

# 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

### The Spirit of Devotion



RELIGION, if it be genuine, will bring us near to God. To do this it must have its throne in the spirit. The spirit of devotion is the only highway to God. We can not get ourselves or our offerings to God by any other road. Our whole religious work falls far short of an acceptable sacrifice to God if it be offered on any other altar than that of a devoted spirit. This is the altar which sanctifies every gift.

Why is it that we find this essential element of worship almost wholly lost from pulpit and pew? "The leading defect in Christian ministers," said an eminent English saint of the last generation, "is want of devotional spirit." This statement can be made with emphasis against the preachers of this generation. Their great lack is the devotional spirit. They handle their sacred duties, not with the glow and ardor of spirits which have bathed themselves in the atmosphere of the throne, the cross, and of heaven, but they are professional, mechanical, perfunctory, sensational, or do things in a matter-of-course way—sometimes conscientiously, often without the spirit of fidelity to God's truth, frequently with the spirit of the thoughtful student; but that which becomes the preacher above everything else, the spirit of devotion, is absent. Strange that this which makes the preacher a Christian in a real and eminent sense, this which makes his vocation at all acceptable to God and at all a divine blessing to man, should be so rarely present, so conspicuous by its absence as to make its presence an exception, we might almost say an eccentricity.

#### Get in Tune With God

Seated in the study of the most devout pastor of the hundred or two pastors in a great city recently we talked to him of his personal habits of study and devotion daily. Taking up a book from his desk, he said, "Here is the most profoundly spiritual book I ever saw. It is the most heart searching of all devotional books I ever read. Always, on entering my study of mornings, when sitting down by my desk, I first of all take this book from its place right there" (pointing to the place from which he had just taken it on the edge of his desk nearest his hand) "and read a chapter. Then I kneel down and engage in prayer until I feel the very breath of heaven in my soul. I never dare engage in my daily work until I have thus prayed *myself* and read *myself* from this little book

and the Word of God, into a spirit of readiness for the spiritual work of the ministry. I feel that it would but be a mockery to engage in the work of God without this preparation daily. I can not get to work any other way. For many years now I have pursued this course, and it has become necessary to me, and what success I may have attained in my pastoral work is attributable to the divine allatus I have received by thus daily getting myself in tune with God and in a frame wherein I can do His work in His way and for His glory alone."

The devotional spirit is the stay, comfort, and strength of the preacher. "I remember," says Frederick Robertson, "how far more peaceful my mind used to be when I was in the regular habit of reading daily with scrupulous adherence to a plan, books of a devotional description." The preachers of this generation do not commune with eminent, holy men of the past. As a rule we believe they neglect this kind of reading almost altogether. There is a serious defect in the preachers' libraries at this point. The preacher's library represents the preacher's character. Thinking over the matter it occurs to us that we have often heard Thomas a Kempis ridiculed by preachers during the last twenty-five years, but we can not recall having seen this classic on devotion in a single preacher's library during that time.

The men who have affected men for God have been the men in whom the devotional spirit was marked. "Do I meet you praying," was the salutation of Fletcher of Madeley, who, under God, was among the chief ones, if not the chief agent, in stamping on Methodism the intense spirituality which for so many years peculiarly characterized that marvelous movement. All else is naught when compared to it. Without it the highest angel would fall from the immeasurable heights above to the unfathomable depths below. It is this which separates between the church and the clubhouse or opera. It is this which distinguishes the pulpit from the forum or hustings. It is the devotional spirit which distinguishes God's true worshipers from the formalist, the Pharisee, and the hypocrite. Pointing to his library, the saintly Archbishop Leighton said, "One devout thought is worth them all."

Of how much value to God and to men is one devout spirit which breathes the air of heaven, loves only God and humanity, and lives only for Christ and men! Who is there that knows the priceless value

of a devout spirit who would not share Blainerd's wilderness life, loneliness and solitude. Indian hut, bed of straw, meals of roasted corn, his sweating weakness, his spitting of blood, if they could thus share his spirit of devotion?

## Called unto Holiness

IT IS a deeply significant and solemn thought that God actually calls us unto holiness. It might seem that God could have trusted our intelligence to have suggested the propriety and the need of holiness to our minds. When we surveyed the world about us; when we observed the harmony and the beauty of righteousness in the civilizations of the world; when we saw the necessity and the benignity of holiness in its influence over men where it was allowed sway—when these thoughts and facts confronted us, it might seem that man would have at once leaped to the conclusion that holiness was necessary to mankind. But God could not trust our inferences. He dared not trust to man's intuitions or deductions or reasonings. He too well knew the subtle power of inbred sin, and that it would dim the luster of holiness and deceive us as to its work and its need among men. So He really called us to it and that with tremendous insistence and earnestness. Says the Apostle Paul, "For God hath not called us unto uncleanness, but unto holiness." So we are distinctly called to, and definitely thus informed of the necessity of holiness.

But there is more than this. We are not only called to holiness, but we are warned that without it we can not be like God or meet Him in peace hereafter. So the call is reinforced with this warning. Then, there is the further fact that having warned and called us He has made ample provision for us to be holy in the blood of His own Son. We are assured that the "Blood of Jesus Christ his Son will cleanse us from all sin."

We are thus left absolutely without excuse for neglecting to get holiness or being sanctified after this call and this warning and this provision. How happy we should be that all this is true. Is it possible that we can become like God? Is it possible that we can regain our image of God lost in Eden? Is it possible that we can become assimilated to the likeness of the very God of heaven by the act and the work of entire sanctification? Oh, glorious truth! All that was lost in Eden, and more even, we can regain in the blood of the Son of God shed for us and applied to us by the Holy Spirit. Thank God for the great revelation of the incarnation and the possibilities of grace through the blood of the risen Christ!

## What Are We Coming To?

FOR BOLDNESS and rude candor of the baser sort the following article (taken) from a Romish paper, the *National Catholic Register*, takes the lead. Our President Wilson has a chance to rise and explain. It is shown in this article just how he is regarded by Romanism. We hope the President can deny that they have cause to speak as they do and regard him as they do. He can not explain why he should persist in keeping a Romish private secretary in such a tremendously important position as he does Mr. Tumulty.

The admission in this editorial of the sameness of Rome today as she claimed to be in the Middle Ages, supreme as temporal ruler as well as spiritual ruler, is certainly candid. What will the timid and weak kneed Protestant preachers and writers have to say in the face of this admission? These preachers have never been able to believe that Rome made any such pretensions in this enlightened age. They have taken delight in making fun of those who saw this claim and recognized the peril of Romanism.

See how Romanism unblushingly confesses and glories in meddling in the politics and policies of the civil government. We do not desire to occupy space in comment now, for we desire to do what we have never done before—give up this much space for a copied article on our editorial page. We do this

because this far exceeds anything we have ever seen even from a Roman Catholic source. We wish every reader of the *HERALD of HOLINESS* to read this article closely and clip it out for future reference. You may have need for it in the future. The paper referred to says:

Catholicism is, and always has been, a practical religion. There is no sin that it can not forgive or absolve. There is no human soul so ignorant, lowly, or degraded that can not seek shelter and peace under its divinely protecting wings. It was founded on Jesus, the Son of God and Mary, upon the eternal rock of truth. Jesus was practical. He bestowed spiritual blessings upon every soul-weary sinner who came seeking the life eternal; He healed the sick and fed those who hungered. In founding His Church He beseeched His apostles to be practical, using whatever good thing the Father placed within their reach, be it political power, education, money, or other material things—all things consecrated to the use of the holy Catholic church.

It is God's plan that the holy father of Rome should be the spiritual and temporal head of His kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education, and service. God has doubly blessed the Catholic church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic church and President Wilson, together with the Democratic party. Other Presidents have feared the power of the holy church and have courted its support, politically, by granting it childish favors, which deceived no one.

But this is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic church. And before seeking this political alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic church.

All these things, and more, show that President Wilson and the Democratic party are sincere in their friendship for the Catholic church. This is only as it should be, because the Democratic party is the one in which is found almost ninety per cent of the Catholics. By an alliance between the Catholic church and the Democratic party, the ideals of both will be made secure by creating a dominant political organization. This may be proved by actual figures. The country is normally Republican by about three million votes. There is not much doubt that the Catholic church can give the Democratic party two million more votes, especially with woman suffrage, because in their devotion to the cause, in their noble devotion to the church, the women of the Catholic faith will vote first for its interest.

The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship, and at the same time increase their political prestige and strength. Every Catholic must awake to his duty and stand by his church and President Wilson.

Just a word to parents. We notice that the bad practice continues of the children who attend Sunday school returning home after Sunday school instead of remaining to the church service. We deplore this as very unfortunate indeed. We are not surprised that it is so sadly true that the children can not be held in Sunday school when they arrive at their teens, or become somewhat advanced in their teens. We are sure that if the parents would see to it that the children remained after Sunday school to the church services that when they grow to adult age they would be much more easily induced to not only remain in Sunday school but to become regular church attendants. We think that pastors should give diligent attention to this widespread error on the part of parents and try to get them to keep their children at church after Sunday school.

Let the prayermeeting be made a time of interest to all who attend. Let the attendance be increased as much as possible, for the prayermeeting is a fair barometer of the state of the church spiritually. To avoid monotony it is a good plan to have the laymen to hold the service occasionally. Select good men or women to do this work, and have them to conduct service now and then and it will have a good effect, we believe. This plan is followed with satisfactory results by some pastors.

## God's Choice

By A. M. HILLS, D.D.

"He chose us that we should be holy."

ONE'S FREE, voluntary choices are an index of character. The choice of associates shows what kind of company one likes. The choice of a profession tells what kind of occupation one prefers. The books and papers a man buys clearly indicate what he wishes to study and read and think about. The amusements one selects for his pleasures reveals the inclination of his heart. A man tags himself by his choices as truly as a merchant tailor tags his bolts of cloth, or a hardware man tags his bolts. The patterns a woman selects for the cut of her garments show what she is in her inmost soul.

This is also true of God. He is a Father and chooses for His children. Like other parents He looks out for their clothes. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." His loved ones are to be clothed "with righteousness"—"the white raiment of the saints."

The particular choice that we wish to write about is God's choice with regard to our character. "He chose us in him [Christ] before the foundation of the world, that we should be holy, and without blemish before him in love" (Eph. 1:4, R. V.).

Many Christians are deluded into the notion that holiness is simply a modern fad that a few extremists and religious fanatics are industriously trying to foist upon the churches, to the great trouble of Israel. This is far from the truth. Father Haney is enjoying the golden sunset of Beulah land within two miles of the place where these lines are being written. He has been preaching holiness more than seventy years. A hundred leaders of Christian thought in the last century might be named, who gave themselves to the work of spreading the doctrine and experience of holiness. But that is modern. In the conference of 1765 Mr. Wesley was asked, "What was the rise of Methodism?" He answered, "In 1729 my brother Charles and I, reading the Bible, seeing we could not be saved without holiness, followed after it, and incited others to do so. In 1737 we saw that holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified: but still holiness was our object, inward and outward holiness. God then thrust us out to raise up a holy people." Is it not remarkable how far Methodism has drifted from the great purpose of God?

But Madam Guyon, who spent fourteen years in the dungeons of France for professing holiness, was fifty-five years of age when Wesley was born. And the saintly George Fox preceded Madam Guyon twenty-five years, being born in 1623. But all this is still modern.

St. Paul was quite a fair holiness preacher and writer, seventy-five texts being found in his writings alone that enjoin holiness or sanctification; and before Paul was Jesus, commanding people to be perfect. Four hundred years before Jesus was Malachi, telling about the refining fire that should make men's hearts clean, and four hundred years before Malachi, Isaiah was getting the blessing. Two hundred years before Isaiah, David was praying for a clean heart, and four hundred years before David, Moses was getting the blessing and commanding the people to be holy. Four hundred years before that God was calling Abraham to be perfect, and long, long centuries before that Enoch was walking with God with a holy heart, until God translated

him. But that, too, as time goes, was modern.

Scientists tell us that this world is at least a hundred million years old. But somewhere back in eternity, "before the foundation of the world, God chose that we should be holy." St. Paul wrote to the Thessalonians, "God chose you from the beginning, unto salvation in sanctification of the Spirit." How far back that was nobody but God knows. But it is plainly evident from all this that the doctrine of holiness is not a modern fad. It is as eternal as God. He has set His heart upon it to spread holiness throughout His moral universe. Hence He has chosen us to be holy.

What else could the infinitely benevolent and holy God do, or even be expected to do? The one only thing in the universe that has ever made God trouble is sin. He can perfectly control the physical forces. The winds and waves obey His will. The planets circle and swing about their central suns in perfect order and complete their circuit on time, without the variation of a fraction of a second. Great flocks of stars, millions of them, move through the infinite stellar spaces with absolute precision, never wandering from their orbits or jostling each other, or losing their way.

But moral beings—alas! to be moral beings at all, they must have the power of alternate choice and self-sovereignty within their limited spheres. God gave them the possibility of holiness and consequent blessedness; but this involves the possibility of sinfulness and consequent woe. In order to choose the good man must also have in him the power to choose the evil. The power to rise into godlikeness involves the power to fall into the abyss of hell.

Upon such a being God can not force goodness by sheer power; for the result would not be real goodness. That would degrade man to the level of a beast. So God made us moral beings with the power to choose the right that would result in blessedness. "He chose that we should be holy," and have blessedness forever. But the power of holiness involves possible sinfulness; and actual sinfulness

means certain woe. Man disobeyed and fell; "hence sin and all our woe."

What infinite reason God has to hate sin! It has defeated His benevolent plans concerning moral beings; it has filled the divine heart with anguish, and cost the death agony of His Son. It fills the earth with never-ending sorrow, agony, shame, and death. It makes hell necessary, and fills it with the victims of their own chosen sins. It causes a great gulf stream of woe to roll across the empire of God, that will roll on and on forever. No wonder that "God chose us in Christ before the foundation of the world, that we should be holy!"

But it is pleasant to think that God has reserved one province in His vast empire into which a sinner shall never again come. He calls it "heaven." It is where the holy God dwells, and the holy angels, and the holy saints, "the spirits of just men made perfect." "It is a prepared place for a prepared people." No sin shall enter there, nor anything that defileth or worketh abomination or maketh a lie; hence there will be "no pain, and no death," and "sorrow and sighing shall flee away."

We close with a few words. It seems to us quite amazing, in view of all these indubitable facts, revealed in God's Word, that so many Christians who profess to be God's children, and to be journeying toward God's home to dwell with Him in heaven forever, should be so shy of holiness. God chooses it for them, and they choose not to have it. He has set His heart on their having it; and they decide in their hearts to reject it. Jesus baptizes with the Holy Spirit and fire, to cleanse them, and waits to do it for them; but they refuse His baptism, and prefer to remain uncleansed. The Holy Spirit, by His Word and His convicting and wooing power, seeks to sanctify them; and they refuse to be sanctified.

It would be well for such people to remember what God says, "The sanctification, without which no man shall see the Lord."

PASADENA, CAL.

## Where Is the Man?

By REV. DORMAN D. EDWARDS

THE HERALD OF HOLINESS is, without flattery, the greatest holiness paper in the country. The paper that it is printed on is a credit to the cause it represents. Its different departments and general appearance give one a natural hunger to read it, while its editorial department is a theological and sociological exegesis without a peer. God has marvelously undertaken for our Publishing House. From the janitor to the Editor-in-chief we see the product of His love. Thank Him for this wonderful gift, "The Publishing House of the Pentecostal Church of the Nazarene." God bless the General Board of Publication and the working force of the plant for their labor and faith in battling against seemingly insurmountable obstacles to give a lost world the gospel.

There has been nothing, since the fall, that man has laid his hand to, regardless of its perfection, but what can be improved. This applies also to the labors of holy men because of our imperfections, mentally and physically. The great HERALD OF HOLINESS can be improved. The board feels keenly this fact, but has been handicapped for the lack of funds. With a deficit of \$5,000 staring them in the face yearly they can not see their way clear to start this innovation.

Three departments are needed: First, a

## Oh, Jerusalem!

BY MAUD O. SUMMERS

See the happy, thronging crowd,  
Hear "Hosanna's" clear and loud?  
Christ is riding on His way  
To the city of His day.

On the rocky mountain steep  
Christ our Lord began to weep,  
As He viewed Jerusalem  
Who, her blessed One had spurned.

This should be her bridal day,  
With her streets in grand array,  
Welcoming her Lover dear,  
Who would bring her hope and cheer.

But in blindness so complete  
She brought sorrow and defeat,  
To herself and all her own,  
By rejecting God's dear Son.

He had done for her His best,  
Offered her the sweetest rest,  
Now His heart is filled with pain,  
For His pleadings were in vain.

Oh, such love and sympathy  
Giv'n to one so unworthy,  
Who returned most bitter hate,  
Crucified Him at her gate.

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department for the pastors. God and the new preacher only know how badly this is needed. We are sending out new preachers from every Assembly every year to learn through hard knocks what every pastor of experience knows. Second, a department for the Sunday school. We need methods as well as spirituality, and we need to know them from our people. All we get now we have to weed out of every garden but our own. Third, a department for the Young People's Society. We need to organize a Pentecostal Nazarene society with a constitution and have a general board that will establish a fixed policy. This should be part of the business of the next General Assembly.

Now for the appeal. The General Board of Publication is willing to put these departments into the HERALD of HOLINESS, but each department will need an editor, and it has NO MONEY TO PAY THESE EDITORS. Shall we allow this great need to go unheeded because of the lack of a few dollars? The

Managing Editor feels reluctant about conferring the honor of department editor upon any of his brethren without having something to compensate them with. We can not blame him. Brethren, you who have had experience, who now perhaps are holding pastorates that are paying a living salary, will you not offer your services for this worthy cause? True, it will mean work, but for what else were we called into a life of sacrifice? "Who knoweth whether thou art come to the kingdom for such a time as this?" Here is a field of usefulness to the ones who can see the vision. This matter has been on my heart for months and I have prayed through and my faith sees a greater HERALD of HOLINESS than ever. I am praying that the vision may take hold of the persons best suited for this great work. It isn't a place for the novice. The place is for mature minds with young hearts who have had years of experience in these different branches.

ASHLAND, ORE.

## God's Demands in the Matter of Sinning

By REV. J. M. BEECHER

IN THIS so-called Christian nation, in this so-called Christian day, the spiritually discerning readily detect among all classes, even among so-called Christians, an astonishing ignorance, indifference, and prejudice regarding God's demands in the matter of sinning. Surely "there is a famine of the word of God," and the people "perish for lack of knowledge."

The writer's heart has so often been grieved and his soul so deeply stirred by this thing that he feels compelled to cry aloud in warning to all to turn from this army of false prophets and soothsayers that infest the religious fields with their false teachings in regard to sin. The following passages of God's Word are therefore set forth here, with little comment, with a prayer that some who read may be persuaded to accept the truth and be made free in Christ Jesus.

Remember that the quality and the laws of human nature were predetermined by the character of God himself, as also were the scope and power and glory of His plan of salvation. "In the image of God created he him." "According as his divine power hath given unto us all things that pertain unto life and godliness." God's demands, therefore, are in perfect harmony with both His own nature and human nature; are reasonable, natural, and necessary. What are they?

"Acquaint now thyself with God and be at peace."

"An inheritance . . . reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:4, 5).

"Kept" from what? "Ready" for what? What is to be the fate of folks who are not ready and "kept" "ready"?

"Not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:14, 15). A radical difference from the former life. "Ifoly," not only in ceremonial or ritualistic matters, but "in all manner of conversation."

"But ye are . . . an holy nation, . . . that ye should show forth the virtues [marginal reading] of him who hath called you" (1 Peter 2:9, 10). Show the world daily a life that will remind it of God.

"His divine power hath given unto us all things that pertain unto life and godliness, . . . that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:3, 4). "Hath given" all things necessary in order to live just as godly as God demands; "having escaped" worldly corruption. Any different sort of life is inexcusable.

"For the grace of God that bringeth salvation to all men [margin], hath appeared, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). We must live lives of sobriety, righteous lives, like God lives. All men must so live in this world.

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto

him: When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezek. 33:15, 16, 18).

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." "If any man be in Christ he is a new creature." In Christ is no sin. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil" (1 John 3:4-10). "His seed," Jesus said, "The seed is the word" (Luke 8:11). James said, "Of his own will begat he us with the word of truth" (James 1:18). Peter said, "Born again . . . by the word of God, which liveth and abideth for ever" (1 Peter 1:23). Speaking of Christ's love and purpose for the children of God (the Church), Paul said, "Christ . . . gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, . . . that it should be holy and without blemish" (Eph. 5:25-27).

Paul says that was to be done in this world (Titus 2:12), and the children of God were to be kept that way all the time they lived in this world—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Kept from what? Preserved blameless from what? Then Paul tells us who sanctifies and cleanses and preserves and keeps—"Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24). "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7, 8).

These Scriptures plainly and emphatically declare that the children of God are those who have been born again by the Word of God. These children, his Church, Christ proposes to "sanctify and cleanse with the washing of water by the word." This is not merely "setting apart for a purpose." Let us have laundry sense. Do we send our dirty clothes to the laundry, there to be "set apart for our own clean service," returned to us with all their spots and wrinkles (albeit under the laundryman's seal and certificate), thus to be worn? No. We insist on a cleansing and washing by water that makes them look different. So does God with His property.

These cleansed folks are to be preserved in body, soul, and spirit blameless, all through this world until Jesus comes. All this is done to the obedient by the power of God (not of men). Born again by the power of God, cleansed from all sin by the blood of Jesus (not the blood of goats, nor of men upon the battle field), kept from sinning by the power of God. "His seed [the Word] remaineth in him; and he cannot sin, because he is born of God" (See 1 John 1:7). "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Here is the picture of His people that God showed Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:25-27).

Paul sums it all up in Hebrews 10:14-29: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I

will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Thus the laws of God's nature, written-into human nature in creation, though subsequently violated and obliterated by sinning, are in God's "salvation through sanctification of the Spirit" rewritten into body, soul, and spirit: the whole man restored to original harmony with God. How reasonable, natural, and necessary.

Do not overlook Paul's fearful warning in the twenty-sixth verse, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment."

Many people seem to regard Jesus Christ as merely a sort of fire escape or mud dredge. As a fire escape in that they seem to expect as they die and are about to fall into hell, that they shall, by a last, dying effort, climb up Christ out of the flames and into heaven. As a mud dredge in that they seem to think that Jesus Christ comes down regularly and continually, as long as they live in this world, scooping out of their hearts buckets of anger, wrath, malice, indifference, formality, pride, envy, the filth of all manner of sin in thought, word, and deed, carrying away the accursed stuff and dumping it into the sea of God's forgetfulness: that they must continually be manufacturing filth, and that Jesus must continually be acting as a mud dredge.

But in the Bible Christ destroys the works of the Devil in the human heart, cleanses the heart from all sin, and saves His people from their sins. He saves not only from the penalty of sin committed, and from further committing of sin, but saves from the presence of sin inherited.

The One who commands obedience to the moral law comes into the heart and purges out all repugnance and reluctance toward that law, writes that law on the purified heart, and the child of God then finds that "his commandments are not grievous," but obedience is natural, instinctive, and joyous. The One who says, "Thou shalt love the Lord thy God with all thy heart" comes into the heart, and "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 John 5:3, 4). "It is God that worketh in us to will and to do of his good pleasure" (Phil. 2:13).

The dirty pebble, thrown into the crystal stream, is washed clean, and, remaining in the cleansing current, is preserved in a clean state. So the soul, abandoning itself to God, trusting itself to the crimson tide that flows from Calvary, is washed in the blood of the Lamb and preserved blameless until He comes again. Not continually washing, but never cleansed; rather once cleansed, and then kept perfectly clean.

This is the only state of affairs that answers to the character of God and the needs of humanity; that fits the logic and the law of the case. This is God's standard of life, His provision, and His command for all men. "His divine power hath given unto us all things that pertain unto life and godliness."

"Bring forth therefore fruits worthy of repentance" (Luke 3:8).

"Ye shall be witnesses unto me" (Acts 1:8).

"Add to your faith virtue, and to virtue knowledge" (2 Peter 1:5).

## Truth

By REV. J. N. SHORT

I AM IMPRESSED many people have little idea of what the truth means in relation to man as a moral being, and what its acceptance would imply. When Jesus prayed for His disciples He said, "Sanctify them through thy truth; thy word is truth."

To the Ephesians the apostle said, "But ye have not so learned Christ, if so be that ye have heard of him, and have been taught by him, as the truth is in Jesus." What follows shows what the truth would necessitate in putting off the "old man" and putting on the new man.

But every believer who receives Jesus is committed to the truth, "as the truth is in Jesus." If he has learned of Him, heard of Him, and been taught by Him, it is the truth "as the truth is in Jesus." In this setting, this truth means to every man who accepts it and walks in it entire holiness. It necessitates in its acceptance corresponding denial of self.

I fear some who believe and preach holiness especially, and some who may be interested in the doctrine, may lose sight of the truth and the responsibility which the truth of Christ imposes upon all professed believers of the gospel. This may be when there is so much said about justification and sanctification.

That is, it is possible some who are interested especially in the experiences indicated by these terms may not consider the import of receiving the truth, "as the truth is in Jesus," and what Jesus said of the Word of God, "Thy word is truth."

Some do not seem to consider the relation of the truth of the gospel to justification and entire sanctification. Not many in the visible Church openly reject God's Word, the truth. When they heard holiness preached as a definite, special blessing, they would say, "I profess to be a Christian, but I don't know anything about this holiness, or sanctification." Not being clear in their definitions, they would mean they were in a state of acceptance with

God, and thus justified, "but I don't profess to be sanctified." Then they rest complacently in the thought of their acceptance with God without any sense of their responsibility to intelligently receive and obey the truth, "as the truth is in Jesus."

When an evangelist who preaches holiness as a second, definite work subsequent to conversion comes to a church the members generally consider themselves in a state of justification. But they have no particular interest in the definite preaching of holiness. Soon some become interested, and some definitely oppose it: they got it all when they were converted, or they believe they are growing into it.

But what are the facts with both classes? They never consider what the truth as it is in Jesus means and their responsibility to intelligently receive it. The first class may go forward as seekers. They have a hard struggle in giving themselves to God; they have confessions to make, and old scores to settle.

It would be a great mistake if such people thought they had been in a state of acceptance or justification before God, yet the people of the visible Church who think this are legion. It is doubtful if these who have struggled, confessed, and found deliverance have anything more than any intelligent repentant sinner. They have simply been restored.

It may be in a few cases some have gone to the bottom in their intelligent consecration, been filled with the Spirit, and Christ formed in them the hope of glory. But in that case they will have a conception of the truth of God in Christ that will be all pervading and abiding in its effect. They will not then backslide or draw back easily. They would not think of it any more than a true, intelligent bride would think of leaving her husband.

But let months pass and another evangelist come, preaching searching truth with peculiar tests, and nearly all of the same number will be forward to be restored or for a fresh anointing. If they do this they may claim they are wholly sanctified. I would not discourage any or hurt the oil and the wine. But that which has and is taking place in the case of many is not recommending the doctrine and experience of entire sanctification to some who intelligently think. By this I mean the standard of entire sanctification as an experience is not properly estimated; hardly above a truly justified state and life. It would require a conviction and an intelligently instructed faith that the many do not have. But that it is the state that the Spirit and the truth necessitate and press upon all believers there is no doubt.

Then it is to be feared that the many who may be interested in holiness are far from having a true conception of the truth, and what its acceptance would mean, and are far from the state and life of the justified believer. They know nothing about the witness of the Spirit to their sonship. Being restored to this through repentance and faith, they may think they are sanctified wholly. Instead, then, of pressing on they assume too much and soon find themselves where they were before.

Truth is a unit. Every professed believer is true in his heart to the truth, "as the truth is in Jesus," or he is not. If he repents and is justified he has a great experience. At that point he is as true as he ever can be. With any intelligent sense, he knows he must then continue to be true to the truth, walk by the same rule, and mind the same thing.

With this experience, and proper instruction, he recognizes that the truth is not di-

### No. 3

#### SERMON OUTLINE

REV. C. E. CORNELL

Subject: "Who Goes to Heaven?"

Text: Rev. 21:27.

#### I. INTRODUCTION.

Review of the other two sermons.

#### II. HEAVEN'S INHABITANTS.

1. Shall we know each other there?
2. Our activity, mental grasp, etc.; is it less in heaven than on the earth?
3. Do those in heaven know all that is transpiring on earth (Luke 15:7).

Suppose a sainted mother there sees a wayward daughter or son here going to destruction; could the mother be happy? Answer: Are there not thousands of happy Christians here who witness their loved ones going rapidly to destruction.

#### III. FITNESS FOR HEAVEN.

1. We must have it here.
2. How to get ready.
3. Our assurance.

#### IV. HEAVEN'S ENVIRONMENTS.

1. Songs and everlasting joy.
2. Growth and development.
3. Eternity of bliss.

See "A Better Country," by M. E. Borders, and "Recreations in Astronomy," by Bishop Warren for illustrative matter.

vided against itself. He can not then think that he can hold the truth of Christ and be justified and still be untrue to advanced truth, and reject it because it means a more intelligent and far-reaching experience of the truth, though called sanctification.

But if he is justified he is true to the truth of the gospel. If he has not all that intelligent faith in Christ would give him, as no one has at first, he wants it. Now the margin between being justified, as he now is, and being sanctified is not very great as to the conditions.

He does not think of rejecting truth. He does not divorce truth from experience of whatever name. Being consistent, he does not dream that he can do anything as a believer but accept all truth as it comes to him. Then he does not sweat or struggle or do or have to do and undo many things, but just receives the truth, under deeper conviction and a higher conception of the truth. He does it, and enters at once into a clearer and larger life to which the Spirit witnesses.

## The Atonement

By REV. BUD ROBINSON

**I** WANT TO talk to you this week about a salvation from all sin for all men, provided through the shed blood of the blessed Son of God. For a text we will use Leviticus 17:11, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

With this text before me, let me just give you some quotations from what we call "modern theology." Here they are right before my eyes. Let the Pentecostal Nazarenes now decide who is right and who is wrong. We have the Bible before us, and also "modern theology," but I say, "Let God be true," and every man a liar who disagrees with God.

Now listen just a minute. "Every man must atone for his own soul. The slaughter house religion belongs to the dark ages. The gospel of gore is an entirely outworn dogma. Why should God require the sacrifice of His own Son before He could feel Himself free to forgive His erring children? Nothing of the kind was needed." Now, reader, this is just a sample of modern theology as I have it here before me; and with these facts before us, and with thousands of others equally as dangerous, don't you think it is high time that somebody climbs to the mountain peaks, and, if possible, calls back a fallen church to the Bible and its teaching?

To my mind, God has raised up the Pentecostal Church of the Nazarene in the last days of this world's history to offer the American church one more scriptural opportunity to get back to God and the Bible before Jesus comes; and it is up to our boys to make good or to drift with the awful tide of unbelief and worldliness that has crept into the American church. We have a task. Will we go to it with a determination to win out for the blessed Son of God?

My text says that the life of the flesh is in the blood; and "I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." If this quotation from the blessed old Bible is true, then these quotations from modern theology are meaner than downright cussing and stealing and drunkenness; and even adultery would look tame in God's sight compared to the above quotations which have fallen from the mouth of a preach-

er standing in the American pulpit. Being true to the alphabet of the truth, he is in the vital process. But now the truth, "as the truth is in Jesus," teaches him to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of his mind; and put on the new man, which after God is created in righteousness and true holiness."

His acceptance of the truth, and being true to the truth, "as the truth is in Jesus," embraced and implied all this. This is what came to him by receiving the truth, and then being true to the truth in Christ, and walking in it.

Every man who accepts the truth, "as the truth is in Jesus," and then walks in it, comes to all there is in Christ, and can walk by that rule until he passes through the gates into the eternal city.

Entire holiness to the Lord is not some new truth. It is the experience every man receives who intelligently receives the gospel and continues in an obedient spirit.

I tell you, preachers, that these things stir every drop of red blood in my body, and I say, "Back to the Bible and the blood atonement as our only hope of heaven." Will we boys buckle up our belts one notch tighter? and will we go to the field to win for God and our Christ? I believe with all of my heart and soul that we will do it.

Bless God, I am ready to fight the Devil as long as I have a fist, and bite him as long as I have a tooth to do it with. Glory to our Jesus! Let's let the blessed Christ know that we believe that He is the eternal Son of God, that through His blood we shall be forgiven, through His blood we shall be wholly sanctified, and through His blood we, some sweet day, will join the blood-washed army in the skies; for in the twelfth chapter of Exodus we read, that in the evening all the assembly of the congregation of Israel were to slay the lamb, and sprinkle the blood on the two side posts and on the upper door post. And God said, "When I see the blood, I will pass over you."

So we must be blood red in our lives, and as Pentecostal Nazarenes we must contend for the Bible and for a whole Bible, and we must remember that from the days of Abel to the day that Christ was born God kept the blood continually before His people. They never lost sight of the blood of the slain lambs, and even when the Jews thought they had rejected the blessed Christ in the fulfilling of the Scriptures they led Christ out of the city of Jerusalem and to the top of Mount Calvary and there hung Him up to die. And in so doing they fulfilled the prophecies of the Old Testament, but nevertheless on the cross He shed His blood for the redemption of the crowd that put Him to death.

In spite of anything that a backslidden church may say or do its only hope of heaven is in the atonement. Don't forget that the life of the flesh is in the blood, and God has given it to us on the altar to make an atonement for our souls; for we read in Hebrews 9:22 that without shedding of blood there is no remission. So, beloved, in spite of all of this devilry that has been pulled off for the last twenty-five years in the big pulpits of the land it is a blood redemption; or a sin-cursed rejection that will surely put the blood rejecter in the pit of hell. Although he may be

a cultured preacher, he will go into that place of death and damnation as quickly as if he was a saloon keeper, for it is the blood that makes the atonement for the soul.

If that is true, and we know that it is, then how can we reject it and at the same time escape the damnation of the soul? This is fearful language, but the fearful thing about it is, that it is true. When we see the Son of God hanging on the cruel cross, in order that He might buy back a lost race, and then see the race become so hardened in sin and soaked in unbelief and so dominated by the Devil and skeptics, that they can stand in the house of God and sneer at the dying groans of the blessed Son of God, in some way I feel like St. Paul felt when he stood in the city of Athens. We read (Acts 17:16) that his spirit was stirred in him when he saw the city wholly given to idolatry; and when I read the above statements from the pen of a great American, that the slaughter house religion belongs to the dark ages, I know that we have at least one man in our land who is filled with the darkness of hell and destruction, even though he may play at religion, and even fill a pulpit and draw a large salary.

Yet he is not going to destroy himself alone: the sad thing about the whole matter is he is going to destroy all the crowd that he has under his influence, and that is the most fearful thing. I have sat down and tried to get through my poor head how on the face of the earth that man can meet that crowd of poor, lost souls at the judgment bar of almighty God; then and there have to face the crucified Son of God and at the same time meet his large congregation, and have them stand up before the Christ and tell Him that their own pastor, whom they had fed and clothed and housed in this world, was the betrayer of their lost souls. Great God, help us!

Preachers, fill your head and heart with the love of God and the Bible, and hurry out into this poor, lost world, and tell the dying multitudes that Jesus shed His blood on the cross that they might have life, and that they might have it more abundantly. Glory to God! Glory to God, we will do it! I know you will, for it's up to us to do it. We must have a real revival in every one of our churches on the face of the earth, in the homeland and in the foreign field. And we must double up on missions, and we must double up on home work, and we must get our school out of debt, and we must get our Publishing House all free from debt; then we must make one more great rally, and we must raise at least twenty thousand dollars to stock our Publishing House with paper and ink and books and Bibles and mottoes, and everything to make it a great success.

Wonders have been done at the Publishing House, but it has never had a fair show yet. By the grace of God we are praying to that end that God will help us to publish books and send out a paper that is so hot and so scriptural that every devil in the pit or out of it will know that it came from the Pentecostal Nazarene Publishing House. Well, amen! This letter will be continued week after next.

PASADENA, CAL.

Christian manners show forth a Christian character.

If we sit still and do nothing, we will see nothing done.



# The End of Six Mockers

As Told by the Last of the Six

By REV. C. H. LANCASTER

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

**T**HERE ARE generally in each community some who are ever ready to point the finger of scorn at true religion and to mock the saints of God who have a burden upon their hearts for the lost. Not a few times have we known personally of individuals who have thus been "destroyed and that without remedy." Those who take special delight in scorning and mocking God's people shall not go unpunished. The story of "the end of six mockers" was published some years ago by A. T. Worden, who heard the story from the lips of the last survivor of the six.

The sad story opens with the scene of a terrible railroad wreck, caused by an open switch, at a small station called Oakleys. The wounded men were taken into the station, and immediately a surgeon and nurses were called to the scene. Mr. Worden was on the wrecked train, but uninjured. He says, "I was called to the side of a well dressed man, propped up in a broken car seat, in the corner of the station. The man's back was broken, but he suffered little pain, and after a short conversation he requested me to listen to his story for the benefit of the world. He said that ten years previously, while traveling for a drug store in New York, one night he found himself in a barroom of a hotel in H— county, New York. He said that night the conversation turned upon a religious revival then in progress in the village. The leader of the revival was a white-haired old man of gentle aspect, upon whom the rowdies had played many pranks and had gone unrebuked. The efforts of the revival had reached some of the attendants of the barroom who had been converted, and this had created a bitterness against those in charge of the revival. Upon this occasion rude jokes went around, and as the drinking went on, the language became coarser and coarser. Some one asked how the meetings were conducted, and a half-drunken young man said he would show them, if six persons would assist. Here the victim of that terrific railroad wreck—a dying man—related the sad story, wiped the sweat of excitement from his brow, and said:

"What I am telling you is the truth as sure as I stand on the verge of eternity. Six of us knelt down on the floor of that barroom and burlesqued God. Six of us prayed to God to forgive us our sins, simulating the tears of repentance. We closed the performance with a hymn we had learned at our mother's knee—"Rock of Ages." When we got through we were alone in the barroom. Horror-stricken, the rest had gone shuddering homeward."

"Here the injured man paused a moment to rest, and a sigh of horror went up from the crowd who had gathered around to hear the story.

"Resuming, he said, 'Were it a tale of the Middle Ages or a . . . story of the times of the crusades, what I am about to tell you would not seem strange, but it is a story of our day, placed between the years of 1878 and 1888. There were six of us. In less than a year the hotel keeper stumbled, and falling, ruptured a blood vessel and died. Nothing strange, you say, but mark this: It was a violent death. Two years later the young man who proposed the act, while with a hunting party at a country house, got up in the night to get a drink of water, and falling to the lower floor, broke his neck, and lived only two

days. The third year Tom, a light-hearted fellow, the one who was the noisiest in the mock-service, opening the wrong door in his house, fell to the bottom of the cellar and broke his neck. I began to be curious as to any two remaining companions in revelry. One of them thought it would break the sequence of events to go West. I heard of him; he had become a conductor on a western road, and a newspaper item brought the story of his death in 1885. He was crushed between the bumpers and died in agony. There were two of us left. Last year I found my remaining companion. He was sunken in poverty, his wife and family dead. One night a fall of six feet from a saloon door broke his neck. Since that time I have been waiting. Today it came, and in ten years the six men who performed that daring, impious feat have been taken away by violent death.

"Well, the scientific man can show how the chances or probabilities of human destiny might run in such a groove, but there is no consolation to me in such a demonstration. Dominic, it is easy to follow such reasoning when your limbs and the springs of life are bubbling with vitality, but in my case it is worse than idle romancing. The cold facts

are there. I prefer to believe that there are limits to man's apparent freedom. Passing those limits we infringe on the prerogative of God. Who was that fellow that caught his own blood as it flowed from a wound in his heart and tossed it skyward?"

"Julian, the apostate," I said.

"Yes, he tossed his blood skyward, and said, 'O, Galilean, thou hast conquered,' and so I say, if you will put my story in print, there are hundreds who will read it and recall some of the circumstances. I have told you a true story. Lift my head up higher, higher, O Galilean—"

"Change his name from the list of the dangerously wounded to killed," said an official at my side."

We knew personally of a violent sinner, who vowed that he would break up a holiness meeting which was in progress. He was a drinking man. Securing some intoxicating spirits, riding his horse, he proceeded in the direction of the meeting. Meeting some young men who were my own boyhood companions, he proceeded to attack them, and in this drunken row one of the young men pulled a revolver from his pocket and fired the fatal shot which sent this poor, drunken sinner into eternity. This man had been sufficiently warned of his evil ways. But he took special delight in disturbing and persecuting holiness people. "He was suddenly destroyed, and that without remedy."

## Well

My experience, belief, and hope.

By E. F. STANTON

### Conviction

Well, what shall I do? Acts 16: 30.  
There is sadness in my heart. Acts 2: 37.  
I am a sinner. Luke 18: 13.  
Savior, bid my sins depart. Luke 7: 48.  
I am too unworthy. Matthew 8: 8.  
To approach Thy Father's throne. John 14: 6.  
But Thy blood has merit. Exodus 12: 13.  
Intercede, the work is done. John 11: 42.

### Conversion

Well, hallelujah! Revelation 19: 1.  
There is gladness in my soul. Romans 5: 1.  
The great Physician. Matthew 19: 12.  
He has completely made me whole. Luke 8: 48.  
Nothing can alarm me. Psalm 23: 4.  
I am founded on the Rock. Luke 6: 48.  
Hiding in my Savior. Colossians 3: 3.  
Free from every sinful shock. Romans 8: 2.

### Working

Well, I am working. 1 Corinthians 3: 9.  
In the vineyard of the Lord. Matthew 21: 28.  
To all the faithful. Revelation 2: 10.  
He will give a rich reward. Revelation 22: 12.  
There is sweet joy in service. Romans 5: 11.  
Sweet as honey in the rock. Deuteronomy 32: 13.  
Heaven's fount, does open. Zechariah 13: 1.  
When I ask and seek and knock. Matthew 7: 7.

### Conquering

Well, I am conquering. Romans 8: 37.  
Victory is mine each hour. 1 Corinthians 15: 57.  
Feasting with Jesus. Proverbs 15: 15.  
Daily kept by God's own power. 1 Peter 1: 5.  
Singing with the ransomed. Colossians 3: 16.

Angels lend a listening ear. 1 Peter 1: 12.  
Drinking from love's fountain. John 6: 54.  
Perfect love that casts out fear. 1 John 4: 19.

### Growing

Well, I am growing. 1 Peter 2: 2.  
In the knowledge of our Lord. 2 Peter 3: 18.  
The Holy Spirit. Luke 11: 13.  
Teaches me His blessed Word. John 14: 26.  
When the Devil tempts me. James 4: 7.  
"It is written," I reply. Matthew 4: 4.  
Then he always leaves me. Matthew 4: 11.  
Holy angels then draw nigh. Matthew 4: 11.

### Looking

Well, I am looking. Hebrews 9: 28.  
For the coming of my King. Revelation 17: 14.  
I so long to meet Him. Revelation 22: 20.  
And to hear heaven's anthems ring. Revelation 15: 3.  
All the bliss of heaven. 1 Corinthians 2: 9.  
Earthly tongue can never tell. Isaiah 64: 4.  
But I'll know my Jesus, when He says, 'Child, thou'st done well.' 1 Corinthians 13: 12; Matthew 25: 21.

### Rejoicing

Well, then I'll fathom. 1 John 3: 2.  
The great depths of God's rich grace. Romans 11: 33.  
For ever and for ever. 1 Thessalonians 4: 17.  
I'll behold His shining face. Revelation 22: 4.  
Near the throne I'll linger. Matthew 19: 28.  
Cast my crown at Jesus' feet. Revelation 4: 10.  
Father, Son, and Spirit. 1 John 5: 7.  
Will have made my joy complete. Psalm 16: 11.

# THE WORK AND THE WORKERS

## DISTRICT EVANGELIST MARVIN S. COOPER

Since we entered the evangelistic campaign in the Mississippi District, we have felt keenly the need of collaborators who would get under the load with us and suffer for Jesus' sake. After much waiting upon the Lord in prayer He has sent to us dear Brother B. D. Sutton and wife, formerly of Cedar Rapids, Iowa, but recently of St. Louis, Mo. These workers come to us with the glory of God on their hearts, and shouts of victory in their souls. As music directors they are among the best, and now being royal Pentecostal Nazarenes and on fire for God with their spirit of sacrifice, we can see nothing but a triumphant victory in this Calvary charge.

Their campaign address will be Houston, Miss. We covet the prayers of God's children as we launch this campaign, for it is our purpose to evangelize and establish scriptural holiness in this needy field.

## REV. F. W. DOMINA

I held an impressive service in Rochester, N. H., that was owned and blessed of God. The memorial service was held in our church here on Sunday morning, the Baptists uniting with us. The church was packed to the door, and several people were in who were never in our church before. This service was wonderfully blessed of God, and a lasting impression made. Last Sunday night I preached for our church in Manchester and baptized five candidates. The glory and power fell on this service in a wonderful manner, and six seekers came to the altar for the blessing at the close. The church was well filled. Our sisters are doing a grand work in Manchester. Several were over from Franklin. I expect to go to my old home town, and across the line into Canada for a few meetings with my large chart this week.

## SATISFIED STUDENTS AT OLIVET

I am glad for the privilege of walking by faith these days; and am praising God that we may have a deep settled peace in our souls, even though everything about us is in convulsions. He has said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." I am glad for the time spent at Olivet. I feel that I have been doubly repaid for all I have given. I am surely thankful for the privilege of getting grounded in some fundamentals, which are priceless to every Christian. I am glad the blood covers. The past is all under the blood, the present is victory, and the future is in God's hands. I am trusting my Pilot to guide me to a safe landing. Praise His name.

ROBERT L. MAJOR.

We expect to be better able to appreciate what God has given to us here, by giving it out to others. His blessed gospel is still the "power of God unto salvation to every one that believeth." In the near future we are expecting to tell the blessed old story of the cross to the benighted souls in India, and we are sure that we will be a better soldier for Jesus Christ there by having had these years in Olivet. We are praying that God's richest blessing may rest continually upon this school, and that many other young men and women will be directed this way.

ELTIE MUSE.

I do praise God for these wonderful days of victory. It is so blessed to know that everything is under the blood. I can never praise God enough for what He has done for me these years in Olivet, especially this year. Salvation is real, and Jesus is so precious to me. His will is sweet. I am in His hands for service. Praise His name.

ELSIE JENKS.

When I came to Olivet University, I am sure I came in the fullness of the blessing. After three years of hard study in the Bible department, I can say I am leaving in the fullness of the blessing, plus a better knowledge of the Word and a firmer faith in the old rugged gospel of salvation through the blood. My faith is

## Annual Meeting

The General Foreign Missionary Board of the Pentecostal Church of the Nazarene will convene in annual session September 23d. at 9 a. m., at missionary headquarters, 2109 Troost avenue, Kansas City, Mo. All members of the board are urged to note this early announcement and arrange to be present at the opening session of this meeting, and any person having business that should be referred to the board is requested to forward the information to headquarters.

II. F. REYNOLDS,  
*President.*

HERBERT HUNT,  
*Recording Secretary.*

fixed forever in the Christ who suffered and shed His blood on Calvary's cross. Whatever others may do, I have fixed my choice forever. "As for me and my house, we will serve the Lord."

WALTER H. THOMPSON.

## ALABAMA DISTRICT

The campaign which put Trevecca College over the top for holiness education has come and gone. Let us all rejoice and give the glory for answering prayer for this campaign. The revival season is on and our preachers are at it in real earnest on this District. The reports from different parts are that the slain of the Lord are many, and not a few are deserting the ranks of sin and joining the victorious Pentecostal Nazarene army.

Pastor Beaver, of Jasper, writes that quite a few found either pardon or purity during the Irick revival, and several very fine members united with the church. I also hear that God gave them a great revival with Pastor Butler at Cordova, and that much constructive work was done for the church. We pray that God may give them other great revivals before leaving the District.

Pastor Kimbrell writes that they are yet doing business for God at Saragossa. We are looking for the unusual to take place there. Brother Kimbrell is a pastor who knows how to get the church to work.

The writer spent about two months in the southern end of the District in revival work and visiting the churches. Our need here is some pioneer evangelists with clean lives and a burdened heart for souls, who will not run off when the battle gets hard. Our visit with the pastor, Brother Adams, at Pine Forest was blessed of God. There were several seekers and one happy finder. They gave a liberal response to the call of missions and arranged for a great revival with Rev. P. C. Ramsey for the summer.

The tent meeting with Brother Adams in Atmore was a success. A few found God and many friends were made for the cause of holiness.

The few days' meeting at Lottie was filled with many good things. The altar was filled with seekers almost every service, but for some reason the break for souls did not come. There are some very fine holiness people here, and we hope to organize them into a church by the time of the Assembly.

Our meeting in Pensacola with Evangelist W. O. Self as our collaborator was a glorious success. The preaching was straight, unctuous, and brought forth pentecostal results. Strong men would come to the altar staggering under conviction, confessions were made, old grudges settled, and many hearts and homes were made happy. To God be all the glory. Brother Self is an efficient and genial yokefellow. Our fel-

lowship was heavenly and our labors together were owned and greatly blessed of God. We launched a building campaign and raised several hundred dollars toward a church building. We failed to get to present this campaign to the congregation on account of the storm the last night of the meeting. They hope to have the building ready in which to hold a month's revival meeting in the fall. We have a people in Pensacola who love God and know how to sacrifice for His cause. The workers were well remunerated for their love service while there.

Let every pastor read Article 10 on page 36 of the Manual, and take an offering at once for the expenses of the General Assembly; also if you have not raised the apportionment for the General Superintendents do so at once. Let no one fall in these very important matters. Brethren, please pay up these subscriptions by September if possible.

We are now with Pastor Thrower at New Providence, and we expect a great time in the Lord, after which we go to Blocton with Brother Ramsey for a revival meeting. Pray for our success there. The cry of my heart is for souls.

H. H. HOOKER,  
*District Superintendent.*

## MICHIGAN DISTRICT

The work over the District is progressing very nicely. The revival spirit has characterized every church through the entire year thus far. And now the summer campaign is ready to open with tent and campmeetings. Every brother seems to have a "mind to work," and although four of our pastors have seen fit to resign their work, and we hardly knew which way to look for some one to "fill up the gap," yet, at the needed time the Lord has found the man needed for the place, so that every church is supplied with services. The communion services at the different churches this year have been especially blessed with the Lord's presence, such tenderness, with tears and shouts of praise I never witnessed. Time after time and nearly every Sunday has witnessed seekers at the altar, where I have been.

I have spent more time with each church, and especially with the weaker churches, which has been a blessing in particular to my own soul, and there has not been a place but what our fellowship has been so agreeable, and the old-time revival fires were burning in my own soul, that I felt like staying for an old-time siege campaign. Some new work has been opened up, and still other places are on the list to open. Just for a few days I am called aside to care for my aged mother, and will not be able to be away from her very long at a time until she is better. We need your prayers.

C. L. BRADLEY,  
*District Superintendent.*

## A DELIGHTFUL DUTY

The first task imposed upon us after our inauguration as president of Olivet University was the delightful privilege of conferring, at the direction of the board of directors, the degree of Doctor of Divinity upon our General Superintendent, John Wesley Goodwin, and our vice-president, John Wesley Akers.

General Superintendent Goodwin, in conjunction with the other General Superintendents, has been one of the chief factors in the marvelous educational progress made by our church in the last year. He is so well known and so highly respected and loved by all our people that further commendation from me would be superfluous.

Our vice-president is a Civil war veteran, a profound scholar, and a great speaker. He received both his Bachelor's and Master's degrees from Cornell College. He has been principal in the Chicago public schools for about a quarter of a century. He has done Olivet University great service as its vice-president, and is loved, honored, and esteemed by all who know him. The board of directors and the faculty of Olivet University deem it a great privilege thus to honor these choice spirits.

J. E. L. MOORE,  
*President.*



**EVANGELIST JOHN M. MITCHELL**

We have just closed the battle at Chanute, Kas. The old-time power rested on each service. The meeting started fine with twelve at the altar the first night. Almost all of them prayed through. We don't know how many were saved or sanctified. We know that the old-time saving and sanctifying power was manifested at nearly every service. Brother and Sister Bivins have the work well in hand. The church is growing, and five joined the last Sunday, with more to follow.

Brother Bivins is the right man for the place, and will have a good report to bring to the Assembly. We have just started a meeting here at Augusta, Kas. We have had two good services, with people at the altar at both services. Some have prayed through in the old-time way. We covet the prayers of all.

**GEORGE-MOORE WEDDING**

Miss Ella Moore and Mr. Louis George, of Washington, Pa., and members of the Pentecostal Nazarene mission, were united in marriage at the home of the pastor, Rev. M. E. Harris, Rev. W. A. Smith, of Bunola, Pa., performed the ceremony. The young couple will reside in Washington, Pa.

MRS. RAY PICKERING,  
Secretary.

**EVANGELIST-LEE L. HAMRIC**

I am just home from Florence, Ala., where we had a fine meeting. About forty souls found God, and to Him we give all the glory. Rev. A. B. Anderson is their faithful pastor. He has been with them the third year, and has made them a good pastor. Under his ministry and faithful labors the church has grown quite a good deal.

**EVANGELIST W. D. SHELOR**

On June 1st we closed a ten days' meeting with our church at Lehighton, Pa. We can not say that the town was stirred or that a multitude were saved, but we can say that we had a good meeting. The Lord blessed from start to finish. Their number is not legion, but the few are 100 per cent Pentecostal Nazarene. Through this meeting they received new encouragement to press the battle. We have a fine new brick church at Lehighton free of debt, but is without a pastor to shepherd the flock.

We held one missionary meeting and received a nice offering for our District home missionary fund. On Decoration day about twenty-five of our Allentown friends came up and spent the day with us. Their pastor, Rev. F. Baker, preached in the afternoon. Rev. E. C. Krapf was down from Bloomsburg two nights, and my wife was with us for most of the meeting. We prayed, sang, preached, and praised the Lord, and our labor in the Lord was not in vain. We are in the fight for souls. Please pray for us.

**OLIVET UNIVERSITY**

We had a great commencement week at Olivet, extending from May 22d to May 29th. The weather was all that could be desired. Our music and expression classes gave two excellent programs on the evening of the 22d and 23d. Already we were conscious of an incoming and rising tide of interest and enthusiasm. An unusually fine class from our Bible department gave a splendid program on Saturday evening. Dr. J. E. L. Moore, our newly elected president, preached the baccalaureate sermon on Sunday morning, the 25th. This was a very strong and able address, worthy of a very great occasion. The verdict of our people was, "The board of trustees have made no mistake." Following this address, Dr. J. W. Goodwin, our General Superintendent, preached the annual sermon on Sunday evening. The sermon greatly blessed and inspired and heartened us all.

On Monday evening, the Academy class rendered a most excellent program. The exercises of the grammar department occurred on Tuesday afternoon, followed in the evening by the regular college graduating exercises. Dr. J. W. Akers made the welcome address. The orations and every number on the program reflected great credit upon the institution. On Wednesday evening occurred the great jubilee exercises, in which Professor P. P. Bilhorn was the evening star and great attraction. He easily sustained and added to his great reputation. The writer delivered an address.

But Thursday was the "last great day of the feast." Ex-Governor J. Frank Hanly, of Indiana, delivered the commencement address on Thursday morning at 10 o'clock. As this splendid address progressed the interest, mounted higher and higher and ended in a sunburst of approval and applause. But his finest effort, his tremendous lecture on "The World's Charter of Liberty," was the glorious climax of the day and week. A very interesting and unique service was held on the grounds Tuesday at 2 p. m. The board of trustees had appointed a committee to locate and stake off the ground on which the boys' new dormitory building and the great science hall are to stand. A large concourse of people assembled and joined heart and soul in the exercises. After singing and prayer came interesting and appropriate addresses by Ex-Governor Hanly, Revs. Harding, Schurman, Brown, and Dr. Moore. Everybody acclaimed the greater Olivet.

J. W. AKERS.

**EVANGELIST C. B. JERNIGAN**

We have just closed a fine meeting at Van Alstyne, Texas, after a three weeks' fight, during which the rain and Texas black mud materially interfered; but in spite of all that the crowds were large and the altar well filled, and many prayed through. The night that the first break came, the shouts of victory rang from the tabernacle, until they were heard blocks away, and a picture show on the next block was broken up, the people all leaving to come to the revival to hear the people shout. This was something there, as there had not been a shout at a revival in that town for years. A fine church was organized and the work started again in good shape. My two daughters, Johnny and Margaret, rendered much assistance in this

meeting with violin, piano, song, and altar work.

At this writing I am with Rev. M. G. Jobe, pastor at Little Rock, Ark., and the revival is on good. The meetings were carried on by the pastor several days before we arrived, and the first night there were two wonderfully saved. Last night the fire fell again, and several swept into the kingdom midst the old-time shouts of victory.

This seems to be a special revival year with us, and the old-fashioned glory is attending it. It seems easier to get people through at the altar than common. Thank God for the old-time fire.

**EVANGELIST O. F. GOETTEL**

Our meeting at Olex, Ore., closed last Sunday night and we began here at Condon on Monday evening. The Lord blessed at Olex and a number were definitely converted and sanctified, for which we give God all the glory. It was a very difficult matter to keep the crowds coming regular. Some would stay away until they felt easier and then come again. We never had a better time praying through every day than we did here at Brother and Sister Weatherford's. God would bless and give tremendous burdens and folks broke down when spoken to about their souls, but many would not give in.

The Condon work is pastored by Rev. W. I. Steers, who labors ten hours a day and preaches on Sundays. He had six members, and by faithful work has built up the class to twenty; and they surely are a free crowd, and shout you through. They help pray folks through after the service, also. Some have sought the Lord every night since the opening service so far, and all outside folks.

My address will be Woodburn, Ore., for some time. We are ready to assist in camps or revivals, as the Lord directs.

## CHURCH NEWS

**Do. Rossett, Tenn.**

We have had with us in a two weeks' meeting Rev. F. C. Beakley, of Sparta, Tenn. He is a man of God, and we feel as God's servant he has done lasting good at this place. He preaches and presses a full gospel, and is also a great singer. If you have need of a man of God and can use him, we are sure he will give complete satisfaction.—Mrs. G. M. Dodson.

**Connell, Wash.**

We feel like praising God for His blessings to this newly organized church at Connell, Wash. We are just five months old as a church, but feel we are already taking the front rank on some lines. Sunday, May 25th, we designated as "victory day," taking as our slogan, "Over the top for missions." We have been talking and praying it for three weeks, asking God for a definite amount, at least \$100. The Sunday school offering was \$55.15, then in the morning service we brought it up to \$96, and in the hallelujah march in the evening we went completely over the top and brought it up to \$115.21. Not so bad for a baby church with twenty-one members? We also took thirty more subscriptions to *The Other Sheep*, and in the evening the Lord gave us two seekers at the altar. We are coming up on other lines also, for God is giving us souls right along. We are paying all apportionments as we go along. It is wonderful how our people give till it hurts, and feel good about it. We are growing fast because God is in our midst. We give Him all the glory.—V. W. Anglin, Pastor.

**Fredericktown, Mo.**

The revival service began here May 1st with Brother Hibner in charge and was later assisted by Brother Roach. The meeting continued for nearly four weeks under Brother Hibner's tent, closing May 27th. There were some of the clearest conversions and restorations I ever witnessed. About twenty bowed at the altar during the revival, and about fifteen came through victorious. The church is very much built up spiritually, and I trust started toward greater usefulness in this part of God's vineyard. Brothers Hibner and Roach preached the Word clearly and uncompromisingly. Any church needing the services of these brethren

will make no mistake in securing their services.—T. Wilson Sneed, Pastor.

**Rosanky, Texas**

Rev. J. E. Threadgill has just closed a ten days' revival meeting at Rosanky, Texas. God honored the work with eight souls for either reclamation, pardon, or sanctification. If you want the gospel of second blessing holiness uncompromisingly and yet lovingly preached in your community, send for Brother Threadgill. He is also an able choir director.—Ben Forlister.

**Randolph, Miss.**

We enjoy reading the HERALD of HOLINESS and literature of the Evangel Colportage and Tract Society. People receive them gladly. The Lord enables me to keep the blessing in my heart, and gives me courage and strength to go out in the country looking for His sheep. We have large crowds and hungry hearts to preach to. We are on the victory slide and expect to go all the way with Jesus. Please remember me in your prayers.—J. M. Westmoreland.

**Everett, Mass.**

This church has been enjoying the blessings from above since the Assembly. God has allowed our beloved pastor, Brother Bryant, to be with us another year, for which we are glad. This year will make the sixth with us. Our weekly class and prayermeetings are times of refreshings and a putting on of new strength. Several conversions have occurred in our class and prayermeetings. Our Sunday services are always helpful. We have lost by death this month, Sister Gough, who has been our class leader for some twenty years. We had an interesting service Sunday evening, May 18th, when the officers of our Young People's Nazarene League were installed for the year 1919-20, and our new deaconess (Mrs. Mabel F. Maunder) put on the bonnet. The president of the Y. P. N. L., Miss Louise Crockett, also has charge of our primary department in Sunday school. The Y. P. N. L. held a missionary rally on Sunday afternoon, May 25th. Brother and Sister Jenkins, our missionaries for Africa, were present and gave a real good talk to us about missions. Our young people are very much interested in mission work. Sunday, May 25th, was mission-

any day in our Sunday school. The collection amounted to \$19.77, and in the Y. P. N. L. \$12. On Thursday evening, May 29th, was held our Children's day concert for missions. A very excellent program was given and \$54 was given for missions. If you want success, interest the young people. They will do the rest.—Charles H. Maunder, Reporter.

#### Tillamook, Ore.

Rev. C. H. Hopkins and wife came to us recently from Cushing, Iowa, where they held a series of revival meetings in the Methodist church with Rev. Harvil, pastor. Some twenty-six young men and women were blessedly saved and the church much enlightened and encouraged. These evangelists are the kind that our churches need, and their coming to Tillamook has proved a great blessing to the church and community. They were with us for fifteen days, and like us so well that they have placed their membership with us, and we are highly honored by their presence. Some fifteen persons were definitely blessed at the altar of prayer, and received a free and abundant pardon for all their sins. Several of these, besides others, were sanctified wholly. Thank the Lord. We have invited the Hopkinses to returns for another campaign in the autumn. Today, May 29th, they went to Sand Lake, Ore., about twenty miles south, for a campaign with our pastor, Wayne Mulkey, and his people there. They expect to be at our District Assembly at Newberg, June 17th to 22d. We unhesitatingly recommend Rev. and Mrs. C. H. Hopkins to any people who are looking for experienced workers in special meetings or in the pastorate. We held our annual church meeting last night, and elected officers and pastor for the coming year. This scribe was called to shepherd the flock and we accepted the honor cheerfully. Remember us in all your devotions.—Arthur F. Ingler, Pastor.

#### Lawrence, Kas.

Our Children's day program was rendered Sunday evening and was a success. When all was going nicely, about the middle of the program, the lights went out; but the children who were all up in front and ready to sing, sang, "Faithful little workers," and Brother Dunlap then arose to the occasion and spoke of the darkness in heathen lands and of souls in "outer darkness"; then he prayed until it became apparent that this was God's way of using the elements to demonstrate the truth and impress it upon hearts. The lights soon came on and the people rejoiced, while we proceeded with the services. Although the attendance was not so large as we had hoped to see, we had a blessed time which closed with a hallelujah march and \$18.61 on the table. Praise the Lord!—Mrs. L. E. Sneegas, Reporter.

#### Ponca City, Okla.

I am praising the Lord for our church and Sunday school, for our godly superintendent, A. C. Smith, who has been so faithful for so many years, and for our pastor, Brother Coulson. He is the man for the place. Never was there a time when the outlook for holiness in Ponca City was so great and so many new people coming in from everywhere. I am praising the Lord for all.—Breide Davidson, Deaconess.

#### Artesia, N. M.

Sister Cagle and I began at Artesia, N. M., Friday night, May 9th, and closed Sunday night of the 25th. District Superintendent Cagle was with us part of the time, also Brothers Powell and Cox from Plainview charge. Brother Powell had charge of the singing. Other preachers and workers came for a part of the meeting. Numbers of cars, trucks, etc., brought Pentecostal Nazarenes from Dexter, Cottonwood, Hope, and Pecos City, a distance of one hundred miles or more. We were entertained at the beautiful parsonage with Pastors L. P. and Ida Fretwell. Some thirty-five or forty professions were made, with a class membership of twenty-one who lined up before the altar at the close of the Sunday evening service. The finances came easy. Besides a liberal offering for the evangelists, the orphanage at Peniel, Texas, was remembered, and the piano used during the revival was purchased for the church. Great things are in sight for Artesia church, if the folks there keep humble and clean. We begin next at New Home church, June 6th to 17th. We are now en route to Albuquerque for a few days with Brother Hollenback and wife. This country is in fine condition with grass, fruit, and alfalfa in abundance. We're looking forward to campmeeting and Assembly at Roswell,

August 6th to 17th, and are expecting great things.—Mrs. E. J. Harrell.

#### Plantersville, Miss.

Our pastor, J. D. Saxon, came on his regular appointment Saturday, May 24th, and stayed over with us until May 28th. He is a man of God, filled and thrilled with the Holy Ghost, and he preaches with great power. We request the prayers of the family of readers. We mean to hold on by faith till victory comes.—Mrs. M. E. Gasaway.

#### Chillicothe, Mo.

We had a week's meeting with the folks near Chillicothe, Mo., with five saved and one sanctified. On account of such a busy time we decided to wait until later in the summer. The people are anxious to organize a church there, and are praying over building a new church. This is truly a missionary field, and we have the burden of the work on our heart. We promised to preach for them once a month until school opens. They want us in a meeting at Chula, Mo., when we can get loose to go. Pray that the Lord may use us in His vineyard.—Lulu Graham.

#### New Philadelphia, Ohio

I have accepted the call to be the pastor of New Philadelphia church. The work looks hopeful, and God is talking to hearts. The folks are taking on new courage and life. We are now beginning to plan for a tent meeting and securing some holiness evangelist to do the preaching. Pray for us.—Rev. B. H. Pocock, Pastor.

#### Cordova, Ala.

Our meeting held by Evangelists Allie and Emma Irick, of Pilot Point, Texas, was great in many respects. In fact, we had the greatest revival in the history of the church. Many noble helpers were in from the nearby towns, and great crowds attended every service under the gospel tent. The power and unction of the Lord was present to bless all who knelt at the altar, or who were present in service. A nice large class was received into church membership, and public subscription was made and nearly \$2,000 was raised toward building a church at this place. A building and financial committee was appointed and the good work will be pressed to completion. The ordinance of water baptism will be administered by the pastor, to a number of candidates on the third Sunday in June. The general condition of the church is quite encouraging and we feel like going on. Brother and Sister Irick will close the tent meeting now being conducted at Calumet, and will begin a revival at Nauvoo, Ala., with our church there, June 9th to 18th. We earnestly expect a great time of salvation and great revival of Bible holiness among our members. We covet an interest in your prayers.—C. C. Butler, Pastor.

#### Scotts Slough, La.

God is greatly blessing us again down here in the Red river valley. Our District Superintendent came Friday night, May 23d, and preached five sermons for us. The fire fell. Brother S. D. Slocum is a man of God, and full of the Holy Ghost. The church had been praying and is still praying for an outpouring of the Spirit. On Sunday night the power fell and four prayed through to God, for which we praise Him. We have a fine Sunday school with Brother J. W. Antin, superintendent. We are pushing on and doing our best to defeat the Devil. Brother Slocum will return again in August for a ten days' meeting, at which time we are looking ahead for a great revival. We have a good praying band. We ask the prayers of all the saints for our work over here in Red river valley.—M. C. Coon and Wife.

#### Austin, Texas

We have just closed with our church at Austin, Texas, one of the greatest revivals that it has ever been our privilege to have, conducted by Rev. William O. Nease, of Meridian, Texas. Something like one hundred bowed at the altar, many of them praying through. We are expecting to reap a great harvest from this revival. Brother Nease is a strong preacher of the Word, and will be a great blessing to any of our churches. This has been one of our best years with the Austin church, this being our fifth year.—E. W. Wells, Pastor.

#### Ontario, Cal.

We can truthfully say this has been the best year of our life, with more work, more blessing,

and more victory than we have ever known. Our Assembly year is fast closing, and we are going up to the Assembly with all apportionments met, and some paid up that have been standing for a year or two. We believe in a church making restitution as well as an individual. Some few weeks ago we closed a very successful revival. Our evangelist, which we had engaged, could not come at the last moment, but a revival in our regular services was so evidently upon us that we felt that the Lord would have us to go on as we had arranged, and the writer did the preaching. God's blessing was on it from the first, four coming to the altar the first night. With the exception of two nights there were seekers at each of the services. The male quartet from the Pasadena University was with us a number of times, and rendered valuable help. A large per cent were new cases which we had at the altar. We have received a unanimous call for another year, and a raise of \$6.50 a week in salary. We love the Lord, our church, and the HERALD of HOLINESS as never before.—Glenn W. Siefarth, Pastor.

#### Springfield, L. I., N. Y.

The blessing of the Lord is on pastor and members of our church at Springfield. The pastor, Rev. G. Howard Rowe, is only a young man. He was converted and sanctified at our District campmeeting at Beacon, N. Y., and called to preach. He left a good position in a New York office and was called as pastor of the above church. Now it is the most successful church anywhere. He has gathered around him a number of young people full of faith and the Holy Ghost, with a number of dear old saints to help them on the way. They have a vision of the great harvest field of souls, and give their time and money to the work. It was the banner church of the New York District for foreign missions. It was the writer's privilege to preach for them on May 18th, and in the evening tell how the Lord wonderfully healed me after three doctors gave me up to die. I weighed 180 pounds before I was sick and wasted away to 95 pounds. After the Lord healed me I gained fifty-five pounds in less than three months. The pastor is on the job here, and watches out for any new faces in the town. When the moving van is around he watches where it stops, and is there almost as soon as the load is in the house. He offers his card and service with invitation to the church. They have a good Sunday school with children all alive for study of the Word, with a good, sanctified superintendent and teachers full of fire.—Joseph Fletcher.

#### Osage, Okla.

We have just closed a two weeks' meeting with Rev. John Roberts, wife, and son, of Bethany, Okla., as evangelists. Brother and Sister Roberts not only preach the gospel, but they sing it as well. They gave us special songs every night, which proved to be great blessings indeed. They preached the old rugged truths, backed up by the power of the Holy Ghost. The little boy also gave us special songs, which proved a blessing. He had charge of two services, and he can preach, too. A goodly number of seekers were at the altar and sixty-three prayed through to victory, either being saved or sanctified. Thirteen new members were taken into the church and others are to follow. Brother and Sister Mullen, of Tulsa, were with us one night. We expect to press the battle. Pray for us.—Marjerie Brandon, Reporter.

#### Peniel, Texas

Last Sabbath was a red letter day in the history of Peniel church. For several Sundays there has been a definite upward trend in spirituality and holy aggressiveness. Last Sunday morning at the conclusion of the sermon by the pastor, the tides of glory poured in upon us. Many wept, others laughed, and some danced and shouted the praises of God, while others came to the altar and prayed through to definite victory. In the afternoon the pastor, with two car loads of children from the Orphans' Home, drove to Campbell, where Rev. J. A. Collier and wife were engaged in a tent meeting, and held a service at 3 p. m. in the interest of Peniel Orphans' Home. For four weeks Brother and Sister Collier had been battling there, and God had owned and blessed their labors. The battle had been fierce, but they held on tenaciously until God came to their rescue, broke the clouds away, and gave them souls. These people have the gift of continuance, a thing sorely needed in our evangelism. They had a large crowd out to hear us. The spirit of the

## The Church on the Corner

BY REV. J. T. BROWN



A. G. CROCKETT, PASTOR  
DENVER, COLO.

There's a church upon the corner, church of Christ, the Nazarene,  
Like a city on a hilltop, it was placed there to be seen.  
And they gather in the jewels for the Master, Lord, and King,  
At the church upon the corner, church of Christ, the Nazarene.

'Tis a live church on the corner, very easy to be found,  
There they preach a full salvation, with revivals all year round,  
Sinners daily are converted, made by blood of Jesus clean,  
In that church upon the corner, church of Christ, the Nazarene.

'Tis a station for soul saving, all who will may enter in,  
Souls on fire with zeal for Jesus burn away all inbred sin,

Flowing springs of full salvation wash and make the foulest clean,  
At the church upon the corner, church of Christ, the Nazarene.

At the church upon the corner waits to welcome you, a band  
Of God's own peculiar people, who will take you by the hand.  
They will help you find the Savior, who will make you white and clean,  
At the church upon the corner, church of Christ, the Nazarene.

Hear the Savior, He is calling as He called in days of yore;  
He will cast your sins behind Him, and remember them no more;  
Your transgressions may be many, sins the foulest ever seen,  
There's an open door to enter; come to Christ, the Nazarene.  
DENVER, COLO.

Lord came upon the service and the people responded liberally to the needs of the institution. Over seventy dollars was quickly placed in our hands, and more than \$100 was given in subscriptions, to be paid soon. The night service of Peniel church opened with a wave of glory. During the service many shouted aloud the praises of God. Brother Theus, our District Superintendent, brought the message. He took for his subject, "The Vision of Isaiah." The Lord blessed in the delivery of the sermon, and when he closed several came forward for prayers, and some were definitely blessed. The outlook for Peniel is very bright. The smiles

of heaven are upon us, and we are expecting great development within the near future.—Oscar Hudson, Pastor.

### Sedalla, Mo.

Since our last writing we were led of God to accept the pastorate of our newly organized church at this place. Our firm convictions, after having been here nearly one month, are that this is the beginning of a strong work for God and souls in this wicked town. The Sunday school is steadily growing and the attendance in all the regular services is encouraging. Three prayermeetings a week are being held in

preparation for the siege tent meeting expected in the near future with Brother L. Hibner as evangelist. The one month of our existence here as a church has caused others to begin looking our way, so God is with us, and we are gaining ground. The church is composed of a loyal, willing, and sincere people.—M. M. Summers and Wife, Pastors.

### Osceola, Ark.

God is surely with us out here in the country, three miles southwest of Osceola, Ark. Since last year about March 1st I have had the blessed privilege of placing into the hands of every family and almost every member of each family a Bible, Testament, book or Scripture motto, calendars and tracts. Last fall the Lord sanctified me and ever since that time I have been preaching the gospel of full salvation. We have Sunday school every Sunday, and prayer-meeting Saturday night, and preaching every other Sunday. I have had the privilege of leading my wife and brother into the blessing of holiness, for which I give God all the praise and glory. I don't believe there is a happier home in this world than ours.—Charles W. Patterson.

### Steubenville, Ohio

We closed a three weeks' meeting with Evangelist C. B. Pugh, of Newall, W. Va., in charge, at Warrenton, Ohio, Sunday, June 1st. This was a remarkable meeting, with some thirty-five souls praying through and claiming sanctification. One woman, after praying through, testified that for five nights and days she had not slept, and that she had seen her grave and also had had a vision of hell. The meeting was held in an old abandoned Methodist church, and we hope to organize a good class soon. We wish to thank the Assembly held at Dayton, Ohio, for the choice they made in our District Superintendent, Dr. Howard Sloan, and we feel that it will be a wonderful year in this District. Pray for us that God will give us a church in Steubenville, Ohio. I am the only Pentecostal Nazarene in a city of thirty-five thousand population, but I preach holiness on the street corners and in the county jail on Sundays.—Charles E. Barr, Reporter.

### Marshalltown, Iowa

God is still with us here in Marshalltown, and we are having very good services every Sunday, and at our prayermeetings. The Lord has been giving us some gracious times. There are some hard problems to be solved at this place, but Jesus our Captain has never lost a battle, and we are going straight ahead in His strength and name to uncover sin and hold up God's standard of full salvation from all sin by a twofold work of grace. The saints are standing

## ANNUITY PLAN of the GENERAL FOREIGN MISSIONARY BOARD PENTECOSTAL CHURCH OF THE NAZARENE

### PLAN

The investment of funds is a matter that should receive careful consideration by those to whom the money has been entrusted. The annuity plan of the General Foreign Missionary Board affords an opportunity for the investment of funds in God's work whereby the usual income from investments may be received, and the investor have the blessed privilege of knowing that the principal is being used in God's work. The board will receive amounts of \$100 and up and pay interest on the same during the life of the annuitant, and at his or her death, the money belongs to the board without further obligation. The rate of interest will depend upon the age of the person donating the money. The money draws interest every day without any interruption by replacing loans or otherwise. The interest is paid promptly semi-annually,

and a proper bond is executed for the payment of the interest, properly signed and bearing the seal of the board.

### ADVANTAGES

1. You have no care about a safe investment. Sometimes money is lost for lack of sufficient security or other reasons.
2. You have no care about collecting interest or rents. The annuity will be paid promptly semi-annually the day it is due as long as you live.
3. Your money will bear interest every day through life. Sometimes there is a loss of income because money can not be kept constantly invested. Investments are often perplexing, and safe and satisfactory ones difficult to secure. All uncertainties of this kind are avoided by the annuity plan.
4. By this plan, your money begins its mission of usefulness at once and goes on

repeating itself in blessings for all the years to come. It does the highest service in the cause which is dearest to all Christian hearts, preaching the gospel to those who know it not.

5. After death, there is no cause or delay of settlement of this part of an estate. You have enjoyed a life income and the money is now the property of the board to carry on the Lord's work. There is no expense or litigation in settlement of the estate.

6. The board will receive money, securities, real estate, or other properties on the annuity plan, thereby relieving the investor of the burden usual in connection with handling of real estate and securities.

For further information correspond with

E. G. ANDERSON, General Treasurer,  
2109 Troost Ave., Kansas City, Mo.

# International Sunday School Lesson

June 22d  
LOVE  
1 Cor. 13

**GOLDEN TEXT:** "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13).

## THE LESSON OUTLINE

H. ORTON WILEY, D.D.

This chapter, known as Paul's great Hymn of Love, is one of the most beautiful as well as one of the most searching chapters in the Bible. It is the standard of New Testament piety and its accomplishment is a triumph of divine grace in the human heart.

### I. THE IMPORTANCE OF DIVINE LOVE.

1. Love is greater than the gift of many languages, greater than oratorical ability, greater even than the tongues of angels. Without the inner content of divine love, tongues are but hollow sounds, meaningless, like sounding brass or tinkling cymbals.

2. Love is greater even than the gift of prophecy, even though this gift should include all knowledge and all mysteries.

3. Love is greater than the gift of faith which could remove mountains. With all of these gifts, the person must be reckoned as nothing worth if divine love be absent.

4. Love is greater than charity or gifts to the poor, even though such charity include the expending of all worldly property, and giving the body itself to be burned. Divine love is the only source of enduring profit.

We must always remember that "much light does not imply much grace." Likewise we should avoid estimating the worth of a person solely by his gifts, rather should his worth as a Christian be measured by the love which he exhibits to others.

### II. THE NATURE OF DIVINE LOVE.

Living emphasized the great importance of divine love, the apostle next defines or describes the nature of this love. His method is analytical:

1. "Love suffereth long and is kind." Both the active and passive sides of love are here set forth. Passive love is shown in the endurance necessary to gain a hard fought battle. Actively it is shown in "kindness" or the "practice of rendering service." The "kindness" which is servicable to others implies an ease of access, and an open, sunny presence which will not repel any application for help.

2. "Love envieth not." It rejoices in the success of others and is willing to suffer rather than detract from the merit which belongs to another.

3. "Love vaunteth not itself, is not puffed up." Haughtiness is born of pride, humility of divine love. Love is not forward or loud, in manner, language, or appearance.

4. "Love doth not behave itself unseem-

ly." It is never out of place, is courteous in manner, never rude or coarse.

5. "Love seeketh not her own"—the very nature of divine love is to give. "God so loved that he gave"—and love is never desirous of its own welfare only, it seeks the welfare of others.

6. "Love is not provoked." It seems that the word "easily" does not belong here and it is difficult to account for the manner in which it came to be so used.

7. "Thinketh no evil." The word implies that one does not devise or invent evil, or does not take particular words in order to make evil out of them.

8. "Rejoiceth not in iniquity but in the truth." Does not secretly rejoice in the misfortunes of another, even when that evil seems to fall justly upon the sinner, but rejoices in the propagation of the truth which saves men to eternal life.

9. "Beareth all things"—the word being used in the sense of concealing the faults of another or containing within one's self a knowledge of things which might prove detrimental to another.

10. "Believeth all things"—puts the best construction on the words or actions of another and will not believe reports only on the most positive evidence.

11. "Hopeth all things"—even when no place is left for faith, hope may begin to make allowances and anticipate the repentance of the sinner.

12. "Endureth all things"—with resignation and Christian love endures all that open enemies and professed friends may inflict upon them.

### III. THE ETERNAL NATURE OF DIVINE LOVE.

1. Prophecies shall fail, tongues shall cease and knowledge shall vanish away, but love shall endure forever.

2. Reason for the exercise of divine love. We know in part, i. e., can not fully comprehend the motives and inner life of another, on account of the imperfect medium of human language and means of communication, and for this reason love must have a large part in our interpretation of another's words and actions.

3. "We know in part, but when that which is perfect is come"—this foretells of a time when we shall perfectly understand and comprehend ourselves and others and shall see, not merely reflections as in a mirror but face to face.

4. The greatness of love is emphasized in comparison with faith and hope, all of which shall endure forever, but the place of greatest triumph must be assigned to divine love.

by us, and we are doing our best to make a good shepherd of the flock at this place. We are looking forward for still greater things in the future. Pray for us.—J. H. Vance, Pastor.

Rutherford, Tenn.

June 1st was another red letter day at Zion Church. Our pastor, Brother J. A. Chenault, brought us an interesting and helpful message from Matthew 9:37, 38, and all our hearts were moved to a deeper interest in the regions beyond. There was one addition to the church. In the afternoon the children gave the missionary program and it was done beautifully. The stage was tastefully decorated, and the children in their best apparel entered eagerly and joyfully into the exercises; and all did well to the delight of a large and attentive audience. Their offering amounted to \$10.07. A good missionary spirit was manifested in both services, and all seemed to feel that it was good to be there.—Willie Minton, Reporter.

## REQUESTS FOR PRAYER

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

133. A brother in Georgia requests prayer for the healing of his wife who has been seriously afflicted with dropsy of the heart for more than a year.

134. A son in Oklahoma asks prayer for the healing of his father, who is suffering great physical pain.

135. A pastor in Ohio requests prayer for the success of a weak, struggling church that God may supply all of their needs and break down prejudice.

136. A brother in Michigan requests prayer for a man who is greatly entangled, that he may get clear in his experience.

137. A sister in Texas requests prayer for the healing of her body.

138. A sanctified sister in Oklahoma, who has what five physicians have pronounced incurable cancer, desires prayer for her healing. She believes it is God's will to heal her.

139. A mother in Oklahoma asks prayer for the healing of her boy, who suffers with kidney trouble.

14. A deaconess in Arkansas requests prayer that her two boys may be saved and delivered from cigarettes; also that her girl may be healed of kidney trouble.

141. A sister in California earnestly requests prayer for the healing of her body and the salvation of her three sons.

## NOTES AND PERSONALS

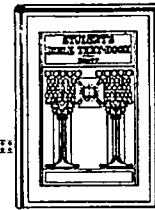
Rev. D. Rand Pierce has accepted the pastorate of our church at Peabody, Mass., and has moved there.

Ohio is to be congratulated on closing its six thousand saloons. It is to be hoped they will never reopen.

Rev. I. B. Sipes, pastor of our church at Des Arc, Mo., spent the latter part of last week in Kansas City visiting the Publishing House.

More than a million and a half head of live stock were destroyed in France alone during the war. There are hundreds of miles in which not a single farm animal was left alive.

The great famine in India is affecting 150,000,000 people and the suffering of that country can not be described, while millions of dollars are



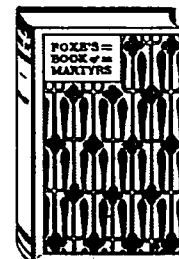
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TELEGRAMS

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Splendid three weeks' revival campaign closes in Springfield. Attendance large; church organized with twenty-two members, and more to follow. Future prospects for church excellent. Evangelists well remunerated.

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Evangelists.

CHARLES BROWN,  
District Superintendent.

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HERALD OF HOLINESS:

Great day at Modoc. Church dedicated. Total raised \$6,799. Over the top four hundred dollars. Brother Harding at his best. Special prayer for Brother Bud Robinson.

LYLE O. GREEN, Pastor.

wasted in this Christian land each year. What a pity!

There are approximately ten million boys in the United States between the ages of twelve and twenty-one. How many of them will we claim for missionaries to bear the good news to the regions beyond?

It is not at all surprising that the liquor traffic is putting up a hard fight when you consider that prohibition will close down 922 breweries, 236 distilleries, and 300,000 saloons, involving capital to the extent of \$1,294,000,000 and putting out of employment 749,418 employees whose annual compensation amounts to \$453,872,553. But don't forget that it will also save the annual waste of \$2,000,000,000 caused by booze.

ANNOUNCEMENTS

**Notice**—I would like to get in touch with a Holy Ghost song leader, for two weeks' revival in July. Let me hear from you at once.—Address W. B. Walker, Box 40, Skedee, Okla.

**Wanted**—A girl to train for nurse; eight months obstetrical course under graduate nurse. A Christian girl preferred. Apply at once, Miss Bertha Miller, 145 Essex street, Swampscott, Mass.

**Wanted**—To correspond with a sanctified vocal music teacher, one who has some open dates for music schools or meeting this summer or in the early fall. Address Elmer D. Russell, pastor, Blossom, Texas.

**Books for Sale**—Dryer's "Church History" in five volumes; the "Great Events by Famous Historians" in twenty volumes, etc. For information write to H. N. Haas, 917 West Fifth street, Hastings, Neb.

**Wanted**—A strong voice teacher, to head that department in Peniel College. Also a teacher for head of the science department of Peniel College. Address or wire Oscar Hudson, chairman, board of trustees, Peniel, Texas.

**Wanted**—A leader in song for the Nebraska state campmeeting and District Assembly, August 19th to 31st. Must come well recommended. Write Rev. H. N. Haas, secretary, 917 West Fifth street, Hastings, Neb.—H. N. Haas.

**Wanted**—A sanctified woman to take charge of cooking in rescue home. Plain cooking with the help of the girls makes work easy. A wonderful opportunity to do Christian work. Address Matron, 145 Essex street, Swampscott, Mass.

**New Pastor**—I have been called to the pastorate of the Pentecostal Nazarene church at New Philadelphia, Ohio. Those desiring to correspond with me may address me as follows for the present: Box 446, Dennison, Ohio.—Rev. B. H. Pocock.

**Wanted**—A man and wife to serve as pastor of the church, and also to teach the grades in the local Pentecostal Nazarene school at Des Arc, Mo. Would consider single man if experienced. Must be a Pentecostal Nazarene. Address Eli Stith, Des Arc, Mo.

**Change of Address**—The address of Professor B. D. and M. B. Sutton, of Cedar Rapids, Iowa, has been changed to 4232 Castleman avenue, St. Louis,

BIBLE STUDY  
FOR DEACONESSES  
EXPOSITION ON LUKE

BY NELLIE J. BARRETT  
CHAPTER VII

At the close of this notable discourse, Jesus enters Capernaum, the home of Simon Peter. And now a certain centurion, whose servant was sick, sent the elders of the Jews to Him, desiring that He should come and heal him. These men were able to recommend this officer very highly. While Jesus was on the way, the centurion sent friends to state that he was unworthy such marked attention; and asked Him but to speak the word of healing.

Jesus wondered saying, "I have not found so great faith, no, not in Israel." On the next day we find the Lord entering the city of Nain. You will observe that Jesus is thronged by the people, who continually seek him. At the gate of Nain they meet a funeral procession. The great loving heart of Jesus is touched by the sorrow of this widowed mother going to bury her only son. Exercising His almighty power, He said, "Young man, arise!" And he sat up and began to speak.

Observe His loving, gentle hands as He touched the bier, causing the pallbearers to stand still. Hear His wondrous voice as He, upon meeting this desolate mourner, said, "Weep not." Lord, quicken our ears that we may be able to hear the music of Thy voice.

Seeing this manifestation of divine power, the people were awe-stricken and glorified God, saying that a great prophet was risen among them. Of course, the news spread far and wide. John in his prison heard of it. He sends two of his disciples to inquire whether Jesus is the one that should come. Our Lord answers these inquiries by referring them to His words and works. Jesus commends John giving him a place among the great prophets.

The common people hear the words of Jesus gladly, but the Pharisees and lawyers are displeased. The Lord compares these disgruntled ones to contrary children, who refuse to join in the sports of their comrades, no matter what the game.

At this time Simon, the Pharisee very politely asks Jesus to come and eat with him. While at the meal a woman, who is a repentant sinner, comes in and washes Jesus' travel-stained and possibly tired and aching feet with her tears, kisses them, wipes them with the hairs of her head, and anoints them. Simon is skeptical and does not understand why Jesus receives such attention from so wicked a character. Perceiving his thoughts Jesus propounds to him a question which he had religious sense enough to answer correctly.

Mo. Having accepted the call to evangelize with Rev. M. S. Cooper in the Mississippi District, their campaign address will be Houston, Miss.

**Wanted**—A young man and wife or a company of three as coworkers this summer. We are already in a great campaign, and can offer immediate service and a full slate for the summer in some large towns. Finances will come easily. Telegraph at once a night letter to the following address: Roy L. Hollenback, American Hotel, Albuquerque, N. M.

**Wanted**—To correspond with some good, sane, Holy Ghost evangelist to conduct a tent meeting in New Philadelphia, Ohio, under the auspices of the Pentecostal Church of the Nazarene. If any such person has a passion for souls and feels God is leading this way, please write me. A Pentecostal Nazarene preferred. Write me at Box 446, Dennison, Ohio.—Rev. B. H. Pocock.

**Special Announcement**—Rev. E. E. Curtis, of Louisville, N. Y., will be the evangelist for the second annual tent meeting in Evansville, Ind.; also Rev. Kirby Field, of Anderson, Ind., will direct the music and singing. The date will be June 15th to July 6th. On July 4th there will be a jubilee all-day service. We expect to burn old mortgages on church property, and will likely take a subscription for the new church building which we hope to begin in the near future. Everybody within reach of Evansville is cordially invited to come to this feast of good things.—E. E. Turner, Pastor.

**Notice**—The board of examination of the Southern California District will hold its annual session at Upland First Church, Tuesday, June 17th, at 10:30 a. m. All licentiates under the charge of this board are notified to be present and take the necessary examinations, or, if that be impossible, to write the secretary of the board at once, giving an account of themselves and the progress of their work. The board will insist upon the proper observance by all candidates of the Manual, and where there is manifest indifference to the same and an unwillingness to pursue the course of study,

on the part of any candidate, the board will recommend that his name be dropped from the roll of licensed ministers.—A. O. Henricks, President; James Proctor Knott, Secretary, Board of Examination.

**Dakotas-Montana Assembly**—The tenth annual session of the Dakotas-Montana District Assembly will convene at Van Hook, N. D., June 25th to 29th, the first session opening at 8 p. m. The examinations of preachers and deaconesses in the course of study will be held in the morning and afternoon of the first day. All who wish to take examinations will please be present at those hours. All who seek recommendation for license or ordination must secure recommendation from their local churches before coming to the Assembly. Statistical blanks have been sent to the pastors, and it is requested that great care be exercised in filling them, and that all financial statements be correct in every detail. All persons coming to the Assembly from the west, will come to Stanley, N. D., on the Great Northern Railroad, where they will be met and conveyed by automobile to Van Hook, provided they give sufficient notice of their coming to Rev. C. D. Norris, Van Hook, N. D. It is requested that all who may wish conveyance be at Stanley on the first day of the Assembly. General Superintendent R. T. Williams will preside over the Assembly, and may every member from now on pray that the divine presence and power be manifest in every session.—H. G. Cowan, Secretary.

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#### EVANGELISTS' DATES

Lyman Brough:  
Home address, Surrey, N. D.  
Mohall, N. D. .... June 8-22  
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:  
Irvine, Ky. .... June 15-29  
Payne, Ohio .... July 3-13  
Paola, Kas. .... July 17-27  
Davenport, Okla. .... July 29-August 10  
Wichita, Kas. .... August 13-24  
Springerton, Ill. .... August 28-September 7  
C. C. Cluck:  
Home address, Dodd City, Texas.  
Atwood, Okla. .... June 12-22  
Halesboro, Texas .... July 4-14  
Goddard, Ky. .... July 17-27  
Doddsonville, Texas .... August 1-10  
Friendville, Tenn. .... August 14-24  
Louisville, Tenn. .... August 28-September 7  
Mansfield, Ark. .... September 11-28  
Ector, Texas .... October 10-10  
F. W. Cox:  
Winchester, Ind. .... June 15-29  
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  
Berryville, Ark. .... August 8-24  
Beech Grove, Ark. .... August 29-September 14  
H. J. Elliott:  
Home address, Nampa, Idaho.  
Van Hook, N. D. .... June 15-29  
W. E. Frederick:  
Bloomersburg, Pa. .... July 25-August 3  
Northeast District Campmeeting ..... August 8-17  
Lee L. Hamric:  
Home address, Vilonia, Ark., Lock Box 103.  
Conway, Ark. .... June 20-July 6  
Atkins, Ark. (Union Grove camp) ..... August 8-24  
Hugo, Okla. .... August 29-September 14  
Roy L. Hollenback:  
Albuquerque, N. M. .... June 1-July 6  
U. T. Hollenback:  
Commiskey, Ind. .... July 10-27  
Allie and Emma Irick:  
Home address, Pilot Point, Texas.  
Ellis, La. (camp) .... June 20-30  
Ebenzer, 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 194, Halleyville, Okla.  
W. P. Jay:  
Halfway, Ore. .... June 15-July 6  
Richland, Ore. .... July 13-August 3  
A. H. Johnston and Wife:  
Roscoe, Ohio .... June 12-22  
Akron, Ohio .... June 26-July 6  
Mt. Lake Park, Md. .... July 4-14  
Dayton, Ohio .... July 31-August 10

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(Missionary meetings)	
Rio Grande, N. J.	July 22-27
Philadelphia, Pa.	July 28, 29
Washington, D. C.	August 4-5
Norfolk, Va.	August 6-10
District campmeeting, North East, Md.	August 11-13
Street, Md., campmeeting	August 16, 17
<b>Haldor and Bertha Lillenas.</b>	
Carpio, N. D.	June 15-July 15
Eldorado, Kas. (camp)	July 17-27
Silver Heights, Ind. (camp)	July 31-August 10
Hollow Rock, Ohio (camp)	August 14-24
Normal, Ill. (camp)	August 22-September 1
<b>J. M. Mitchell:</b>	
Home address, Berryville, Ark.	
Ottawa, Kas.	June 18-July 6
Pleasant View, Mo.	July 25-August 10
Haney Chapel, Ark.	August 15-31
<b>George and Effie Moore:</b>	
Indianapolis, Ind. (First Church, tent meeting)	
Lynn, Ind. (Cherry Grove camp)	August 17-31
<b>William O. Nease:</b>	
Address, Box 14, Meridian, Texas.	
Eldorado, Kas.	June 19-July 2
San Antonio, Texas	July 4-20
Chanute, Kas.	July 22-August 3
Meridian, Texas (Mountain camp)	August 7-24
Craville Gap, Texas (camp)	Aug. 20-Sept. 14
Hico, Texas	September 18-October 5
<b>C. E. and May Roberts:</b>	
Upland, Cal. (Assembly)	June 17-22
Mitchell, S. D. (Revival and Assembly)	July 10-27
Salem, Ore.	August 1-10
<b>John and Grace Roberts:</b>	
Marion, Ind.	June 5-22
Lawrence, Kas. (camp)	June 27-July 13
Waldron, Ark. (camp)	July 18-27
Vinecent Springs camp (Dyer, Tenn.)	August 1-11
Uba Springs camp (Martin, Tenn.)	August 15-24
Calamine camp (Calamine, Ark.)	August 29-September 7
<b>William D. Shelor:</b>	
Home address, Bloomsburg, Pa.	
Pisgah, Md.	June 8-22
Delanco, N. J. (camp)	July 1-6
Chenmuck, Md.	July 11-20
La Plata, Md. (camp)	July 25-August 3
Leslie, Md. (camp)	August 8-13
Street, Md. (camp)	August 14-24
<b>W. E. Shepard:</b>	
Permanent address, 5518 Walnut Hill avenue, Los Angeles, Cal.	
Racine, Wis.	June 22-July 6
Racine, Wis. (Spring Park camp)	July 10-20
Denton, Md. (camp)	July 25-August 3
Wheeling, Ind. (camp)	August 8-17
California, Ky. (camp)	August 22-31
Olivet, Ill. (assembly)	September 2-7
<b>Mrs. Bessie Williams:</b>	
Home address, 650 Bryan avenue, Ft. Worth, Texas.	
Hugo, Okla.	June 13-20
Coleman, Texas	July 2-13
Milano, Texas	July 15-27
Bridgeport, Texas	August 1-17

## CAMPMEETING CALENDAR

**Alberta-Saskatchewan Camps**—Cabri, Sask. June 6th to 15th. Workers Mrs. M. T. Clink, Misses M. A. White and M. A. Dunington, and Rev. J. H. Bury. At Raglan, Mont., June 20th to 29th. Workers, Misses M. A. White and M. A. Dunington. Alberta annual camp, held at Edmonton, Alta., July 16th to 28th will have Evangelist W. H. Huff, and provincial workers—Rev. J. S. Daum, president, M. A. Dunington, secretary.

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

**Nazarene Campmeeting**—Pasadena University grounds, Pasadena, Cal., July 10th to 29th. Special workers Rev. Bud Robinson, Rev. Charles H. Babcock, John E. Moore, leader of singing, and Miss Virginia Shaffer, soloist. For further information address Rev. C. E. Cornell, 870 North Chester avenue, 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, and a great outpouring of the Holy Ghost is expected. For further information regarding the camp address A. C. Metcalf, Box 31, Red Deer, Alta.

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

**Groveville Park Camp**—The tenth annual campmeeting of the New York District will be held at Groveville Park, Beacon, N. Y., July 11-21, 1919. District Superintendent E. E. Angeli will be in

charge, assisted by pastors and workers of the District. Evangelists Rev. and Mrs. James Huggley, of Columbus, Ohio, and Dr. F. J. Shielis, of Eastern Nazarene College, will be the evangelists. Music in charge of M. B. Carey and Mrs. John Norberry. Bible study every morning by Rev. D. Grant Christman. Nazarene praying band in charge Saturday evening, July 12th; Pentecostal praising band in charge Saturday evening, July 19th. For further information ask any Pentecostal Nazarene pastor, or Rev. Joseph Fletcher, Chairman, Committee on Management, Westwood, N. J.

**Oregon Holiness Association Camp**—Fifteenth annual campmeeting will be held at Portland, Ore., July 21th to August 3d. Evangelists: T. C. Henderson and C. H. Babcock. Address Mrs. Catherine L. Dickey, secretary, 203 East Twenty-fourth street, Portland, Ore.

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

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

**National Campmeeting**—Mt. Vernon, Va., July 31st to August 10th. Workers George J. Knutz, of New York, Joseph N. Speakes, of Kansas, L. L. Pickett, of Kentucky, Beale B. Larkin, of New Jersey, Bertha Munro, of Indiana, and others. Board and lodging

for eleven days \$9. Address H. B. Hosley, 307 D street, Northwest, Washington, D. C.

**Pike's Peak Camp**—The fifteenth annual Pike's peak holiness campmeeting will be held at Colorado Springs, Colo., August 7th to 17th. Workers Dr. J. L. Brasher, of University Park, Iowa, and Rev. Charles D. Heatwood, of Kinsley, Kas. Address Rev. William H. Lee, 539 West Dale street, Colorado Springs, Colo.

**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, and Knight Quartet, and Mrs. Cora Lamb. Address W. R. Cain, secretary, 515 South Vine street, Wichita, Kas.

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

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# OUR LOVE FEAST

## A TRACT DISTRIBUTER

I praise God for full and free salvation that keeps me pure within. In the community in which I live there is no one who believes in holiness but myself. I am a tract distributor, and have given out quite a few already. The people receive them gladly. I preached last Sunday. I have an appointment in an old Methodist church and they haven't any pastor there, but most of the congregation are Baptists. I am a member of the Pentecostal Church of the Nazarene, and hold my membership at Cabot, Ark. I desire to get into full connection with the church work. I am saved and sanctified and kept by the power of the Holy Ghost. Praise the Lord.

REV. N. T. GIVIN.

## PREACHES AND FARMS

I praise God for the blessing of entire sanctification. The Lord wonderfully blesses us as we preach a full and complete salvation. We are very busy folks, as all Christians ought to be. We preach every Saturday night and Sunday. Our first date for revivals is July 20th. We are farming; have six children, and the oldest one is in school at Vilonia. What a blessed place that is for young folks. Please pray for us that God may give us clear leadings, and we may win many souls for Christ.

D. G. AND JETTIE TRIMBLE.

## A SOURCE OF BLESSING

I want to praise the Lord for the great blessing the HERALD OF HOLINESS is to my soul. Shut away as I am from any real gospel preaching, I find great comfort in this good paper. Its clean, straight teachings are a real inspiration to my soul. Every copy gets better. I like the way it comes out in such clear, unmistakable words on regeneration and the second, definite work of grace. The issue of May 21st is especially fine. Its editorial on "The Bible and Sin," and the contributed articles were inspiring to me. Also every line through the whole paper. It does my soul good to read of the good meetings God's children are enjoying at other places, and to know His work is prospering in such a wondrous way.

This is a college town and a very "churchy" place, but bitterly opposed to holiness. I thank Him for the privilege of standing for a full gospel that delivers from all sin. I know no other way but a clean, holy way. Bless His dear name. I desire an interest in your prayers, also of the prayer circle, that my family be saved and that I be restored to health for the glory of the Lord.

MRS. LIZZIE WATSON.

## FOUR THINGS FOR WHICH I AM THANKFUL

For His providing and protecting hand; for the quiet trust in His love; for the joy of living in the "heavenly sunlight"; and, above all, for the determination to never walk back on the old path. I give this plain testimony for my Lord and my Redeemer.

A. GONZALEZ.

## BETTER FARTHER ON

My dear son went before me, but I can say "Amen," for what He doeth is well done. I am in my eighty-eighth year, and praise God for the glorious hope I have of meeting Him soon, if I am faithful. Oh, what a chorus through the sky shall ring, when the saints come marching in. It will be sixty-seven years soon, since I started out for glory. I am not tired yet. It is getting better the nearer I get to my glorious home in heaven.

CATHARINE KOHL.

## A FORETASTE

I praise God for the assurance that I have of being in His will, and having Him as my daily companion. I am expecting some day to have a part in the salvation of precious immortal souls. God is giving us a little part even now, and we are seeing students in Pasadena University one by one saved and sanctified. I praise Him because He saves and sanctifies me just now. With His help I am determined to keep the revival fire burning in my soul, and do my part in this great battle of holiness against the Enemy of mankind.

VIRGINIA CUFF.

## SOLDIERS OF THE CROSS

There is no holiness church here from which God's little ones can be fed. Pray for husband and me that God may use us here in Arkansas in His work. We are still soldiers of the cross and expect to be until God says, "Enough." Praise the Lord this morning. I feel like shouting, for He has been so good to me, and the end is not yet, praise the Lord. Beloved, pray for us.

ANNIE COLE.

## FASTED AND PRAYED

I asked you people to pray for my brother to be delivered from war and He was, and told many things how the Lord had comforted and helped him in a wonderful way. I gave him a little pocket Bible and he clung to it to the very last, and read it more than he ever had. Oh, the blessedness of knowing we can trust God for everything. The day he had the greatest trial the Lord put the call to fast on me, for I was too much interested in praying for him that day to have any appetite for food, or to care about seeing any one. I wanted to be alone with God. I set the date so I would not forget it, and when he named that date I said, without looking, "Oh, Hirschel, that was the day I fasted and prayed for you, and got the victory, too." Glory to God. My older brother came to my house for dinner that day, and I fixed his dinner, but told him I was fasting and praying for Hirschel. He rebuked me, but I told him I was not hungry and couldn't eat. He was afraid I was going to extremes, but he was present when I told Hirschel about it, and when he saw how Hirschel appreciated it he shed tears. It melted his heart, and when I knew the truth of my brother's trials, I said, "No wonder the Lord put the call to fast on me."

SISTER C. F. HUMBLE.

## ALL NEEDS SUPPLIED

Our precious Lord is growing dearer every day to us. The other day it seemed everything was shut up. There was no flour, no lard, no potatoes, and we hardly knew which way to turn; so we went down on our knees and asked our Father in heaven to supply our needs. Saturday night, April 12th, just a little after dark there came a knock at the kitchen door. On opening the door there was a large box of groceries, and oh, how we did shout and praise God; not so much for the groceries as that God had heard and answered prayer.

OTIS POPE, Pastor.

## A GREAT PHYSICIAN

Thank God for the healing of my body. Oh, how I praise Him for His healing power. I am praising His dear name for so wonderfully blessing my soul while in secret prayer.

MRS. MARY MCCOY.

## VICTORY IN ARMY LIFE

I had a blessed time of victory while I was at Ft. Thomas, Ky., giving out tracts and witnessing for Jesus, and as six hundred of us were marching to the station when we left the camp headed by the large army band, I could hardly march straight, as the waves from glory swept over my soul, as I thought of the time when I, with a far different crowd, should march along those streets of gold, won't we have a great time? Then down at Camp Forest, Ga., was where much of the persecution was handed out to me, but blessed be God, He did not leave me as a prey to their teeth. Hallelujah, through God I came out more than conqueror. Praise the Lord. Then at Ft. Oglethorpe, Ga., God kept me true, though I had many things to try my faith in God, but He kept me sweet under all circumstances. I went to the Y. M. C. A. building at times in order to get away from some of the boys, and I would compose poems, write some, or use the typewriter, when the Greek mess sergeant told me I could not cook there for our company any more, he wanted me to go to the first sergeant and report for duty, that meant get a rifle, and go out and drill, but I went to the first sergeant and asked him if he had a typewriter that I could run, and when he had told me who to go and see about it, I got to work in the supply office using the typewriter. I thought that I could use a typewriter better than I could use a gun. I found a good live church at Chattanooga, Tenn., called the Nazarene Gospel Tabernacle, and, oh, what a great time we did have, and I got some soldier boys to go with me, and a few of them were saved, thank God; and, oh, what street meetings we did have through the blessing of God upon us, and the cottage prayer meetings on Sabbath afternoons. I did not like to leave Ft. Oglethorpe, but the government paid my fare, gave me clothes, and what I had to eat, and \$1 a day, and I was going along telling of this wonderful salvation. Praise the Lord.