which he always had before, we will call the negative element. These two elements, then, obtain in the experience of holiness, or entire sanctification. Some of the expressions enumerated might not express clearly either a positive or a negative element, but rather the life and experience which follow. For instance, the word sanctification would express the act done, while holiness would more properly signify the life which follows.

Assuming, then, that there is a positive and also a negative side to the experience, we would naturally place over on the positive

side all those expressions which signify the incoming or infilling with the Holy Ghost. The power from on high, abiding Comforter, the anointing, the baptism with the Holy Ghost would all signify the positive side. Then the negative side, or that wherein something has been eliminated, would suggest at once such expressions as cleansing, purifying, clean heart, pure heart, crucifixion, old man crucified, circumcision of heart, whiter than snow.

Looking at these two clearly defined elements, the positive and the negative, we ask, "Does a seeker ever receive one without the other?" In other words, does one ever receive the baptism with the Holy Ghost without having his heart cleansed from carnality? Or, *vice versa*, "Does one ever receive the cleansing of his heart from carnality without at the same time receiving the baptism with the Holy Ghost?"

If a person can receive one without the other, or if that is the plan of God for the seeker, then of course we would naturally expect to find the plan made plain in the Word. On the other hand, if it is the plan of God for the seeker to obtain both the positive and negative side of holiness at one and the same time, that method would certainly appear in the inspired Word.

First, we will throw out a challenge to any one to produce a single instance in the Word of God where any one received either the baptism with the Holy Ghost or the purifying

of his heart from sin without also receiving both at the same time.

We are well aware that some teach that the Holy Ghost will come to abide, and at the same time sin will be only suppressed. On the other hand, some will teach that the cleansing has been received, but the baptism or infilling of the Holy Ghost has not occurred. Some teach that the disciples were sanctified before the day of Pentecost and cite as a proof, "Now ye are clean, through the word which I have spoken to you" (John 15:3). If Jesus meant in this text, to use the word "now" as an adverb, signifying "at this present time," and if, He meant by the word "clean" to imply that their hearts were clean, then there might be grounds to believe the disciples were sanctified before Pentecost. But who will dare to say this is what Jesus meant? The construction and location and context of this verse are so peculiar that it admits of various interpretations. The most sensible explanation of the text seems to be this: Judas had left the company on his diabolical mission of betraying His Lord. The eleven disciples were all together. Jesus declares to them, that whereas the company before was defiled by the presence of the traitor, they are now clean from such contamination; not in the sense of heart cleansing, but on general principles they are clean and not corrupt. Again, the word "clean" could rightly apply to any justified believer in that he is not an unclean person. And all the cleanliness of whatever nature we receive must come through the word which we get from Him. It is stretching and wresting the Scriptures to lay stress upon this text as a proof of heart cleansing before Pentecost. And so we repeat the challenge to produce a single instance where any person or persons received either the cleansing or the filling without receiving both.

The next thing, then, is to produce proof where God's people received both the positive and negative at the same time. To say that one is sanctified, but not in possession of the Holy Ghost, would be equivalent to a woman saying, "I am married, but I have no husband." How could a woman be married without a husband? It takes a husband to make the marriage.

There are four things which God has inseparably joined together. We are all acquainted with the familiar text, "What therefore God hath joined together, let not man put asunder." This may apply with equal force to everything that God has joined together, as well as male and female in marriage relation.

Let us examine Romans 15:16: "That the offering [margin, sacrificing] up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Show me one who has offered himself to God a living sacrifice and I will show you one whom God has accepted. Show me one whom God has thus accepted, and I will show you one whom God has sanctified. And show me one whom God has sanctified and I will show you one who has the Holy Ghost: for it takes the Holy Ghost to sanctify.

Thus we see how the positive and negative elements combine and harmonize. Whoever heard of a stroke of lightning that did not have the positive and negative elements of electricity in it? It takes both of these forces to bring about the bolt of lightning. So does it take both elements to produce the proper experience of the second work of grace.

## His Love Is Sweeter Far

BY REV. D. RAND PIERCE

When the blessed Savior found me,  
 And filled my heart with joy,  
 I thought a happier day could never be;  
 But the day He sanctified me,  
 And purged out all alloy,  
 His love became still sweeter far to me!

CHORUS

He never was so dear to me as now,  
 And He's growing sweet and sweeter  
 every day!  
 Oh, I'm looking, longing for the blessed  
 hour,  
 When He'll come and catch His wait-  
 ing bride away!

I've loved ones that I treasure,  
 The half I ne'er could tell—  
 My heart leaps when I hear their foot-  
 steps fall;  
 But when I seek to measure  
 Affection's deepest well,  
 The love of Christ by far exceeds them  
 all!

Life has its many troubles,  
 They come to one and all;  
 And wounds there are too deep for hu-  
 man skill;  
 But, like the bursting bubbles,  
 That into nothing fall,  
 They vanish when Christ whispers,  
 "Peace, be still!"

The hours of time are fleeting,  
 The day is drawing near,  
 When in the clouds of glory Christ shall  
 come!  
 And, oh, the joyful meeting,  
 With loved ones near and dear—  
 Together we will share that blissful  
 home!

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A proper text expressing the positive side of holiness would be the "baptism with the Holy Ghost," and a proper expression signifying the negative element would be a "pure heart." Now, if we could find some place in the Word which forms a connecting link between these two expressions, showing conclusively that if a person has one he has the other, then we feel that there would be no more room for argument. Let us see if we can find such a place. When Peter went to the household of Cornelius in the tenth chapter of Acts he saw at once that he had before him a company of believers. The account tells us that "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:44). The next verse says that the gift of the Holy Ghost was poured out upon them. When Peter returned to Jerusalem he gave a report of this meeting and couched his statement under the expression of the positive element, calling attention to the fact that they were baptized with the Holy Ghost (Acts 11:15, 16). Afterward Peter had occasion to refer to this same experience again, and this second time he couches it under the negative element, as well as the positive, thus combining the two in the selfsame experience. Hear him in Acts 15:8, 9. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts

by faith." Here we find the connecting link between the positive and negative elements of holiness. When the household of Cornelius received the baptism with the Holy Ghost, Peter declared that they also received pure hearts at the same time, the same as the apostles at the beginning.

Why have I written this article? For a double reason: First, to clear up the mist and fog which may surround some in regard to this experience. Second, to help others to see that a profession of holiness where there is no power, no anointing, no life more abundant, no fire, no Holy Ghost life, is not the experience of Bible holiness. And also, where there is anger, carnal impatience, scolding, murmuring, complaining, biting, cutting words, pricks, lust, and other evidences of the "old man," that those who have any of these things are deceived in their hearts, or else are hypocritical in their profession. Oh, for the old-time, old-fashioned, biblical, Wesleyan, second blessing, baptism with the Holy Ghost that burns out carnality, and empowers its recipient with the upper world dynamite and glory! God send it in our campmeetings and churches and homes and hearts. Oh, for a fresh impetus in the holiness movement that will make it move! Let all the people who believe these lines say, Amen! Let all who do not believe them refute them by a "thus saith the Lord."

## The Office Work of the Holy Ghost

By REV. GEORGE BUGH

THE HOLY GHOST is revealed to the world as the third official person in the Trinity. We repeat "official person" because there is but one God; one only infinite mind, and Creator of all entities. "Since God is Spirit (John 4:24), we believe the Holy Ghost embraces our one only true God (Matt. 1:18, 29, 23). The same may be said of Jesus Christ, the Son of God; for He is God, and once came in the flesh (John 1:14; 2 Cor. 5:19; 1 John 4:2).

The Scriptures also teach us that both the Son and the Comforter proceed from the same Father (John 8:42; 15:26). Hence, we do not believe in three gods, as Jews and others insinuate. But it has pleased the Godhead to create three office works in the plan of redemption, and these functions are filled by "The Father, the Son, and the Holy Ghost."

Each one of these persons is said to be the Creator of all things. But it is different concerning the work of the redemption of sinners. Therefore the Holy Ghost has a special office work in our salvation. The Father has ordered things so. The Son has created the gift of mercy. The Holy Ghost applies the grace, and makes Himself a gift to the cause.

Redemption required a plan, and this is God's order.

Jesus Christ, by the Prophet Isaiah, said, "I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me" (Isaiah 48:16). Here are three persons spoken of. Each one had a personal work in the advent of Christ. And this third person Himself (the Holy Ghost) came on duty on the day of Pentecost.

### 1. The first business of the Holy Ghost.

Jesus said, "When he [the Paraclete] is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). This implies instructions given to all humanity. That is, the uninformed and the informed by the gospel shall both receive convictions of their sins and sinful life. Then, too, everybody in the world should be taught that the world's righteousness is a failure, and that there is a coming judgment. Jesus then makes it plain when He says, "of sin," because the world had no hope or salvation without faith in Him. "Of righteousness" because He would be seated on the right hand of the Father as the Dispenser of righteous-

ness upon faith; as it is written by St. Paul, "Whom [Jesus] God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins" (Romans 3:25). "And of judgment" because the prince of the world's kingdom is already judged worthy of damnation.

2. *The reviving business of the Holy Ghost.*  
Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7). St. Paul writes, "If any man [Greek, 'any one'] have not the Spirit of Christ, he is none of his" (Romans 8:9). The Holy Ghost is the life and creation of life in every true Christian heart. (Read Romans 5:5.) The reviving of penitent and believing sinners is the business of the Holy Ghost. The flesh may yet possess carnality, but the spirit of every new-born babe in Christ must be changed by the Spirit of the life of God to be a Christian (See 2 Cor. 5:17). No amount of preaching will avail to save, unless attended by the Holy Ghost. We have much preaching nowadays, but little of the plain truth; therefore there are few souls revived. God's Spirit is the Spirit of truth, and not of fancy or falsehood preached.

### 3. The business of the Holy Ghost as instructor.

Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). The moral law of God will be fully written upon the heart, and in the minds of the saints. Assurance of salvation will follow upon accepting Christ by faith. (Read Romans 8:14-16; 2 Cor. 3:3; 1 John 2:27; 4:13.) By the Holy Ghost the love of God, the love to learn of God's ways and truth, the love that loves lost enemies of the cross, and of brotherhood is given. (Read Matt. 5:44; John 15:12; 1 John 4:20, 21.)

### 4. The sin cleansing business of the Holy Ghost.

St. Peter testified, "God, which knoweth the hearts, bare them [the Gentiles] witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). This includes entire sanctification, and the infilling of the Holy Ghost: for He is promised to saints, as an abiding Consolation. (Read John 14:16-26; 1 Peter 1:22, 23.) God's children purify themselves, even as God their Father, is pure (1 John 3:3). Professing Christians who despise this second work of grace commit a great sin: for God is pure and holy. His Son is a like character, and the Holy Ghost is the very essence of God's holiness. It is impossible to live a just life and oppose sanctification, or the cleansing baptism with the Holy Ghost. Some people suppose their bodies may sin a little, but St. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" (Romans 12:1). Our bodies are subjects of sin, weak and mortal, but can not indulge in sins. They should be consecrated temples of the Holy Ghost (1 Cor. 6:19).

### 5. It is the business of the Holy Ghost to call and qualify ministers.

We read, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia" (Acts 13:2, 4). When the Holy Ghost calls and sends forth a minister, He is responsible for the power, support, and the opening of the minister's way. Satan may try to throw hindrances in his way, but he,

knowing that the Divine has called, may believe He will lead the way (John 16:13, 17, 18). And should the providences of God hold us from entering upon supposed duties, let us be content to follow them (Acts 16:8, 10).

No minister of Christ has a right to go and preach without qualification. Many who may indeed have been called to preach fail to obey the will of God here. The question, "What may it mean?" is plainly stated in God's Word. It is not homiletics, although a proper practice in this may be helpful to people inclined to be unnatural; it is not a culture in the sciences of the age, though cultured society demands an educated ministry; and it is not natural eloquence so much applauded in some gifted men. All these blessings with human favor, high stations in life, or wealth, are matters handy and may be used of God as helps; but we read the Savior's saying, "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8, R. V.). And without this power there can be no granted authority. Some also have professed the power and have deceived themselves (Matt. 7:22, 23).

But we hear it said, "God sometimes uses base things of the world." Truly so. The Lord takes advantage to save a soul. We

### God's Invitation

BY FRED C. DAVIS

Why be ye stricken any more?

And sick, the whole heart faint?

Why let sin's putrefying sore

Thy soul and body taint?

Bring no more vain oblation,

Nor in vain gatherings sit,

Incense is abomination,

I can not away with it.

I am weary, yet bear with thee,

With the blood and fat of beasts,

But it is all iniquity,

E'en the solemn meeting and feasts.

Wash thyself and make you clean,

Refuse not, neither rebel;

Put away that iniquity God hath seen,

Seek judgment, learn to do well.

"And come now," saith the Lord,

"Let us reason, and I will show

How thy sins, though they be as scarlet,

Shall be as white as snow."

have known ministers guilty of incest who, so long as it was not known, were very successful; but still these were base things of the world, and in truth unholy.

#### 6. The anointing and sealing of the Holy Ghost.

While God calls and qualifies His ministry, there are also general qualifications given to all His people. Indeed, every saint of God is made a king and a priest unto God (1 Peter 2:9; Rev. 1:6). God has a service for all His children, and therefore He anoints them in a special manner for duty. Of some He makes prophets, and seals His faithful ones. The reader may study the following references for instruction: Leviticus 7:35; 1 Kings 19:16; Luke 4:18-21. To baptize a soul is to cleanse it; to anoint a soul is to grant authority; to establish a soul is to indoctrinate it; to seal a soul is to inspire or infill, and abide in it; and to endue a soul with power is to stand true to it in its prayers (John 15:7).

In this life the Holy Ghost is to be wisdom in business, comfort in distress and persecutions, protection against temptations, courage in trials of the faith, companionship in loneliness, and victory in battles.

BEEBE, ARK.

## The Second Blessing Set Forth in the Prophecies

By JAMES B. CHAPMAN, D.D.

IT IS not an easy matter to always determine the real spiritual state of man in the ages before Pentecost. Nor is it always easy to be sure of their comprehension of truth. We must, therefore, make allowances for their lack of light, and not make requirements of them which only the New Testament and a Holy Ghost illuminated conscience have revealed. But in all prophecy we must accredit the wisdom of God for the utterance of truth which belongs, dispensationally, beyond the day in which the prophet lived. Just as the Holy Ghost moved upon men of old to tell of events yet to occur, so did He cause the utterances of these same holy men concerning the epochs of spiritual experience to agree with the facts yet to be realized as the normal experience of believers. That some men do live a dispensation in advance of their times can not well be doubted. That glorification was accorded to Enoch and Elijah in the dispensation of the law and the prophets is a fact of sacred history, that the time when all who believe in Him shall have glorious bodies like His own is yet future, is the common faith of the militant Church. So we do not question but that some of God's children received the sanctifying baptism with the Holy Ghost as a special dispensation of grace, when as yet the promise was not extended to "you and to your children, to all that are afar off, even to as many as the Lord our God shall call." But we should not view the prophecies on this subject as depicting the clear, definable, and normal soul epochs of God's ancient children, but rather as foregleamings of the full light so soon to appear.

In Psalm 24 a description is given of those who may fitly dwell in Jerusalem, the city of God's dwelling place. By clear implication the character of those who shall live at last in the heavenly Jerusalem is set forth. The fundamental requirements were: (1) clean hands, and (2) a pure heart. The first refers to pardon, by means of which one is made clean from the deeds of the sinful life; the second to sanctification, the only means by which the heart is purified.

In Psalm 51 there is clear distinction between the poet's desire for restoration to the favor of God and that deeper thirst for a clean heart that should be "whiter than snow." This latter desire resulted from a look into the inner secrets of his heart where he discovered the cause of his disastrous fall. The desire itself prompted the prayer that he might be "washed thoroughly" from his iniquity and purged from his sin. The mention of being purged by hyssop clearly refers to the ancient ceremony for the cleansing of a leper. In this ceremony there was no reference to forgiveness, but only to the removal of a defilement which was a disqualification for association with clean people. Stated in modern poetic form, the prayer is:

Wash me thoroughly, blessed Savior;

Cleanse me from indwelling sin;

Bathe me in the sacred fountain,

Now complete Thy work within.

Purge me with the branch of healing.

Wash me whiter than the snow;

Cleanse, oh, cleanse my inmost being.

Through and through let Thy blood flow.

The Psalms are devotional, not doctrinal. That is to say, they depict the experiences of the heart and not the theories of the head. The instances given above are, therefore, highly representative of those epochs in religious experience by means of which the soul is brought into the gracious state of holiness.

In Ezekiel 36:25-27 the prophet turns from a general discussion of the nation's return from the captivity to a prophetic description of individual believers upon whom great blessings are to be sent. Following the promise of a new heart comes, in true order, the promise that He will take away the stony heart and give a true, loving, heart of flesh. Foreseeing the blessings of the gospel age, the promise is that lost men shall be born again; shall be new creatures in Christ. Then the existence of inherent evil is acknowledged and deliverance from it is provided. As distinct as the giving of the new heart, so distinct is the final deliverance in the taking away of the heart of stone. How many true believers have realized and mourned the fact that sin persists as a hindering defilement, even in the Christian's heart! But thank God, some have believed in the ability of "the Lion of the tribe of Judah" to break every chain, and have gone back to Him with the prayer, "Speak the second time, be clean, take away my inbred sin, every stumblingblock remove, cast it out by perfect love."

In Joel 2:21-32 the prophet speaks of a time when the people of God shall know that He is in their midst, that He is the Lord their God and none else, and because of this full assurance, he says that the Lord's people shall never be ashamed. Then he says that it shall come to pass afterward that God will pour out of His Spirit; and the result will be that their sons and their daughters shall prophesy, their old men shall dream dreams, and their young men shall see visions. Also upon their servants and upon their handmaidens it is promised that He will pour out of His Spirit, and they shall prophesy. No matter how much one may emphasize regeneration, he will scarcely make it to possess a clearer evidence than is here promised. And yet it is after so full a sense of divine acceptance that the incoming of the Spirit in fullness and power is promised. The clearer the subjective evidence of a Christian's regeneration the sooner he will hunger after holiness of heart; and the closer the walk with God the sooner the blessing of full salvation will be obtained. The best Christians in the community are the first to get sanctified. The prime prerequisite of the second blessing is the clear and unmistakable possession of the first blessing. There is little opposition to sanctification among those who are truly regenerated, and fidelity in the regenerated life will infallibly result in entire sanctification. It is thus easy to observe the order and relation foretold by the Prophet Joel for the new dispensation.

In Malachi 3:1-3 the blessed work of the Messiah is described under the metaphor of the refiner's fire and of fuller's soap. It is distinctly said that He will purify the sons of Levi, and purge them as gold and silver. The words purify and purge are used interchangeably and are synonymous with cleanse and sanctify (see John 15:3, Hebrews 9:13, 14). These words are very seldom used in speaking of regeneration or of any phase of initial salvation. They are applied to a work to be wrought for and in the hearts of believers. In the prophecy before us it is said to be a work to be accomplished for "the sons of Levi." The sons of Levi were true worshippers of God and stood for approach to God on the part of all the people. The prophetic promise to purify the sons of Levi was to result in preparing them to offer unto the Lord an offering in righteousness. This was to be a distinguishing service. Hitherto their

priestly work had been marred by a continual remembrance of sin. The promised grace was to prepare them to serve in a royal priesthood, as a holy nation (1 Peter 2:9). It was a work to be performed in and for the people of God, was a work of purging or purifying, and was to result in practical as well as experimental holiness. From these considerations it is clear that, as in the prophecies formerly mentioned, the reference is to "the second blessing, properly so-called."

## The Moral Guaranty of the Church

By REV. I. S. HOOVER

WHEN THE word "church" is given its true interpretation, we are given to understand that it is not a company of truth seekers, or a social club, or a band of pharisaical, unregenerate workers, but rather a company of regenerated believers, confessors, and heralds of the cross, a communion of saints, and a household of faith. Unless the term is so interpreted it becomes a misnomer. But this interpretation reveals that such a church has a moral guaranty of sustenance, and that guaranty is not its works, but its dynamic faith.

That which makes and continues to make the "church" is not Christ as its Founder, but as its Tenant, as its Life-power realized by faith—potent faith which is first a creed, then an experience of redemption, and then a gospel. This is the only guaranty of continuous victory for the Church over all the power of the enemy. This concern, this fear, this bewilderment so noticeable in religious circles of today relative to the future of the Church is a confession of the loss of this guaranty by the nominal church. A loss that accounts for its moral impotence and inability to cope with the moral situation of the present and future.

But the true Church (any company of regenerate) possesses this guaranty still. And as long as any company of believers retains this faith, this living, saving grip upon Jehovah's eternal promise; as long as one band of spiritual realists possesses the faith, which is to the Church not merely a pet theory or statement of view, but a perpetual moral energy and a vital grip on God; yea, we assert, that should that company be reduced to two or three persons (one was sufficient for a reformation in Luther's day), they have the guaranty of victory—yea, the victory itself. "This is the victory that overcometh the world, even our faith." Will such a church fear the future? It will not. Will it conform its creed to the ideas of the modern mind? It will not. It may brief and restate the creed to reveal more clearly the fundamentals, but that is all. It has no authority to do more. In so doing it will intensify its demand for an experience of redemption by a surrender of the will to God.

Will such a church fear the battle for the creed which is already begun? It will not. Christianity's life is eternal always, being the life of faith. Therefore, every one of its fundamental doctrines has been established by the Holy Spirit at the cost of martyr blood, and that same Spirit will protect saving truth at any cost.

Will such a church prostitute its office by taking into its membership a host of unregenerate inarticulates, whose righteousness is at best but self-centered religious energy? It will not. Will such a church unite with all who profess religion, without inquiring whether their religion is a form or a reality? It will not. It dare not.

Will such a church fear the results of not doing this? Will it fear the triumph of humanism, which many prophesy will come if the Church refuses to heed the modern Babylonian cry, "Bow down to the standard that popular religion has set up, and acknowledge the religion of the inarticulate as the true religion." Again we ask, will it fear the results of contending for the spiritual religion of the atoning cross realized by faith alone, as against the modern popular doctrine of self-atonement by works? Will it?

Oh, let all the blood-washed of earth join with us in saying, "NO" in capital letters. But, though the nominal church fail and denominations wane, and humanism become the religion of the age, and persecution come, we (the blood-washed) will not fear. Our moral guaranty (Daniel 12:10, "Many shall be purified") assures of the triumph of the holy, regardless of the opposition of the world. For this we live, for this we sacrifice our all, for this we, like the martyrs of old, can die if necessary. So amidst all the assaults of modern Pharisees and Sadducees, and all the cohorts of error, we shall but take a tighter grip upon the eternal promise and shout, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ;" for this is the victory that overcometh the world.

"What fellowship hath light with darkness or the temple of God with idols?" or the people of God with those who exalt the love of Christ at the cost of His holiness?

## The Christian's Light

By REV. WADE L. NELSON

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

IN THE two verses preceding the text, Jesus tells His disciples that they are the "light of the world," and adds, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Now, let us connect the little word "so" of the text with these two verses, and we can see at a glance to what extent our Savior intends that we should "let our light shine."

Let us, with all fairness to the great Teacher and honesty with ourselves, examine these two verses in the light of the text. The last clause of the text brings to view the motive or aim of the Savior's admonition or command; which is, "glorify your Father which is in heaven." This should be the aim of His children, as He has "left us an example, that we should follow his steps."

"Ye are the light of the world," said Jesus. "As long as I am in the world, I am the light of the world." "They are not of the world, even as I am not of the world" (John 9:5; 17:14-16). Hence the statement, "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest [plain, evident, visible] in our mortal flesh" (2 Cor. 4:10, 11). He did all things "without murmurings and disputings" (Isaiah 53:7; Acts 8:32). So we are admonished to "do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14, 15).

"Let your light so shine," for the glory of God. "A city that is set on a hill cannot be hid." In the above He likens the Christian unto "a city . . . set on a hill," and says it "cannot be hid." "He arose, and went into

the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid" (Mark 7:24). Oh, how His life proved the assertion that a city set on a hill can not be hid. Too many people go to church to be seen. Not so with Jesus. "He would have no man know it." "Let your light so shine."

It is the honest opinion of the writer that the less conspicuous we try to make ourselves appear "at home and abroad" the greater and more manifest will the life of Jesus be shown "in our mortal flesh." We are to be dead to the world, not desiring that we may be seen (which desire is the cause of "wearing of gold and pearls and costly array"), "but let it be the hidden man of the heart. . . . Which is in the sight of God of great price" (1 Peter 3:4). In the words of Paul, "Let us not be desirous of vainglory, provoking one another, envying one another" (Gal. 5:26), but let us be desirous of glorifying God, as was Jesus. "He could not be hid." "Let your light so shine."

"Neither do men light a candle and put it under a bushel, but on a candlestick." Suppose you try this. Just light your lamp and set it on the floor, and turn a bushel over it. You can readily see that you would not get any benefit from it. And more, it would soon be extinguished entirely. So we see why "men do not put a candle under a bushel." "Quench not the Spirit" (1 Thess. 5:19). "The spirit of man is the candle of the Lord" (Prov. 20:27); and David says, "Thou God will light my candle" (Psalm 18:23). "Neither do men light a candle and put it under a bushel." Do you think that God would manifest less wisdom than men? If men want the lighted candle to give light, much more does God want those whose spirit He has lighted to give light to all that are in the world. "And it giveth light unto all that are in the house."

If we are illuminated by the grace of God, if the candle is aflame with the love of God for a lost world, and if it is not placed "under a bushel" there is only one conclusion—a natural consequence, "it giveth light unto all that are in the house [world]." We do not need to compel it to shine. If we are pious the world will soon learn of it.

Rev. C. E. Cornell has well said, "Piety never advertises itself." It giveth light unto all because it is as a city that is set on a hill. As long as it is exposed to view the world will be persuaded that Jesus is Christ. So "let your light so shine before men." Note "before men" is significant. Be not a compromiser; but be as much a *stjekler* for holiness out by yourself among a gainsaying people as you are when God is blessing you in your testimony or sermon. Be not loud in your praise of God in church, and then live different from your profession when out among the world; but "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

## The Devil's Camouflage

By EVANGELIST B. H. HAYNIE

A GREAT deal is being said about a new religion since the war has closed. They tell us we will have to do away with our old-time preaching on repentance, judgment, restitution, holiness, and hell. That is a trick of the Devil to cool our preachers off, sidetrack them, and destroy our boys who have escaped the bullet and influenza plague.

The very suggestion of this kind from any man, or set of men, ought to have a tendency to make us more zealous than ever for God

and old-time Bible truth. The Devil knows if he can get the preachers to sell out at this point he will damn the world. But, brethren, if we Pentecostal-Nazarenes will be true to our trust, God will give us the hearts of the boys who have been on a battle field amidst death and destruction. They want something real now, and if we will stand true for the supernatural in religion God will stand by us and no man will be able to stand before us. Glory be to God!

Any sane man who will stop and think knows that all this babble is of the Evil One. I find, as I meet the boys from the camps, that to a great extent they want an old-time gospel—something supernatural. The movies are damning millions, also the card tables. The Devil sees the saloon is doomed and he is working to get men and women tied some other way, and it seems he is succeeding.

It is alarming to think about, when men of brains get under a delusion so they go so far as this, and how gross their error becomes!

## Some Qualifications for a Successful Minister

By REV. PASCAL P. BELEW

THE MINISTRY involves responsibilities infinitely above any other pursuit of life. A failure in other vocations of life may result in injury to one's self only; but not so with the ministry. The minister of the gospel who does not make good in his calling, not only by his worthlessness endangers his own soul, but also that of thousands of others with whom he labors and whom he is called to win for God. In view of the facts that he is called and commissioned by the God of high heaven, given manifold opportunities, promised always the presence of Christ and that His Word will not return to Him void, undoubtedly, he is expected to succeed.

The minister, to be successful like men in other branches of activity, must be qualified for his work. The following qualifications appeal to the writer as essential for a successful preacher:

1. **PIETY.** The need of the hour is pious men, holy men, men of conviction, men influenced by the will of God only, men who will stand for the right despite the opposition from the world and time-serving preachers, men so after God's heart, and so filled with His Spirit, that they can say in the language of Paul, "Follow me as I follow Christ;" men who are in reality examples to the believers. He who does not win souls by his exemplary life out of the pulpit can not hope to win them in the pulpit. Souls are not so much won by great preaching, as by coming in contact with holy lives. The sermon is soon forgotten; the preacher, in the minds of the people, ever lives. The soul winner must be imbued with godlikeness. The minister who lacks it, though his preaching be strictly orthodox, homiletical, embellished with rhetoric, and carry with it all the force of logic, will amount to little more than sounding brass or a tinkling cymbal.

I fear that we too often forget the sacredness of our calling, and the great responsibility under which we rest. There are some things which in themselves may not be sin, yet, because of the influence they would have upon the people, they must be avoided by the minister. It is a fact too true that the average layman feels at liberty to go a little beyond what the preacher does, and for this reason the minister must be doubly careful as to his deportment. While the writer does not oppose holy pleasantry and would have no one

If we fail to cry against shows, cigarettes, cards, and all other sins, we will strike the rocks sure. It is easy to try to substitute, but nothing will do but the Holy Ghost.

The evangelist who gads about and talks lightly will never amount to anything as a soul winner. Let us, as preachers, put in hours in secret prayer and set a watch at our mouth that we sin not with our lips. These are days when the Holy Ghost will do things if He can find a man to stand in the gap and make up the hedge. The Lord is seeking for such men. Let us be the men.

When our churches become playhouses we may expect God to depart from us, and we will be as Samson, shorn of our power, and making of ourselves a laughing stock for the Devil. I will feel like unpacking my grip and crying; "The war is over" when Pentecostal Nazarenes cease to cry against all this worldliness. Not only must we keep it out of our churches, but keep it out of our lives.

to assume a graveyard countenance, yet he believes that oftentimes more conviction is joked off at the dinner table than can be prayed and preached back on during the following week. Foolishness, joking, lightness, levity, covetousness, gluttony, and so forth, are positively condemned in the Bible, and have no place in the successful preacher's build.

2. **A DIVINE CALL.** Piety alone is not sufficient to make the preacher. He must be called to his labor by the Lord of harvest. He alone is able to say who will serve His purpose in gathering His sheaves into His garner. The ministry is not a profession to be chosen at the option of man; it is a calling, and no man should enter, unless he feels, "Woe is me if I preach not the gospel." With such a conviction in mind, regardless of compensation, the gospel will be preached.

3. **PRAYERFULNESS.** Charles Spurgeon said the minister must pray as much as other Christians, else he is a hypocrite; he must pray more than other Christians or he is not qualified for his work. David declared that he would pray at evening, morning, and noon. Daniel would pray despite the king's decree. Paul almost lived upon his knees. Likewise have all men of consequence in God's work been men of prayer. Luther ordinarily prayed two hours a day, but when very busy he prayed three. In this busy age the tendency is to spend our time otherwise, but the old worthies arose early purposely to have time for prayer. Preaching will have life and power, souls will be convicted and saved, believers will be sanctified, and the body of Christ will be edified accordingly as the preacher prays.

4. **STUDIOUSNESS.** The successful minister must necessarily be a student, not only of the Bible, but also of good books and human nature. He who ignores the command to study can not hope to show himself approved unto God. The minister should not only know true doctrine, but also be able to refute and expose false doctrine. Recently I heard a successful evangelist, a man of mature years, say that the reason so many preachers were laid upon the shelf by the time they were fifty was that they did not study. The minister who has no love for knowledge and is not eagerly striving after it undoubtedly has missed his call, and is therefore unqualified for the ministry.

5. **WISDOM.** "He that winneth souls is wise." There is probably no work in the world whose successful prosecution requires so much

wisdom as soul winning. That being the object of the ministry, wisdom must be employed. Paul's exhortation to Timothy to preach the Word is both wise and timely. The crying need of the hour is for men who will not secularize the ministry, men who will not preach good works as the road to heaven, men who will dare to preach the pure Word of life, and use science, philosophy, and so forth, only as they serve to elucidate and enforce the Scriptures. It is the "Thus saith the Lord" that convicts of sin, and not essays or lectures on social ethics, and numerous other things which in themselves are all right, but have no place in the gospel.

It is not wise to make one's self seem boastful by making such statements as, "I have to preach or go to hell," or, "I will preach the truth if I starve to death," or, "I will preach the gospel if it takes my head." If we have such convictions or determination the people will find it out without our telling them, but if they do not, it were better for them to remain ignorant than for us to communicate it to them at the very great sacrifice of humility.

Neither is it wise to emphasize something not worth it. Recently I heard a preacher repeat with emphasis a statement, seemingly expecting the folks to shout, until it almost became disgusting. Some one has very well said, "Do not say, 'As I have said before, I say again.' Say something new."

Nor is it wisdom to apply the same rule at every time and place. A truth that does the work once may be altogether inappropriate elsewhere or at another time. Lord, give us discernment, so that we shall know where and how to attack the enemy. The writer is painfully conscious of the fact that by unwise methods and preaching he ruined at least one revival meeting.

Also there is much wisdom in being brief. A forty-five-minute sermon bearing directly on the subject, well arranged, and delivered in the unction of the Spirit, produces better

### In Meditation

BY IRA W. STEWART

How oft He feeds me on His Word!  
He goes and comes like some sweet bird:  
And by His power and grace divine  
Makes me just for Himself to shine.

How oft in meditation sweet,  
I find myself low at His feet.  
The world shut out, and I shut in,  
Alone with Jesus, thus I've been.

What precious seasons these to me,  
When I may hide myself away,  
Even from myself awhile to stay,  
And more like Him to be.

results than one twice that length that contains much matter foreign to the subject. It is difficult to get people to the altar, when kept long after the usual hour, or worn out by a drawn-out, dried-out discourse.

6. The last qualification that I shall mention is a **PASSION FOR SOULS.** The God-called preacher is not satisfied to merely transact church business, make calls, preach twice on Sundays, and draw his salary; he must have souls. Whatever else we may possess, if we do not have such a passion to see men brought to God as will cause us to fast, weep, and pray, then are we worthless to our Lord. Our real success is not measured by the number of sermons we preach, or their grade, or the amount of applause we receive from our congregation, but by the number who get to God.

# THE WORK AND THE WORKERS

## EVANGELIST C. B. JERNIGAN

This has been the very best year of my evangelistic work so far. Our meetings have all been well attended, and deep conviction has settled down on the people in the old-time way, and the altars have been well filled in all of my meetings. So far as I know a very few, if any, have knelt at our altars who did not pray through to certain victory, and get a definite experience of grace.

Our meeting with Little Rock, Ark., First Church with Pastor M. G. Jobe was a marked success, and many found God in pardon and purity, and a fine band came into the church. The revival was on when we arrived, and at the first service seekers were at the altar and scarcely a service passed throughout the entire meeting but what seekers prayed through at the altar, day and night. It is refreshing to labor with such a pastor as Brother Jobe. He knows how to manage a church, and has the hearts of his people. He is building a strong Pentecostal Nazarene church in Little Rock. I was entertained in the home of E. E. Tuggles and enjoyed the splendid hospitality I received. The finances came easy, and the meeting closed in glory.

At this writing I am with my old Texas friend, Rev. E. G. Roberts, who is pastor of the King Avenue Pentecostal Nazarene Church, in Columbus, Ohio. The meeting has started off fine. We have a large tent, in the best location in the city for a revival, and the glory is coming down already. My two daughters, Johnny and Margaret, are with me, assisting in song, violin, and cello music, and also altar work.

## FROM THEODORE E. BEEBE

We received a telegram while at our Northwest District Assembly, from Rev. C. E. Cornell, pastor of our Pasadena First Church, asking if we could come and preach each evening at the Southern California District Assembly at Upland, and remain with this church over two Sundays after the Assembly, conducting special revival service; then take Brother Bud Robinson's place at the Pasadena camp-meeting from July 10th to 20th. Having withdrawn as District Superintendent of the Northwest District, desiring to enter the evangelistic field, which will afford us a much greater opportunity, we accepted this call as coming from God.

We are now at this Assembly, and what a time we are having! To me it is one of the greatest Assemblies I ever attended. Perfect unity and love reign, and the glory is falling on the saints; even during the business sessions waves of heavenly glory sweep over the congregation, making it impossible to continue deliberations until the storm subsides. Dr. Goodwin is presiding in his masterly way, and is being wonderfully used of God in our midst. Brother Eckel, the District Superintendent, has just finished one of the best years since he has held this office. The people recognize in him a real leader, and his spirit of devotion to our work and sacrifice is appreciated by all who know him best. He has been unanimously re-elected for another year.

Brothers Cornell and Henricks, and the other brethren, whom we are not well acquainted with as yet, are at their best, and are putting all there is of them into the work to make it go for God and holiness. Sister Shaffer, the beautiful singer, carried us into the third heaven with her wonderful voice, and we must say never have we heard such singing before. Our sister is to sing each evening while we are with the Upland church in special meetings, and then she goes to Pasadena to sing at the camp.

My daughter, Carol, a beautiful singer and leader of song, is to be with me in the field, and we expect some sweeping revivals in our own churches. We have no time trying to build up other churches than our own. We have plenty of opportunity at home, without going outside our own borders. We are now making up our slate for future work, and those desiring our services should write us at once at 248 Marcus street, Walla Walla, Wash.

## KEPPEL-BEASON EVANGELISTIC TEAM

We started out the 20th of May to spend the summer preaching the gospel under canvas. We closed our service at Pugney, Ind., June 15th, and are now at Monroe, Ind., for seventeen days. We are preaching a sinless religion and trying to bring the old Bible doctrine before the people again instead of a forward movement. Though our first meeting was in a holiness fighting district, God for Christ's sake, smiled upon us, the power of God fell with great force, men and women were saved and sanctified, and God's name honored. Our closing service was remarkable. The Holy Ghost was so on the people that they fell at the altar crying for repentance, and to be cleansed and made holy by the blood of Christ. We are now in Monroe, where God has already given us great services this first week. We wish the prayers of every HERALD of HOLINESS reader to hold us up to the throne of grace. We are one of the teams sent out under the Pentecostal Nazarene church at Bluffton, Ind., being subject to Rev. Clyde E. Green and District Superintendent U. E. Harding.

## L. P. AND IDA FRETWELL

We have been very busy in this part of the Master's vineyard, at Artesia, N. M. Owing to the three years' drought many preachers and many members of our churches have moved away. At a sacrifice many times of the necessities of life, God has enabled us to stay in this needy field, and part of the time we have been on double duty; doing pioneer evangelistic work, pastoring as best we could, and trying to hold the churches together until relief came. Thank God we hear the rustling of the mulberry leaves, and the drought seems to be lifted. The preachers are coming back and we are looking for great things this year. We were settled at Hope, N. M., during the winter, schooling our eleven-year-old girl and pastoring the Hope and Cottonwood churches; also doing garage work for partial support.

The pastor of our church at Artesia resigned, all the members having moved from there but four, and we accepted the call as supply with the approval of our District Superintendent, Brother Cagle, and moved into the parsonage here February 18th. Conditions were very discouraging, with the epidemic, almost every denomination having a church here, some of them rejoicing that the Pentecostal Nazarene work had gone down, etc., but we called our District Superintendent and wife and other faithful workers to help us in a siege meeting. We put up a big tent one block from the business part of town. The battle waged hot for nineteen days, God got to us in the old-time way and proved that Elijah's God still lives and answers by fire. The many tears and prayers of faithful preachers and workers here these last years were not forgotten by our God, who never sleeps nor slumbers. The result was forty-three professions, the Cottonwood church puts its membership here, and others joined (which gives us twenty-four members), and others are coming. We organized a Sunday school with forty members, for all of which we praise God. We feel encouraged. We covet your prayers that we may be soul winners. God bless the HERALD of HOLINESS, the best paper published. We are all on the altar for sacrifice or service.

## ON THE FIRING LINE IN EL PASO

I was privileged to spend Sunday, the 15th, in El Paso, with the pastor of our Mexican church, Rev. S. D. Athans. Three adults were saved at the altar Sunday morning and some at night. The pastor asked me to baptize six of the converts at the night service. The battle was raging in Juarez at that time, and the roar of the guns, not more than a half mile away, so disturbed us that one could scarcely be heard inside the church for the sound. After service we climbed to the roof of a twelve-story building and watched the American troops go over the border and open fire on the Villistas. Several hundred were reported killed and wounded. We watched the battle until 3 o'clock in the morning.

Brother Athans has done a great work in this border city, and has some true and tried workers who are ready to take the gospel to their own people. We expect to spend the next two Sundays with Dr. Santin and his church in Mexico City. Please pray that we may have a safe journey through this war-torn and bandit-ridden country.

J. D. SCOTT.

## EVANGELIST B. H. HAYNIE

Since last reporting many have been the battles, but the Lord has given victory in every one of them. My last meeting was at Amarillo, Texas, where Miss Nora Gehres is pastor. She is a good one, and not only loved by her own people, but has made many friends there for our church. There is a good prospect for the work in the future. We were entertained in the home of Brother and Sister Morgan, and they spared no pains in trying to make it comfortable for us. We had been sick for over two weeks previous to this meeting, but in spite of it all the Lord gave us a good meeting. After the meeting we returned home, but grew worse. We went to Dallas, Texas, where we could get the very best of medical treatment. We remained there almost a month, and under the care of these good doctors and the prayers of the saints we are now sound and well, and are beginning our summer meetings and looking to the Lord for the greatest summer of our lives.

Our first meeting will be at Sherman, Texas, with Pastor Bost; then to Jonesboro, La., for a camp; thence to Grandfield, Okla., to hold the camp of the Southwestern Holiness Association of Oklahoma. This is my second year to this camp, held at Tipton, Okla., last year, and said to be the best they have ever had. We are expecting a still greater meeting this year. From there we go to Altus, Okla., with our pastor, Brother Owens; then to Hamlin for our closing camp for the summer. That brings us up to the General Assembly. Let us mightily beseech the throne of grace for the greatest General Assembly the Pentecostal Church of the Nazarene has ever had.

## REPORT FROM MISSIONARIES EN ROUTE TO AFRICA

Perhaps you are wondering about the missionary party who is somewhere at sea. They tell us that in a few days we shall reach St. Vincent, off the Cape Verde Islands, and can send mail from there.

I am sure any of the other missionaries could have written a brighter report than I, for I have proved the poorest sailor of them all. Today (May 14th) is the first day I have to the least degree enjoyed the voyage, though we have had calm seas so far. Brother and Sister Penn and Miss Rixse were seasick for a couple of days only. Miss Martin has been the angel of mercy and carrier of sunshine.

I must tell you of our delightful companionship. Mr. Dwyer called over the phone to ask if we should object to a refined, Christian colored lady as occupant of the berth that was reserved for Miss Pelley. We felt as if there was no alternative, so we said we were willing, and we feel it is a great privilege. She is indeed a refined woman, and deeply spiritual, a choice spirit, having years of experience as missionary in different parts of Africa under the missionary board of the Christian church. She is shown special courtesies by all on board.

The *City of Lahore* is a missionary ship, there being some forty missionaries to Africa among the passengers. We have a prayer-meeting each evening on deck, and the fellowship is very sweet. Also a Dr. Trout, en route for the Belgian Congo, gives a daily lecture on how to preserve health in Africa, also how to give first aid to natives, making a specialty of diseases in the tropics. It is of intense interest, and is sure to prove invaluable to us.

We praise the Lord for His special care, and for the boat that carries us on over the rolling billows toward Africa's shore, and for the prayers that do follow us.

ORA LOVEFACE.

## General Assembly Entertainment

THE date fixed for the General Assembly is rapidly drawing near and the local church here in Kansas City is completing all arrangements so that the Assembly will be well cared for. It is quite an undertaking for this congregation and it will be a great help to the church if the funds for the entertainment which is to be provided according to page 26, paragraph 10 of our MANUAL, can be sent in so as to reach here by July 22d.

A number of the churches have already responded. If your church has not yet sent in their apportionment please attend to the matter at once.

Send your contribution to the District treasurer of your District, who will see that your local church receives proper credit and will forward the money to the General treasurer.

Make all checks payable to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

FINANCE COMMITTEE, JOHN F. SANDERS, *Chairman*.

### NORTHWEST DISTRICT ASSEMBLY

The fifteenth annual Assembly of the Northwest District, held in Yakima, Wash., June 11th to 15th, and presided over by Rev. R. T. Williams, General Superintendent, was a great blessing and uplift to our work. Owing to the evangelistic meetings conducted by Rev. C. E. Roberts and wife, many of the delegates and friends came in Monday and spent the entire week. Evangelists Fred Suffield and wife were also in attendance and assisted greatly in keeping up the revival spirit of the Assembly. Rev. H. D. Brown, G. S. Hunt, J. T. Little, F. E. Blackman, B. T. Flannery, and Dr. E. P. Dixon, of the North Pacific; Dr. H. O. Wiley, Olive M. Winchester, Revs. N. B. Herrell, C. E. Gibson, of the Idaho-Oregon District; and Percy Lunn, of the Publishing House, were among the visitors from outside our own District.

Rev. C. Warren Jones was chosen District Superintendent and T. E. Beebe given evangelistic commission; Mrs. DeLance Wallace returns to Walla Walla, and A. M. Bowes to Yakima. Arthur Anderson was ordained as elder at a very impressive service Sunday afternoon.

Rev. M. L. Baltezoze, E. V. Buzbee, and Mrs. T. E. Beebe were transferred to this District; Ralph Hurtenstein and Myron Blanchard to the Idaho-Oregon District.

The offering for the year for missions was \$1,000 more than the offering of this and the North Pacific District last year, and we have set forward to raise \$10 a member this year. The District is to provide the equipment and passage for Miss Agnes Gardner, of Walla Walla, who sails for India in September.

On the closing Sunday Dr. Williams preached with remarkable unction in the morning and raised an offering of \$600 toward Assembly expenses and offerings for workers; conducted the ordination service, and raised \$1,000 toward a parsonage for the Yakima church in the afternoon.

Delegates elected to the General Assembly were Rev. C. Warren Jones, Rev. A. M. Bowes, Rev. Mrs. DeLance Wallace, W. S. Barnett, S. W. True, and R. J. Tompkins.

DELANCE WALLACE,

ALPIN M. BOWES,

*Secretary-Treasurer.*

### EVANGELISTS HENRY AND IRENE BELL

We are both just getting over the influenza that we caught at the Nampa Assembly June 4th to 8th. Four of our members who attended also took the disease. This makes the third time the writer has had it, and we have lost fifteen pounds. Rev. F. B. Gowland, of Marshalltown, Iowa, writes that he will be here (Buhl, Idaho), by June 25th to take up the pastorate. We shall leave next week and move to Nampa, where Mrs. Bell will remain during the summer while the writer tries to open up new fields in schoolhouses or anywhere the Lord leads. If you know of a place where a class might be organized, let us know.

On June 1st we dedicated our new church free of debt. Brother Herrell came down and preached. A blackboard was set up in front, and the people marched up as they felt like it and put their names and the amount subscribed on the board. About thirteen hundred dollars was raised in thirty minutes; and one thousand dollars for the lot, all the labor, and much of the material had already been paid for by the money raised before dedication. The thirteen hundred dollars sent us over the top. The church and property is worth about four thousand and a parsonage will be built at once by the side of the church.

We have the best lot in town right on Broadway, one block from town, on a street that will be paved this summer. We are also right by the Methodist Episcopal church. We heard that a man who lives across the street bought

the lot south of him to keep us from building near him. We had the deed made out in blank, and before the town knew, we had the lot. They tried hard to keep us from buying, but now some who opposed are taking their hats off to us, as they see God is for us and we are here to stay. The business men gave us several hundred on our new church. Souls have been at the altar ten out of the twelve weeks we preached. We expect some next Sunday, our last sermon here. The last sermon before Assembly, there were eight seekers.

### COMMENCEMENT AT OLIVET UNIVERSITY

It was my privilege to attend a few of the exercises at the Olivet University, Olivet, Ill. This institution has been steadily coming to the front and bids fair to be one of our great institutions. The baccalaureate sermon by the incoming president, Rev. J. E. L. Moore, was full of thought and made a fine impression on the large congregation. At the inaugural service Dr. Moore gave his vision for the future of the institution and his plans for its development. Among the important points which he emphasized was the deep spiritual atmosphere which should fill every department, molding the lives of the young people in the fiery glory which should characterize every classroom, sending forth a class of young men and women with the peculiar vision and holy freedom which must possess this movement for abiding success. It was apparent to all that the trustees had made no mistake in their choice for the president of this institution.

Dr. Akers, who has had the burden of the work throughout this last year, was at his best. He has had wide experience in the educational world, and his influence and leadership added much to the success of the year. His address on Wednesday evening, concerning the past and future of Olivet, was full of oratorical beauty and oratorical similes, overflowing with vision and permeated with rich thought. From beginning to its end this address was filled with educational inspiration and literary gems worthy of preservation. Dr. Akers does not seem a man of his years but retains youth and mental vigor capable of large service in the interests of this institution.

It was impossible for the writer to remain over Thursday to hear Ex-Governor Hanley and enjoy the graduating exercises. The work of the year gave evidences of success, and the outlook is far better than any year in the history of the institution. With the debt nearly paid, there must be action taken in the near future to provide for new and enlarged equipment to meet the growing demands if this institution is to hold the ground already taken. At least one new building, more science equipment, and a better library must be obtained without delay.

It is a special joy to note the advance ground being taken by our educational centers. Much has been gained in the last four years, but the needs are still very great and these needs offer a most excellent opportunity for some of our men to do something worth while with their God-entrusted money.

JOHN W. GOODWIN,  
*General Superintendent.*

### TREVECCA COLLEGE HAS NEW PRESIDENT

Trevecca College, Nashville, Tenn., was founded eighteen years ago by Rev. J. O. McClurkin, as a Bible training school, and during his lifetime had a very large and useful career. Just before his decease he had sold the school building in the heart of the city and purchased a beautiful location just beyond the city limits. He died the day school began and left an unfinished building and a considerable debt.

Since that time the school has been hanging in the balances with a large question as to the outcome. The consolidation with the Southeastern Nazarene College, of Georgia, brought new courage and made possible the "debt-raising campaign." This campaign went way over the top and now the school is on a solid and safe basis. Rev. Stephen S. White, A.B., from Peniel, B.D., from Drew, and A.M., from Brown, has been elected president, and a strong faculty selected. The curriculum has been revised and will include the grammar school, academy, college, and Bible departments. While maintaining strong literary departments the Bible and theological work will be stressed and the purpose of the founder in training Christian workers carried out. President White has taken up the work in good earnest and the prospects for the coming session are good. Building improvements are under way and the work is being pushed along all lines.

BOARD OF TRUSTEES.

JOHN T. BENSON, *Chairman*,

E. W. THOMPSON, *Secretary*.

### SAN ANTONIO DISTRICT

The work over the District is progressing very nicely. The revival spirit has characterized nearly every church thus far, and with the beginning of the revival season we are expecting a great harvest of souls. Our pastors report scores of souls in their regular services who have found salvation, which reveals the spiritual character of our churches.

Owing to the severe drought which has prevailed over the District for the last two years it has been difficult for some of our rural churches to keep going; but with the return of rain and good crops many of our people are moving back to their former homes and our churches are optimistic. We have not received the final returns from our hallelujah march for our Publishing House, but many of our churches gave more than their apportionment and we believe that the amount was raised.

We have been devoting considerable time to our weaker churches, especially those in the western portion of the District. The people are receiving us cordially and God has given us some very gracious services. There have been many seekers in our services and a number of happy finders.

Our church at Austin has just closed a gracious revival under the leadership of Evangelist W. O. Nease, in which many souls found salvation. Brother Nease is a preacher of the old type and reminds us of the early days of our movement. He is a very earnest preacher, continually in prayer and a successful soul-winner. Rev. E. W. Wells, our pastor, knows how to general a meeting in his unique way. This is his fifth year as pastor of the Austin church and God is marvelously blessing his labors.

Our church at Waco is in a gracious revival meeting with Rev. Charles Robison and workers. Brother Robison is doing some excellent preaching and several souls have found God. The meeting will continue the remainder of this month. Our pastor at Waco, Rev. C. P. Clayton, is doing excellent work and is building a strong church. His wife has recently undergone a serious operation and is now in the sanitarium, for whom we request prayer for her restoration.

Our hearts were refreshed in our visit to our church at San Antonio under the efficient leadership of Rev. H. B. Wallin. The systematic and spiritual way in which this church carries forward its work is marvelous. It is indeed a rest to visit such a church. They have a strong Sunday school, a Live Young People's Society, and a real revival spirit.

Rev. R. M. Hocker, our pastor at Temple, reports a good meeting and a number of souls in the fountain. He is also pastor at Live Oak

and Thompsonville. God is graciously blessing this young man and we are expecting that through his untiring efforts a strong church will be built in Temple.

Rev. E. R. Gentry, our pastor at Brooksmith, has his charge well in hand and is moving on to victory. The churches at Ballinger and Concho report victory through the efficient labors of Rev. R. M. Hocker as supply. While we have not been able to secure a permanent pastor for our church at Coleman, yet our precious Brother J. O. West is carrying forward the Sunday school and prayermeeting and souls are finding God.

Rev. Samuel Bozarth is moving along nicely with his charge at Red Rock and Lytton Springs. Rev. G. O. Crow has just closed a gracious meeting at Yoakum. We enjoyed a visit to our church at Yates with our Brother McMahon as pastor. Our pastor, Rev. Orval J. Nease, of the Meridian church, is doing a fine work. His people love him and he is an ardent worker. He reports a good meeting at Meridian and Cranfills Gap. He has had some severe trials to undergo in the death of his precious wife, but God giveth grace as our need.

We are looking forward to our missionary Sunday school and young people's convention which convenes in Austin, Texas, June 25th to 29th, with anticipation. We trust this meeting will be of untold value to our District. Rev. E. G. Anderson, our general missionary treasurer,

every evening at 4 o'clock a great season of prayer was enjoyed. During the Sabbath services a number of seekers were at the altar and found God. Nearly every student was reached. To God be all the glory.

Commencement occasion was great. The programs were the best ever given. Rev. J. B. Chapman, D.D., college pastor, preached the greatest baccalaureate sermon that it has been our privilege to hear. He was truly master of the occasion and the manifest blessing of God was upon him. On Sunday night of the commencement we had the privilege of having with us Rev. C. E. Roberts and wife. Brother Roberts preached for us and there were, more than twenty at the altar seeking God. The glory of commencement days still lingers with us.

We are thankful for the privilege of having been associated with such a godly faculty as we had last year. They labored and sacrificed for the institution and the students. God alone can reward them for what they have done. Most of the members of the faculty will return for the coming year. We are praying and believing that the future may be better than the past.

Our new catalogs are ready for circulation and numbers are being mailed out. The indications are good for an enlarged enrollment. Join with us in prayer that God will greatly bless Oklahoma Holiness College during the coming year. For any information write me at Bethany, Okla.

REV. C. B. WIDMEYER,  
President.

#### DISTRICT PREACHERS' MEETING

The District preachers' meeting and Bible conference of the Washington-Philadelphia District, held in the First Church, Philadelphia, Pa., was a splendid success. The preachers of the District had engaged Rev. B. F. Haynes, D.D., of Nashville, Tenn., to give lectures on the second coming of Christ. Dr. Haynes was present and lectured twice daily, June 4th and 5th. The messages were great from first to the last. The preachers were so enthused over the lectures that they voted unanimously that some of them, if possible, be printed in booklet form and scattered over the entire denomination, and still farther, if possible. There were many of the preachers and workers of the District present and God gave us some precious times of refreshing. However, we did not have the attendance that we expected, but we had a good time and Brother Ward said that those who were not present would never catch up.

It was certainly a treat to have with us a part of the time our old friend, Rev. L. L. Pickett, of Wilmore, Ky., who preached twice with power and all were blessed. Brother Pickett gave us his lecture on "Who Is the Beast?"

We consider that our meeting was very profitable along spiritual lines. Our next meeting will be held at North East, Md., in connection with our District campmeeting, which will begin August 8th and continue till the 17th. We hope to have a good attendance.

C. H. LANCASTER,  
Secretary.

## CHURCH NEWS

Hamlin, Texas

Another successful school year at Central Nazarene College came to a close May 29th. From the first the presence of the Lord was very manifest. Rev. H. B. Wallin, of San Antonio, brought a powerful and inspiring message in the baccalaureate sermon on Sunday morning, May 25th. The missionary program in the afternoon and the Sunday night services were signally blessed of the Lord, and were fruitful in the salvation of souls. The visiting brethren who preached for us during the commencement were: C. P. Clayton, of Waco; W. F. Rutherford, of Meridian; and C. S. Holly, of Wichita Falls. Harris Wiman, a former student, who has just recently returned from service overseas, gave us an inspiring lecture, telling of the struggles of the Christian soldier. The music and expression departments put on excellent programs, which did honor to their faithful teachers. The climax of the whole commencement was reached on Wednesday night when the four young women graduates rendered their splendid program. We feel that this has been an unusual year in many ways. The struggle has been a hard one on account of drought and war conditions, and the damaging of the building by hail. God has taken us through in a very remarkable way. It has been a good year, with peace and harmony in

the board, faculty, and the student body. We are taking steps toward state affiliation and hope to secure it soon. The state inspectors visited us recently, and looked into our work. They spoke very encouragingly about it. The board voted to add the necessary equipment this summer. This will mean much to our students. We appreciate the co-operation of our people and pastors. Let all of the friends of the institution rally to us and send in the names of the prospective students. The prospects are very flattering for the coming year. Above all, continue to remember us in prayer.—E. D. Cornish, President.

Chicago Heights, Ill.

We are still praising the Lord for the way He is blessing our little flock, who have been without a pastor since April 20th; but we are so glad that the great Shepherd is still watching over us and keeping us loving one another and trusting the Lord for greater things in the future. We have our apportionments all paid and \$20 over our missionary apportionment. Our church is free from debt, thank the Lord. Our God is able and we believe He will send us a man of God soon to lead us on and win precious souls for Him. We have about thirty members who are standing by the work, and the Lord is blessing and we are not a bit discouraged, but are encouraged to press the bat-

## Asbury College Stands to Prove:

That higher education need not hinder faith. That students educated in a pentecostal atmosphere are equal to any in their attainments and superior to many in their achievements.

**Its Faculty**, well chosen, and consecrated, carry degrees from the world's greatest institutions.

**Its Students**, about 400, the pick of the country, represent three-fourths of the States. Its graduates, men and women, are making good on every Continent.

**Its Standards**, meeting best University requirements, provide A. B. courses with five different majors.

**Its Schools of Business, Expression, Music, Theology, Bible**, give complete standardized courses, brief or full.

**Its Equipment** includes excellent studios, assembly rooms, laboratories, library, dormitories, gymnasium, and blue grass campus.

Fall term opens in September. Winter term, Jan., Spring term, Mch.

H. C. MORRISON, D.D., Pres.

JOHN PAUL, D.D., Dean.  
Wilmore, Ky.

### BIBLE STUDY FOR DEACONESSES EXPOSITION ON LUKE BY NELLIE J. HARRETT CHAPTER X

In this chapter we have the mission of the seventy as they are sent two and two. Jesus exclaims upon the greatness of the harvest, and the scarcity of laborers and commands them to pray for more laborers. He compares them to lambs among wolves. They, like the twelve, must not be cumbered with baggage. Furthermore, Jesus instructs them not to stop and talk along the way. They are to accept of hospitality with good grace, making no remarks or demands (a splendid lesson in politeness). Our Lord lays on them the weight and importance of the gospel message by pronouncing a mighty word on those who will not receive it.

The seventy return with joy, bringing a good report. Jesus sees Satan fall from heaven with the speed of lightning. Possibly his satanic majesty is coming to aid the enemies of our Lord at the Passover. Already the Feast of Tabernacles, held in October, is past. In a few short months the gentle Jesus must suffer in Gethsemane and on Calvary.

Jesus answers the test question of a certain lawyer, by giving him the story of the good Samaritan.

Jesus now visits Bethany and stops with the dear friends, Mary and Martha and Lazarus.

and some returned missionaries will be in attendance. Let us pray and come to this feast of special things.

While this is a new line of work for the writer to be engaged in and the labors are many, we thank God for His gracious presence. And while we have had to pass through some deep water and under some dark clouds, "His presence has been most dear."

W. F. RUTHERFORD,  
District Superintendent.

#### OKLAHOMA HOLINESS COLLEGE

May 14th marked the closing day of the tenth session of Oklahoma Holiness College. Despite the fact that we opened during war times, and that the influenza epidemic closed us up for a period of five weeks, we completed the work for the year, the students doing excellent work.

Our enrollment was good, considering all things. The total for the year was 196. The number of graduates, representing all departments, totaled twenty-seven.

During no previous year since we have been connected with the college have we seen such an outpouring of the Holy Ghost as throughout the second semester of the year just passed. On a number of days from the opening of chapel at 8:15 o'clock until noon there were no classes; but five, ten, and fifteen or more students were seeking God. On a few occasions the revival ran all day. A prayer band was organized and

tle to the gate. We covet your prayers that God will continue to bless us and send us the right man for the work here.—Mrs. Otto Siegrist, Reporter.

Irondale, Mo.

The meeting closed last night with victory, and while it was not what we would have loved to see, yet we praise God and bow our heads in humility. There were some ten or twelve at the altar, and most of this number prayed through. The church was greatly helped and blessed of God. God has a few faithful ones at this place who are standing by the work and who love the truth on all lines. Wife and I were royally entertained in Brother Linza's home. May God reward them for their kindness to us. Brother Linza is the pastor here and is a true man of God. Any one wanting our services in revivals or camp-meetings, write us at Clifton Hill, Mo.—C. C. Sellards and Wife.

Lehigh, Okla.

We have had some good meetings and some have not been so good visibly, but we are sowing the "good seed" that God says will accomplish that whereunto He sent it. We had a good meeting at Shady Grove schoolhouse, with about twenty professions and some sanctified, and we organized a church with about twelve members, with more to follow. Brother

## International Sunday School Lesson

July 13th  
BAPTISM

Matt. 28: 18-20; Acts 8: 34-40

**GOLDEN TEXT:** "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3: 27).

### THE LESSON OUTLINE

H. ORTON WILEY, D.D.

#### I. THE GREAT COMMISSION.

These last words of Jesus may well be called the Great Commission. It is a summary of the work of the Church as Jesus intended that it should be carried on. Note the following particulars:

(1) *Go unto all nations*—a proclamation of the gospel or good news of salvation. This is to be our supreme purpose—that for which we live and that to which we devote our all. A Christian's purpose must be world-wide.

(2) *Make disciples*—teach all nations. We are not to be content with merely preaching the truth allowing it to take root or not as the case may be. We are not to rest until the truth is made effective to the salvation of souls.

(3) *Baptize them*. Having made disciples they were to be baptized in the name of the Father and of the Son and of the Holy Ghost.

(4) *Teach them*. The disciples having been made and confirmed by baptism as an outward testimony to the world of their faith in Jesus Christ and the Triune God, they were to be instructed to observe all things which he had commanded.

(5) *The promise of the divine Presence*. "Lo I am with you always even unto the end of the world."

#### II. THE BAPTISMAL FORMULA.

The commandment of Jesus to His disciples was, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." "Baptizing into" (rather than "in") the name has a twofold meaning: (1) *unto*, denoting object or purpose (as one devoted to Him, belonging to Him, coming into relations to Him); and, (2) *into*, into fellowship, into a "spiritual and mystical union." Water baptism thus becomes the symbol or token of a true inner fellowship of the soul with God. By one Spirit are we all baptized into one body and have all been made to drink of one Spirit.

The baptismal formula is a proof of the Trinity. It is not baptized into the names, but into the name, indicating the unity of the Godhead. He who is thus baptized confesses to his belief in the deity of the Father, of Jesus Christ the Son, and of the Holy Ghost.

Dr. Adam Clarke points out that the apostles baptized the Jews in the name of Jesus, rather than of the Trinity, and states as a reason for this, that the difficult point in the Jewish confession was to admit the Messiahship of Jesus. The Fatherhood of God and the Spirit of the Messiah they believed firmly. For this reason the apostles stressed the name of Jesus in order to strengthen the confession at this point. The Greeks and other Gentiles were baptized in the name of the Trinity, because it was necessary to stress the distinction between the false gods of the heathen and the one true, triune God.

S. B. Damron was the evangelist. We will begin at Friendship schoolhouse on Thursday, June 19th, and continue on over the fifth Sunday. We are expecting a great time. Friendship is about three miles west and one-half mile north of the M., K. & T. depot at Lehigh, Okla. Come and some one will meet you at the station at Lehigh and also at the O. C. crossing on the Rock Island. Come on Saturday before the fifth Sunday, as we are planning a fifth Sunday rally on that day. You will be entertained free. This is a needy field.—Rev. Wade L. Nelson, Pastor.

#### Isabella, Okla.

We have just closed one of the greatest revivals of my life at Isabella, Okla. On my arrival there I found the church in a fine spiritual condition. Dear Brother Gales, the pastor in charge, is a mighty man of God and has his work at heart. He is really working at his job. God is blessing the saints at that place. The secret of their success is that they are of one accord and in perfect harmony with their pastor. In our short stay there God gave us twenty-five precious souls. On Monday we baptized eight, and had several additions to the church. Our next meeting will be at Watonga. We are asking all the saints of God to join in with their prayers for a great meeting. This is a hard place. Remember us.—R. H. Dennis, Evangelist.

#### Houston, Miss.

Houston Pentecostal Church of the Nazarene on the map of the Mississippi District yet with some great reinforcements for God and holiness. Brother M. S. Cooper, District evangelist, and his singers, Professor J. D. Sutton and wife, preached and sang for us Saturday night, Sunday morning, and Sunday night. The Spirit of the Lord was in the services in the old-time way. Two were wonderfully sanctified. Our District missionary evangelist, Rev. J. D. Saxon, gave us a thrilling message on missions and their needs Sunday afternoon and \$7 in cash and \$32 subscriptions were given for missions, with an outlook for much more in the future. We want our Mississippi District people to know that God has heard prayer for the District in sending our dear Brother and Sister Sutton this way. Pray for us.—A. M. Gammell, Pastor.

#### Stockton, Ill.

Our three days' missionary rally, with Miss Hilma Aaronson, District missionary evangelist in charge, closed Sunday night. While

the attendance was not large, we are delighted with the results. The missionary exhibit of maps, pictures, etc., together with her practical addresses full of information of conditions on the foreign field, held the interest of all and awakened us as a church to undertake greater things for God. We expect in future years to have one or more of our own young people on the foreign field because of this meeting. Brother B. F. Lehman, pastor at Martintown, Wis., brought us a stirring message on "Stewardship" on Saturday night. Our offerings were good. We are pressing on and hope that a number of our churches will be able to secure Miss Aaronson for a meeting before Assembly.—W. S. Purinton, Pastor.

#### Greencastle, Ind.

The Lord is blessing the saints in this part of His vineyard. We earnestly desire the prayers of God's people for the spiritual success of our tent meeting, which will be held July 16th to August 10th. Our District Superintendent, Rev. U. E. Harding, will be with us the first four days. Then Evangelists George and Effie Moore and Minnie Morris, of Indianapolis, Ind., will have charge of the meeting. We are praying the good Lord to give us a harvest of souls.—Guy C. McHenry, Pastor.

#### Hammond, Ind.

Our church, under the blessing of God and the spiritual preaching and wise leadership of Brother L. T. Wells, our pastor, is making good progress. During revival meetings, conducted by the pastor, in the latter part of April and first part of May, a fine lot of young people were saved and have united with us, and are a great help in pushing the work. We are planning to tear down our old place of worship and build a new brick church. This will be done with a unanimous effort of every member and friend of our work in Hammond. The pastor and little son Stanley, whose health has been poorly, are at present on a two weeks' trip to their old home in Kentucky, visiting friend and relatives after a long absence. By a unanimous vote of the church Brother L. T. Wells has been called to serve this church for another year and has accepted the call. Our Sunday school rendered the beautiful program, given out by our General Foreign Missionary Board for Children's day, Sunday evening, June 1st. God blessed the effort by giving us an offering of \$39.62, which was forwarded to our District treasurer, Brother Enos. Our children and young people are intensely in-

terested in the missionary movement and are cheerfully giving to this cause.—E. J. Stelow.

#### Spokane, Wash.

The last year has been a good year in the Spokane First Church. Surely God has been with us, conviction has rested on the people, and very few Sundays have passed without seekers. The spiritual tide has continued to rise. A most beautiful spirit prevails. Such harmony and unity are seldom seen. Our pastor, Brother C. Warren Jones, is closing his third year and is greatly in love with the work, and we as a people are so in love with him and Sister Jones that we have called them for a fourth year. The finances of the church have never been in such good condition. All bills have been met and the church debt paid with the exception of \$1,000, which has been pledged to be paid this coming year. We have increased our foreign missionary offerings 100 per cent over last year, raising over \$2,000 this year. We have increased our pastor's salary \$260 on the year. The blessing of God is upon pastor and people, and giving God all the praise and glory, we press on expecting this next year to be one of constant victory. Last Sunday was a great day. The Sunday school gave the annual missionary program and then marched and made an offering of \$301 for foreign missions. Brother Beebe preached in the afternoon and evening, and twenty seekers responded to the call. There was unusual victory. Praise the Lord.—Violet Morse, Reporter.

#### Hugo, Okla.

The Durant meeting closed out with great victory, in spite of the rainy weather. The Devil tried every conceivable plan to defeat us, but with Miss White, pastor, and that good band of Holy Ghost workers, we whipped the Devil. Miss White has a hold on the town such as no one else has ever had; in fact, she is one of our strongest women preachers. Miss Verda Sallee had charge of the choir and did excellent work. The second Tuesday night of the meeting the evangelist preached on the text, "There is a sin; I do not say that ye shall pray for it," and conviction seized the congregation and a spirit of prayer came on the saints. They began to pray and weep and fall on their knees and call on God, and the scene for awhile was like unto the judgment. Folks were weeping all over the house, and altars were in different places in the house. The seekers prayed so loud you could not hear the choir sing. Some who have resisted for years were saved that night.—F. R. Morgan.

#### Lyons, Kas.

The eighth annual campmeeting of the Rice County Holiness Association closed Sunday night. Rev. W. O. Nease, of California, was the preacher in charge. His messages were clear, deep, and exceptionally spiritual. The good we all received will never be summed up this side of eternity. Results in reaching out were not so large, although some were clearly converted and others sanctified. We doubt not but great results will follow. Rev. A. G. Hipple and wife did splendidly in handling the singing. Sister E. S. Lang, of Woodbine, had charge at the piano. Money came easy. The best year of our life is expected.—T. Keddie, Reporter.

#### Montana, Ark.

We have just closed a fine meeting at Montana, Ark., where twenty-five souls were saved or sanctified. Our young preacher, Ruben Gilmore, sixteen years of age, was our collaborator. Praise God for this young man so filled and thrilled with the Holy Ghost. He had much influence with our young people, as well as with our older people. We began our next meeting here at Hayes Chapel Tuesday night. We ask all the saints to pray for us. We are looking for great things from God.—Rev. D. H. McGonagill and Wife.

#### Rod Deer, Alta., Can.

We humbly submit the fact that God is graciously blessing His cause in Rod Deer. Sunday evening, June 8th, we had a hallelujah march, and raised over \$700 to pay off the mortgage on our church property. This puts us completely out of debt. Let us all rejoice and praise the Lord together. We are busy preparing for our District campmeeting, which will be held here July 4th to 13th. Let us unite in asking God for a mighty tide of salvation for this camp, and then expect Him to do more than we can ask or think.—A. C. Metcalf, Pastor.

## TELEGRAM

NASHVILLE, Tenn.

HERALD OF HOLINESS:

Sergeant York, world war hero, is a holiness man. Many great interests are pulling at him, but he is turning down all vaudeville and other questionable offers. He sincerely desires to do God's will. Pray for him. He and Pastor Pile are assisting me in meeting at Pall Mall, Tenn.

J. T. UPCHURCH.

Wayne, Kas.

We have not seen much definite and particular work achieved since we came to Wayne. It is just a little village with a few souls in it. The Lord has blessed us much in our ministry and given a good degree of liberty, for which we are devoutly thankful. Frequently we have had the church full and almost every individual listens so attentively, but when appeal is made to make definite decision for Jesus they cling with adherence to their seats. A great many of the people hesitate and are reluctant to respond; however, some who have the golden blessing have grown and advanced considerably. According to the membership the church has given unstintedly toward missions and fair support to the pastor. We have had two real revivals since coming here, the first with Brother and Sister Irick, the last with Brother C. B. Jernigan. During these meetings some prayed through to genuine victory. Another was started with Brother E. Kiemel, but had to close suddenly before anything was accomplished on account of the influenza ban. Taking everything into consideration we have made sure and ostensible progress. We have always wanted to use the literature from our own Publishing House for we are constrained to believe there is no more spiritual literature published anywhere, but conditions have been such we have been deprived of the privilege. With an intense feeling in connection with our faith that our heart is pure we are pressing toward the goal for the prize. Thank God for the pure, unvarnished benediction of heaven upon our soul.—J. E. Kiemel, Pastor.

Eldorado, Kas.

We have pitched our tabernacle on the corner of Central and Vine streets, and opened up fire on the Enemy's ranks. Brother William O. Nease, of Los Angeles, Cal., is the evangelist. Professor A. S. London and wife, of Bethany, Okla., are the singers in charge, and the Holy Ghost manipulating the whole affair. We are looking forward to a gracious revival, and a great outpouring of God's grace and sanctifying power in the midst. The meeting commences June 19th, and lasts to July 2d. Come and enjoy these meetings with us. We ask for your united prayers, that we may see many precious souls saved and sanctified in this meeting.—C. O. Quimby, Pastor.

Norman, Okla.

The Lord has surely blessed us at Norman. We have just finished papering our church, and also putting our new lighting system in. We give God all the praise. This has been the greatest year of my life. When I took this work the church was somewhat run down, and we could only get about thirty-five people out at night, and no choir. Now we have about twenty-five good singers for the choir. Our crowds have increased to 250 or 300. People are regular attendants now, and we have put about five hundred dollars improvements into our church. We have taken about fifteen into the church. Pray for us.—Tommie Hays, Pastor.

Lake Charles, La.

Our church is still reaping good results from the revival meeting we had with Rev. C. B. Jernigan. Rev. G. F. Owen and wife, pastors of the Ellis, La., church, were with us recently for four evenings and an all-day meeting. They were a great blessing to the church and a number were at the altar. The Sunday school, with Brother George Barney as superintendent, is moving along very nicely, and there are

new scholars about every Sunday. Children's day was a great success compared with former years, with an excellent program and a large attendance. The mite box offering was about three times more than that of last year. The Young People's Society, with Sister Brayton as president, is taking on new life in all lines. Recently the society started to raise money to buy the pastor a new \$55 bicycle, but as one man was asked to donate he proposed giving a bicycle to the preacher, which offer was immediately accepted, and the \$34.17 which was already collected was donated to the pastor's wife with the understanding she was to spend it all on herself for shoes, hat, etc. She promised to do so after the tithe was paid. We praise God for these dear people and for the privilege of working with them.—R. J. Kirkland, Pastor.

Albuquerque, N. M.

Rev. Roy Hollenback and wife and myself are in a fierce battle against the hosts of darkness in this wicked city. We expect by the help of God to plant a Pentecostal Nazarene church here. Please remember us especially in your prayers these days. We will be here indefinitely. Any one passing through may find our tent at Seventh and West Central avenue.—Mrs. E. J. Harrell, Reporter.

Pittsburgh First Church

After reading the heart-stirring appeal of our General Foreign Missionary Board we decided to have our first quarterly missionary rally in June instead of July. So we had it in connection with Children's day and Young People's Society exercises, conducted in conjunction with the church as a whole, June 15th. Sister Norris and Sister Longthron prepared the programs, with the result that when the day's worship and giving were over we had raised for foreign missions \$332.30. God was with us and the people were greatly blessed in their spirit of hilarious giving. This church was about \$600 ahead of any other church in the Pittsburgh District last year for missions, and by the way they are starting in this year it would seem that they expect to keep their former record.—J. N. Hampe, Pastor.

Nogal, N. M., Providence Church

We, as a church, are coming to the front. We are overcoming some discouragements by the power of the Lord. We are planning for a great time over the third Sabbath in June and will have an all-day meeting with preaching at eleven o'clock, an old-time love feast in the afternoon at three, and preaching at night. I also wish to announce our camp-meeting beginning on Friday night before the third Sunday in July. Everybody is cordially invited. We have a nice camp ground, plenty of good water, plenty of wood, and pasture for horses. Come and help us push the battle. Rev. H. C. Cagle and wife will be the human leaders.—J. R. and Emma Jones, Pastors.

Malden, Mo., Pinder Church

Into a beautiful, thriving rural community, out five miles from Malden, we moved about fifteen months ago. A lovely new brick school-house had been finished but a few months before, and the "tongues" folks were holding regular services there. For several months we still attended services at our home church in town, only occasionally going to church out here. But it finally penetrated our deafness that there was a wonderful opportunity and we began working and praying to that end, with the result that on May 6th Sister Blanche Albright began a two weeks' meeting for us. The visible results, or rather the lack of same, might have proved discouraging to some. There were only four professions, but prejudice, fanaticism, heresy, etc., were to combat, and a wonderful work was accomplished. People who had been unsettled, and confusion prevailed, were helped to become established in their belief. Latter Day Saints were also holding services in the homes and had placed their literature in several homes. After Sister Albright's departure we still worked among the people, and on June 8th District Superintendent Deboard visited us, preached two sermons, and organized a Pentecostal Nazarene church with ten members, and splendid prospects for a healthful growth. A fine, big-hearted man has promised to deed us an acre of lovely wooded ground and help us secure a loan to erect a building. The Sunday school is still a union one, but it is using our literature. We have about twenty-five or thirty of the finest of young people in our Sunday school, and plan to organize a Young People's Society.

## 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.  
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## 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.

We had arranged a fine Children's day program, using the missionary programs furnished by our General Foreign Missionary Board, and were only about half through when the rain stopped us. We had a congregation of about six hundred out in the grove, the first thing of the kind to be attempted here. We are planning to try it again soon. We thank Him for all progress made, but there is land ahead to be possessed and we are going on. We covet your prayers.—Mrs. Erna Patterson, Reporter.

**Wann, Okla.**

We have been at this place nearly eight months, and God has given us some great times. We have had two revivals, one conducted by our District Superintendent and the other by John Patrick. Each proved a blessing to our church. We begin a meeting at Copan the second Sunday in July if God wills. This little town is about seven miles from us, and we ask the prayers of the readers that this meeting may be a success. We have a fine bunch of folks here. They know how to work, pray, and pay. We have taken some fine folks into the church. The work was in good shape when we came here. Brother F. C. Savage is a fine man to follow. May God bless our pastors and help them to be true to God. Pray for us at Wann, that we may be used of God to bless the work and save the lost.—J. W. Dodd and Wife, Pastors.

**Colorado Springs, Colo.**

We have just returned to Colorado Springs for another year from one of the most beautiful District Assemblies it was ever our privilege to attend. Its blessings and inspirations will abide with us and help make the coming year the best we have ever known. We are rather a small company here, but we are growing in grace and in numbers and feel there are good things ahead. Colorado Springs is one of God's beautiful garden spots, and at this season of the year tourists by the thousands are pouring in from every part of the country. We shall do our best to enable them to find the Pearl of great price, while they are here. All Pentecostal Nazarenes and all Christian people passing through this way are invited to come in and worship with us while they are in town. We have a beautiful little church on the corner of Bijou and Walnut streets, three blocks west of Rio Grande depot. There is a beautiful spirit of harmony among the little class here. God is blessing us and souls are finding God from week to week. We are determined to go through.—M. R. Dutton, Pastor.

**Canadian, Texas**

The eighth annual camp opens with victory. About twenty were up for prayer the second night, with several professions. This is our third year with this people, and the outlook is more promising than before. We have an open date July 7th to 24th. Address me at Higgins, Texas.—B. F. Pritchett.

**Tarentum, Pa.**

The Lord is on our side and we are having a good attendance for the warm weather. Our Sunday school is increasing in membership. God has given us a real case of healing. A young man, eighteen years of age, took influenza last winter and it left him with a drag that the doctors did not understand, so they advised his parents to send him to a Pittsburgh hospital and have specialists treat him. After two months in the hospital the doctors pronounced it Bright's disease and said he was incurable. His parents took him home and called for the elders of the church, and we anointed him with oil (James 5) and he was healed that same hour. The next day was Sunday and he walked to church in the afternoon and evening and has been working every day since. He had not been able to walk out of the house for three months before. Pray for the coming campmeeting on the old Tarentum camp ground.—G. B. Schlosser, 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.

156. A brother in Texas requests prayer that his wife may be healed, and that the way be opened for them to enter His work.

157. A sister in Tennessee requests prayer for healing of stomach trouble, heart trouble, and nervousness. Also for her husband, that they may both again get into the more active work for the Lord.

158. A sister in Arkansas requests prayer for the healing of her body. She is troubled with rheumatism.

159. A sister in Virginia requests earnest prayer for the reclamation of herself and husband, and for their fourteen-year-old son.

160. A sister in the East requests prayer for a friend who has the call of God on her for the foreign field, but who hasn't the victory in her soul she wants. Also she requests prayer for herself for strength to prepare for the work to which He has called her.

**NOTES AND PERSONALS**

Miss Martelle Meguire, of Pasadena, Cal., spent an hour between trains in visiting the Publishing House last week.

Rev. J. Leslie Freels, on his way from Pasadena, Cal., to Evansville, Ind., paid a visit to the Publishing House. We was with us at our devotional service one noon.

Brother and Sister J. W. Dodd, pastors at Wann, Okla., were honored by the arrival of a baby girl in their home on June 24th. Another worker in His vineyard, we trust.

We were glad to welcome Brother and Sister Fox, of Freewater, Ore., and members of our Walla Walla, Wash., church, together with some of their relatives, at the Publishing House last week.

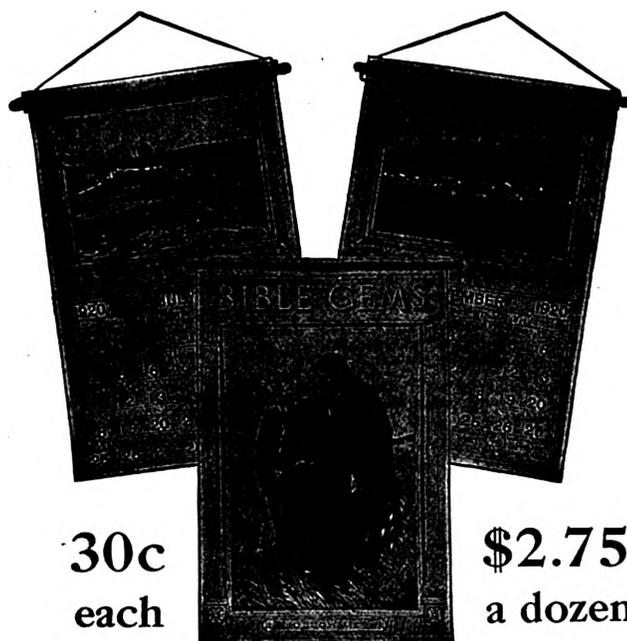
Rev. Henry Bell writes that he and his wife have moved from Buhl, Idaho, to Nampa, Idaho, and all mail should be addressed to them at the Northwest Nazarene College. Brother Bell has been pastoring the flock at Buhl, but is now doing pioneer work.

Brother Little writes, "A fine boy, a future Pentecostal Nazarene preacher we hope, was born to Rev. and Mrs. H. C. Little, 2033 Maplewood, Toledo, Ohio, June 24th." We sincerely trust his father's wish may come true, and that he become a minister, if that is God's will concerning his life.

Brother A. H. Bullock and wife, and Brother Harris, pastor of the Free Methodist church, of Dallas, Texas, stopped off last week for a visit at the Publishing House. They were just returning home from the Free Methodist general conference held at Greenville, Ill., and just closed. We were certainly glad to welcome our friends of like faith.

Rev. John Roberts, of Bethany, Okla., stopped over in Kansas City one day last week and gave us a pleasant visit. He is on his way to Lawrence, Kas., to hold a revival. We were certainly glad to welcome him at Headquarters, and trust the Lord will give him good success in his coming meeting.

**READY FOR SHIPMENT  
Scriptural Calendar  
"Bible Gems" for 1920**



Size 10½ x 16 inches.

This beautiful thirteen-page calendar, containing a cover page printed in four colors, showing Christ and Peter in the wheat field, entitled, "Follow Me." This beautiful picture is sure to prove an inspiration to every one who sees it.

A separate page for every month of the year, each page showing an interesting Palestine scene, also printed in four colors. Six of these are entirely new views, never having been used in any previous edition of the Bible Gems calendar. They are, however, a continuation of the Palestine views used in the 1919 calendar. This will make the 1920 calendar of much more interest and value to all who purchased the 1919 calendar.

A Scripture quotation and the daily readings of the International Sunday School Lessons are given for each day in the year.

The calendar is mounted on a gilded rod and tied with a colored cord ready to hang.

**AGENTS WANTED in Every Community, to Devote part or whole time. Write for prices on quantities and our terms to agents. You may start with a small order if you wish. The calendars are growing more popular each year, and folks everywhere seem glad to get them.**

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

Brother C. B. Jernigan writes, "Rev. D. M. Coulson, our pastor at Ponca City, Okla., fell from a ladder while repairing a roof and seriously crushed his heel, breaking the bones, and will be laid up for some time. Let all the saints of God pray for his speedy recovery." Don't forget to pray for him.

A report from our Walters Chapel, Franklin, Ind., Church, states that June 22d was mortgage burning day. While the church is out in the country, and with only eight members, we are glad they have the true Pentecostal Nazarene spirit for giving. Brother H. H. Lee, of Seymour, Ind., preached at 3 o'clock in the afternoon at the mortgage burning.

The Wilde-Knight Evangelistic Party spent a short time in Kansas City last Saturday. They were motoring through to California. Brother Wilde has finished his engagement with the record companies he was engaged to, but expects to return to New York in about six months. We were certainly glad to welcome them at the Publishing House again, if only for a brief visit.

Our newly elected president to Peniel College, and supervisor of Arkansas Nazarene Seminary, N. W. Sanford, announces that those desiring to correspond with him will please address him until August 1st at 644 West Maple street, Fayetteville, Ark., and then at Peniel, Texas, in care of the college.

## ANNOUNCEMENTS

**Notice to Deaconesses**—Deaconess bonnets may be obtained from Mrs. N. C. Radford, 631 East Twenty-eighth street, Los Angeles; without ties, \$3; with ties, \$3.50.

**Request for Prayer**—Pray for the success of the tent meeting that Rev. Mr. Sheffer and Brother Dameron will hold for us in a few days in Gainesville, Fla.—N. H. Eby.

**Notice**—A singer would like to get in touch with a church, campmeeting, or evangelist who need some one to sing for them. He is also an ordained minister, and would be glad to hold meetings. Address him L. S. Redwine, Armona, Cal.

**Open Dates**—We would be glad to get in touch with any one who would like to have us come and hold a revival meeting the last of July and the last of August. Address us at Route 6, Box 5, Norman, Okla.—Rev. E. L. Striegel and W. W. Emert.

**Tent for Sale**—A 40 x 40 square tent in reasonably good condition. Top has two or three small patches of a few inches. Seating capacity about three hundred people. Will sell for \$75 if sold at once. Wire or write A. Liske, Canadian, Texas.

**Notice**—Several have written asking if there was yet time to get a testimony for healing in the book which I am preparing. I have been delayed in getting the book to press so there will be time to get your testimony in yet for about four weeks. Address all mail to Delta, Colo.—J. R. Hunter.

**A Good Home**—I would like to hear from some Pentecostal Nazarene or other Christian who has a girl between ten and thirteen years of age for whom they would like to have a good home. I will furnish best of references, and will school and clothe and take the best care of her. Address Mary Fraiser, Montrose, Colo.

**Married**—A very pretty wedding was solemnized at New Norway, Alberta, Can., in the home of the groom's parents, when Miss Mercedes Howey was united in marriage to Mr. William F. Buchholz. Both of these young people were beautifully saved not long ago, and a happy and bright future is wished for them. Their pastor officiated.—S. Knechelo, Pastor.

**Notice**—I would like to correspond with any pastor or church on the Southern California District or the New Mexico District who might want a revival meeting any time this summer. I preach old-time Bible holiness, and do my best to uncover sin in all of its forms. So let me hear from you at once if you want a meeting. Address me at Yuma, Ariz.—Rev. George M. Reynolds.

## DEATHS

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

**Drake**—Mrs. Hurlett E. Drake, age thirty-seven years, wife of Brother J. C. Drake, a licensed preacher of the Colorado Springs, Colo., church, slipped away to be with Jesus Friday afternoon, May 30th. Sister Drake was our deaconess, was a beautiful Christian character, a devoted wife and

mother, and a loyal Pentecostal Nazarene. She requested that no doubtful message or songs find a place in her funeral, hence the funeral service, conducted by the writer and assisted by Rev. R. J. Plumb, was a triumphant one. God is sustaining Brother Drake and the three motherless children.—M. R. Dutton, Pastor.

**McCreary**—Miss Sallie Turner was born November 30, 1873, and died June 14, 1919. She was married to Mr. G. M. Holderman October 17, 1897. Mr. Holderman lived only about a year. She was married to Mr. E. A. McCreary in 1900. Sister McCreary was a charter member of the Pentecostal Nazarene church here, and has been the Sunday school superintendent since the church was organized. She professed Christ in the fall of 1914, and some twelve months later was sanctified. She leaves a widower, five children, one brother, two sisters, and a large number of friends and relatives with the request to "Meet me in the glory land." Surely this is our loss and her gain.—George E. McGhee, Pastor.

**Stinnard**—Mr. and Mrs. Fred Stinnard, friends and attendants of our Whittier, Cal., church, lost their little infant daughter June 12th. The church sympathizes with the sorrowing parents, and assures them of our prayers. The funeral was conducted by the undersigned.—August N. Nilson, Pastor.

## DIRECTORIES

### GENERAL SUPERINTENDENTS DISTRICT ASSEMBLIES

H. F. REYNOLDS.....	Kansas City, Mo.
Res., 4024 Agnes Ave.; office, 2100 Troost Ave.	
E. T. WILLIAMS.....	Nashville, Tenn.
1315 Garland Ave.	
Sawyer, N. D. (District camp).....	July 4-13
South Dakota (Mitchell, S. D.).....	July 16-20
(If Division is voted by Dakotas-Montana Assembly)	
Olivet, Ill. (camp).....	July 25-August 3
Alexander, Ind. (camp).....	August 5-17
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 Mulryfauld Drive, Parkhead.	
Chicago Central—Charles A. Brown.....	Olivet, Ill.
Colorado—A. E. Sanner.....	Kirk, Colo.
Dallas—E. G. Theus.....	Peniel, Texas
Dakotas-Montana—Earl C. Pounds.....	Sawyer, N. D.
Eastern Oklahoma—E. C. Cain.....	Bethany, Okla.
Florida—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—D. 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.....	3324 Fourth avenue, Regina, Sask., Canada.
Michigan—C. L. Bradley.....	Grand Rapids, Mich.
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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.	
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2050 East Stark street.	
Northwest—C. Warren Jones.....	Spokane, Wash.
712 West Nora avenue.	
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1305 1/2 Baltimore street.	
Ironton, Ohio.....	July 6-13
Troy, Ohio.....	July 20-August 3
Pittsburgh—Dr. Howard Sloan.....	East Liverpool, Ohio
514 Jackson street.	
San Antonio—W. F. Rutherford.....	Meridian, Texas
Box 5.	
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EVANGELISTS' DATES

Jarrett and Dell Aycock:  
Home address, Atwood, Okla.  
Howe, Texas (camp)..... July 21-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  
James B. Chapman:  
Fort Jessup, La. .... July 25-August 3  
Roswell, N. M. .... August 6-17  
Beche, Ark. .... August 22-31  
Bethany, Okla. .... September 12-21  
C. C. Cluck:  
Home address, Dodd City, Texas.  
Halesboro, Texas ..... July 4-14  
Goddard, Ky. .... July 17-27  
Dodsonville, Texas ..... August 1-10  
Friendville, Tenn. .... August 14-24  
Louisville, Tenn. .... August 28-September 7  
Mansfield, Ark. .... September 11-28  
Exter, Texas ..... October 10-19  
F. W. Cox:  
Dansville, 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  
Sney, Ark. .... August 1-10  
Lodi, Mo. .... August 13-24  
Beechgrove, Ark. .... August 29-September 14  
W. E. Frederick:  
Home address, 59 Samborne 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.  
Atkins, Ark. (Union Grove camp)..... August 8-24  
Hugo, Okla. .... August 29-September 14  
Allie and Emma Irick:  
Home address, Pilot Point, Texas.  
Ebenezer, La. (camp) ..... July 4-14  
Lufkin, Texas (camp) ..... July 18-28  
Webbs, Ky. (camp) ..... August 1-10  
Hillcrest, Ill. (camp) ..... August 15-25  
Des Arc, Mo. (camp) ..... August 29-September 7  
Roy 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, Halleyville,  
Okla.  
W. P. Jay:  
Richland, Ore. .... July 13-August 3  
A. H. Johnston and Wife:  
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. Kinne and R. E. Bowers:  
(Missionary meetings)  
Ilo Grande, N. J. .... July 22-27  
Philadelphia, Pa. .... July 28, 29  
Washington, D. C. .... August 1-10  
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 10-28  
Halder and Bertha Lillenas:  
Capito, N. D. .... June 15-July 15  
Eldorado, Kas. (camp) ..... July 17-27

Silver Heights, Ind. (camp)..... July 31-August 10  
Hobart, Okla. (camp) ..... August 14-24  
Normal, Ill. (camp) ..... August 22-September 1  
J. M. Mitchell:  
Home address, Berryville, Ark.  
Pleasant View, Mo. .... July 25-August 10  
Hauy 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.  
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:  
Salmon, Ore. .... August 1-10  
Emmett, Idaho ..... August 14-31  
John and Grace Roberts:  
Lawrence, Kas. (camp) ..... June 27-July 13  
Waldron, Ark. (camp) ..... July 16-27  
Pba Springs camp (Martin, Tenn.) ..... August 1-11  
Vincent Springs camp (Dyer, Tenn.) ..... August 15-24  
Calumino camp (Calumino, Ark.) ..... August 29-September 7  
William D. Shelor:  
Home address, Bloomsburg, Pa.  
Delanco, N. J. (camp) ..... July 1-6  
Chiclauxen, 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 10-29  
Denton, Md. (camp) ..... July 29-August 2  
Wheeling, Ind. (camp) ..... August 8-17  
California, Ky. (camp) ..... August 22-31  
Olivet, Ill. (assembly) ..... September 2-7  
White Knight Evangelistic Party:  
Home address, 1630 South Brand boulevard,  
Glendale, Cal.  
Davenport, Iowa (camp) ..... June 26-July 13  
Bluffton, Ind. (camp) ..... July 17-August 3  
Whitta, Kas. (camp) ..... August 14-24  
Colorado Springs, Colo. .... August 28-September 14  
Mrs. Bessie Williams:  
Home address, 659 Bryan avenue, Ft. Worth,  
Texas.  
Calman, Texas ..... July 2-13  
Milano, Texas ..... July 15-27  
Bridgeport, Texas ..... August 1-17

CAMPMEETING CALENDAR

Alberta Camp—Alberta annual camp, held at Ed-  
monton, Alta., July 19th to 28th will have Evangelist  
W. H. Huff, and provincial workers.—Rev. J. S.  
Daum, president; M. A. Dunnington, secretary.  
Nazarene Campmeeting—Pasadena University  
grounds, Pasadena, Cal., July 10th to 20th. Special  
workers Rev. Bud Robinson, Rev. Charles H. Bab-  
cock, John E. Moore, leader of singing, and Miss  
Virginia Shaffer, soloist. For further information  
address Rev. C. E. Cornell, 876 North Chester ave-  
nue, Pasadena, Cal.—C. E. Cornell.  
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 of a great outdoor of the Holy Ghost  
is expected. For further information regarding  
the camp address A. C. Metcalf, Box 31, Red Deer,  
Alta.  
Dakotas-Montana District Camp—This camp will  
be held July 3d to 13th on the camp ground at  
Sawyer, N. D. General Superintendent R. T. Wil-  
liams will be the evangelist in charge. Singing  
evangelists Halder Lillenas and wife will have  
charge of the music. For further information ad-  
dress William M. Irwin, at Surrey, N. D.  
Groveville Park Camp—The tenth annual camp-  
meeting of the New York District will be held at  
Groveville Park, Beacon, N. Y. July 11-21, 1919.  
District Superintendent E. E. Angell will be in  
charge, assisted by pastors and workers of the Dis-  
trict. Evangelists Rev. and Mrs. James Hundley,  
of Columbus, Ohio, and Dr. F. J. Shields, of Eastern  
Nazarene College, will be the evangelists. Music  
in charge of M. Carey and Mrs. John Norbery.  
Bible study every morning by Rev. D. Grant Christ-  
man. 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 Fleicher, Chairman, Committee on  
Management, Westwood, N. J.  
Oregon Holiness Association Camp—Fifteenth an-  
nual campmeeting will be held at Portland, Ore.,  
July 29th to August 3d. Evangelists: T. C. Benden-  
son and C. H. Babcock. Address Mrs. Catherine  
L. Dickey, secretary, 293 East Twenty-fourth street,  
Portland, Ore.  
Michigan Camp—The Isabella county interdenom-  
inational 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. Mieras, 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 Rail-  
road), July 18th to 27th inclusive. Workers: Evan-  
gelists Rev. George J. Kunz, of Syracuse; Rev. Roy  
W. Kuitert and Mrs. Esther Olsen Kuitert, of Lake-  
side, Ohio, and Mrs. Beatrice C. Beezley, of Oak  
Park, Ill. Address Mrs. J. A. Duryea, secretary,  
Huntington, L. I., for further information.

La Plata, Md., Camp—The sixteenth annual hol-  
iness campmeeting at La Plata, Md., will be held  
under the auspices of the Pentecostal Church of the  
Nazarene July 25th to August 3d inclusive. Work-  
ers: Rev. William D. Shelor, evangelist; Rev. J. B.  
Buckmaster, Rev. D. W. Sweeney, 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  
northeast 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, Hamita, Texas, preacher  
in charge, assisted by Rev. Charles E. Woodson,  
pastor Pentecostal Nazarene church, of Jonesboro,  
La., and Rev. J. C. Herrin, pastor of Methodist Protes-  
tant 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. Work-  
ers will be Rev. Bud Robinson, John E. Moore, song  
leader, Miss Virginia Shaffer, special soloist, Miss  
Lou Jane Hata, violinist and Miss Mary Kinn,  
pianist. Come and enjoy this feast. Any one desir-  
ing 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. Bonn Fleming,  
of Ashland, Ky., and Rev. E. E. Wood, of Frontie,  
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. Kunz, of New  
York, Joseph N. Speakes, of Kansas, L. J. Pickett, of  
Kentucky, Bessie B. Larkin, of New Jersey, Bertha  
Munro, of Indiana, and others. Board and lodging  
for eleven days \$9. Address H. B. Hosley, 307 C  
street, Northwest, Washington, D. C.

Hudson Holiness Camp—Meeting opens August 7th  
and continues ten days. Workers: J. G. Gar,  
of Peoria, Ariz., and Rev. Jarrett Aycock and wife,  
of Henryetta, Okla. Address James L. Payne, sec-  
retary, Route 1, Box 35, Sikes, La.

Oklahoma State Holiness Camp—Will be held at  
Blackwell, Okla., August 1st to 10th. Workers: O.  
G. Mingleford, R. L. Sell, W. B. Yates, Miss Marie  
M. Carmichael. Address Rev. C. A. Strickland, Black-  
well, 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: Dr.  
J. L. Brasher, of University Park, Iowa, and Rev.  
Charles D. Hestwood, of Kinsley, Kas. Address  
Rev. William H. Lee, 539 West Dale street, Colo-  
rado Springs, Colo.

Wheeling Campmeeting—To be held at Hazleton,  
Ind., August 8th to 18th inclusive. Workers: Rev.  
W. E. Shepard and Charles Collier. Special mis-  
sionary service by Krikor Gaypiklar, native of Ar-  
menia. All licensed preachers entertained free. Ad-  
dress Ruth Ford McRoberts, Hazleton, Ind.

Fort Jessup, La., Campmeeting—Begins on Friday,  
July 25th, and runs 11th August 14th. Every one is  
invited. Rev. James B. Chapman, of Bethany, Okla.,  
better known of Peniel, Texas, is to hold the camp.  
Rev. Wesley Sirman.

Washington-Philadelphia District Campmeeting—  
Held at Leslie, 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, Allen-  
town, 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, 1020  
E street, Lincoln, Neb., or H. N. Hans, 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, White-Knight Quartet, and  
Mrs. C. R. Cain. Address W. R. Cain, secretary,  
515 South Vine street, Wichita, Kas.

Park Lane Holiness Campmeeting—Will be held  
at Park Lane, Va., August 15th to 25th. Workers:  
F. W. Cox, of Lisbon, Ohio, evangelist; Will O.  
Jones, who have charge of the singing. Park Lane,  
Va., is located near the Potomac river. Our care  
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 southwest  
of Prescott, Ark., beginning August 22d to 31st. Work-  
ers: 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, Adam and John T. Hatfield, with  
Sam Franklin, leader in song.

Cape May Holiness Association Camp—Will hold  
its annual campmeeting at Emma, 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 in-  
formation address me at Route 1, Box 49, Cape May,  
N. J.—Eldredge Hawk.

# They Are Sending Forth the Gospel!

## MARYLAND

"I wish to say the tracts are some of the best I have ever seen. Well, as it has been proved, I believe the Pentecostal Nazarenes have some of the best material for such work. Praise His name forever. Well, glory! Hope some day I may be able to give the House a visit.—H. A. T."

## CANADA

"I received the tract box some time ago. I have placed it in a good place for delivery of tracts. It is on the main street of our town by the door that leads into the book store. . . . The people are beginning to take them. I hope to read. They generally go on Sunday. . . . I will do my part to put them in the box if you will send them and will give them out to others. I also put the Herald of Holiness in the box, too. It goes with the rest. . . . I am a believer in the baptism with the Holy Ghost. I am in my eightieth year. I believe in old-time religion, and am born of the Spirit of God.—W. R."

## IOWA

"I have received your kind letter and also the package of your assorted tracts, for which I am surely thankful to you. Myself and family will first read each tract, to receive a portion of the rich spiritual food and education they contain, and then gladly distribute and place them. May the Lord bless you for your good work.—F. J. B."

## NEW YORK

"I can say honestly that I don't feel that a better accomplishment was ever undertaken by you than this society. God is in it. We must get the gospel out. My soul just burns within me when I see how Russellism, Christian Science, etc., are promulgating their damnable stuff and it arouses me to think that we holiness folks have been asleep along this line. We ought to get these tracts and books out if we die in the attempt. I will work extra hard on this tract society, hallelujah! It is the best yet, glory! Now, to prove my statement, I am sending you a list of fifteen people

besides myself, making sixteen, whom I have secured for membership, and inclose a check to cover same. Fifteen new members and me, the sixteenth, glory! In a week or so I will have five more, but I am sending this first list because we want to get tracts as soon as possible to get on the job.—G. H. R."

## TEXAS

"Please send me one of the one-compartment boxes and one of the four-compartment boxes, the price of which you will find inclosed. Keep the other twenty-five cents as an offering for our Evangel Colportage and Tract Society. I want the four-compartment box to put in our church and the other to put in my aunt's boarding house. People come to this boarding house the year round from all over Texas and the adjoining states to take the 'Pasteur Treatment' for hydrophobia, remaining three weeks and returning to their homes. What an opportunity to spread the gospel! Oh, please pray for me. I am so weak in my efforts, but I am hungering to do something for my Jesus.—M. G."

## CALIFORNIA

"I have my box on the front porch. It is a little large, but it is surprising the literature that goes out. Five Herald of Holinesses went in a day or two. It is too high up for children to destroy. Bless the Lord for this Evangel Colportage and Tract Society that any one who wishes can have a part in.

The bunch of tracts you sent me a short time ago are nearly all gone. I could use more if I had them. Glory! I know they are not wasted.

If callers do not help themselves to them I call their attention to them. Nine times out of ten they help themselves and thank me very kindly. I believe we can do as much good or more by putting the tract boxes on our porches if we live in a public place. Some people are ashamed to put them there, but here is one the Devil will not get a chance to 'whip out. So praise our King for a 'know-so' experience. We can know the Lord is behind our efforts. Bless His name forever and ever. He called me to

this work years ago before I ever saw a tract. So, dear ones, send me the best you have. I love the work.—Mrs. A. B. W."

"I was greatly benefited by 'Forty-eight Hours in Hell' and 'The Man that Died for Me.' The former makes one believe in hell to the extent of snatching men from the fire; the latter shows the method of 'travelling in birth' to bring forth spiritually. There is an underlying something that is not human portrayed in that message.—Mrs. W. M. F."

## CANADA

"Inclosed find \$1 for membership in the Evangel Colportage and Tract Society. I am glad to have a humble part in helping in the Lord's work. I thank God that He ever brought the light to me. I am praying God's blessing upon this work. I am also inclosing a dollar for tract boxes. Please send one here and put the other where you think best.—Mrs. H. F. V."

## ILLINOIS

"Inclosed find \$1 for membership in the Evangel Colportage and Tract Society. Please send package of tracts at once. I believe God's blessing is and will be on this society. We have a tract distributor in our church who feels that this is his work.—Mrs. M. S."

## IOWA

"You will find inclosed \$1, for which I wish to join your Evangel Colportage and Tract Society. I want to distribute tracts for Jesus and do what I can to spread scriptural holiness, for Jesus has been so good to me. He has saved and sanctified me and keeps me every day. Praise His precious name.—Mrs. A. S."

## IDAHO

"We received the literature boxes in good shape and feel thankful for their usefulness, which we believe in under God. 'Except the Lord build the house, they labour in vain that build it.' leaflets to the right person."

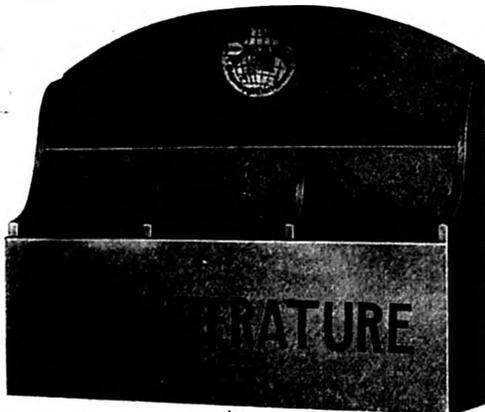
## GOSPEL TRACTS

### Special Quantity Prices

Quantity	Price
1 pound	\$ .50
4 pounds	1.75
6 pounds	2.50
10 pounds	4.00
25 pounds	8.00

Four Compartment boxes, Cherry Stain or Natural Wood 50c

Single Compartment Natural Wood 25c



11½ inches wide, 9½ inches high



6½ inches high, 4 inches wide.

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