

# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 8, No. 11. Whole No. 378

KANSAS CITY, MO., JULY 9, 1919

## EDITORIAL

### Our Doctrinal Statement



OUR CHURCH has a clear and distinct statement of the doctrine of entire sanctification, for which, among other vital truths, we stand as a church. Let us repeat this statement very briefly again that all may understand our position on this most important and vital truth of God's holy Word.

Entire sanctification or perfect love, which words we use synonymously, is an act of God by which the justified and regenerated children of God are cleansed from all sin and made pure in heart. This blessed work of grace excludes all original depravity or inbred sin or carnality and fills the heart with perfect love to God and man which casts out all fear. This is an instantaneous work on the part of God, as are the works of pardon, regeneration, and every work of grace performed on the human heart by the good mercy of our God.

Entire sanctification follows or is subsequent to regeneration. It is performed by faith on the part of the recipient and is not and can not be by growth. Growth in grace taught for sanctification violates every metaphor and phrase used to express or describe the act of entire sanctification. For instance, growth in grace is not a destroying work; it is not a washing or a crucifying or a cleansing act or work or process. Entire sanctification is declared emphatically to be a death, a washing, and also a cleansing or a purification. Growth can add to or develop what is already a possession of a believer, but sanctification removes or destroys something which already exists.

It is hardly necessary, but for that strange persistency of misrepresentation of our people and our beliefs, to add that entire sanctification does not exclude ignorance, errors of judgment, mistakes, and what may be termed involuntary transgressions of unknown divine law. While a fool may get the blessing and is not excluded by his misfortune, the blessing does not make fools of people, and it wonderfully helps and improves even intellectual poverty. Any man who has watched the holiness movement as we have for years can attest the truth of this last statement. We have seen frail girls without education get the blessing and then receive a call to the work of active soul-winning. We have seen such girls thus limited in educational equipment and thus called hold meetings and succeed marvelously. We stood by the side of a senator once and listened to one such girl address a large body of people at a great tent meeting, and her eloquence was astonishing and the absence of ingrammaticisms in her language was truly surprising. The senator turned to us and said, "Mr. Haynes, how is that? I know that girl is unlettered and yet her eloquence and her diction are about faultless. How do you explain it?" I replied that I did not explain it at all, save to say that it was manifestly the work of God in her case.

We had better add that entire sanctification is not absolute perfection nor angelic perfection nor Adamic perfection. The first belongs only to God, and the second only to unfallen angels, and the last was a possession only of Adam in the Garden of Eden in his unfallen state.

It must be said also that the purity of the sanctified is not the same as nativity. When the heart is made clean there can be no increase in its cleanness or purity; but there may be an eternal increase of love and all the fruits of the Spirit.

The difference between justification and sanctification must always be understood for they are not the same. Justification is a change of state from guilt to pardon; while sanctification is a change of nature from sin to holiness or perfect love. We are to grow after sanctification as well as before the work is performed, if even the growth in the two states of grace can be compared at all. With the chief hindrances to growth removed by sanctification we can grow normally and with a speed unknown in the regenerated state. Inbred sin is the great enemy of growth and progress in grace, as well as of the normal activities of the children of God. We can never reach that plane of success and activity as servants of God until we have been entirely sanctified by the Holy Spirit through the blood of the Crucified One and thus empowered and filled by the Spirit for the normal service in the vineyard of the Lord. Let this be clearly understood and people will understand their need of the blessing and be led to seek it.

### A Wrong Plea

THE PLEA of Germany for a treaty "of right and justice" is farcical and suicidal. If they were given such a settlement they would be exterminated from the face of the earth. We want them to have the mildest terms possible in safeguarding the world from like atrocities from them or others in coming years. We have never insisted upon them getting justice, for this would be the destruction of them as a nation and their practical annihilation as a people. The terms given them are severe, but milder than anybody can plead for them as their right. Any one of a thousand atrocities they committed on land and on sea places them entirely beyond the thought of leniency and even to give them justice would place the Allies in the attitude of undue severity, for the thing of justice to the Germans would be the very thing that would be their undoing.

Take one of a thousand glimpses at their common practice for years. A lifeboat rescued the crew of a neutral vessel that had been most brutally torpedoed by the Germans. For forty hours this brave crew of the lifeboat had battled with the terrible storm, seeking to rescue these hapless victims of the dastardly and inhuman attack of the German submarine. When finally it landed with the crew, or what they could rescue of them, it had seven dead men aboard, and four others who had absolutely lost their reason from suffering, and the remaining eight survivors were exhausted by hunger and cold. The rest had perished by the heartless torpedoing of this neutral vessel by the dastardly Huns.

This is only a sample of innumerable cases of similar out-

rages. How does it sound to hear the Hun leaders crying for terms of "right and justice"? They had better plead for mercy, for this is all that can save them from utter and fatal and final destruction on the plane of right and justice. The Huns had better mend their plea and call for mercy and show some signs of contrition and remorse for their historic and shameless atrocities which outraged civilization and blighted the very name of humanity as capable of such nameless horrors. It almost makes one ashamed to confess that he belongs to a human race which can produce beings capable of such a diabolical record of infamies.

## A Happy Riddance

WE HAVE absolutely no sympathy with the regret expressed by some selfish business men over the loss of a million of people from the United States. Over a million of foreign-born citizens of this country have sold their property and withdrawn their deposits and gone back to Europe in obedience to the call of the Bolsheviks. This is news that brings delight to the heart of every intelligent and patriotic American citizen. We sincerely wish that several millions more of the same sort would do likewise. We are much over-burdened with undesirable citizens in this country from the European countries. We have long maintained that this was the case and the war just closing has demonstrated this to be true. If any one has the least doubt about this fact let him read the great article which appeared in the *Saturday Evening Post* by Emerson Hough, entitled "A Fools' Paradise." It was printed in the issue of May 3d. This is one of the most convincing and illuminating and at the same time most startling articles we have read in many a day. It reveals to us the perils now threatening us from foreignism. Every American citizen ought to read it.

The truth is, our policy as a people through our politicians has been criminally recreant to our true interests as a country. We have held wide open our gates to foreigners until they have overrun us and are now a positive menace to our free institutions, and the problem has become the most serious and delicate one with which we have to deal.

Congress should take steps at once to greatly restrict immigration to this country, and also to get rid of all undesirables among us. There should be passed laws to secure these ends at once to protect us from a most serious danger which everybody who will open his eyes can see. It can not longer be neglected without absolute and appalling danger. We were most seriously embarrassed in the recent war by this element, and now that our eyes are opened there should be pursued the most vigorous policy of elimination and restriction until we are rid of this element, or it is reduced to the minimum so that we can be free from the perils of being over-burdened with foreignism.

## A Prophecy

THE INCREASING insolence and aggressiveness of labor and labor unions bodes no good to the public welfare, but rather ill. It is the verdict of history that capital will oppress labor, but it is likewise the verdict of history and as well of the logic of human nature and the facts related in the inspired Word of God that labor will oppress capital and the general public just in proportion as it gets the opportunity. This truth stands out in the fact that laboring people are dug from the same mud bank as the capitalistic class. They are both made of the very same material naturally and one class has not one whit advantage or superiority over the other as to their human origin.

Few people would have dreamed of the strides made in the last few years by labor if they had heard the prediction ten years ago. Do what you may at their behest they are not satisfied, and strikes are still the order of the day, and threats

and intimidations and higher demands are made constantly. What all this is to come to in the future we can not tell. Then the march of Bolshevism or anarchy is certainly to be reckoned with. The bold claims of this political cult are a menace to the peace and welfare of the country. They seek the destruction of all government. These are the direct and avowed enemies to real government and demand freedom from all restraints of their movements and their wants and desires in any and all directions. Every man would be a law unto himself and no man would have the protection of law for his person or his life or his liberty or his pursuit of happiness. The Sabbath must go down at the behest of this economic or anarchic doctrine. So must the home and the marriage vow and property rights, and everything else usually held sacred by the best people in the world.

We only call attention to these startling facts which stare us in the face that our people may think. In this connection it may be of interest to call attention to what profound students of history and philosophy have thought they have seen in the future for our America. Over sixty years ago Lord Macaulay, the English historian, and a philosopher in the realm of history, wrote to a friend in America as follows: "Your republic will be pillaged and ravaged in the twentieth century, just as the Roman empire was by the barbarians in the fifth century, with this difference, that the devastations of the Roman empire were committed by the Huns and Vandals from abroad, while your barbarians will be the natives of your own country and the product of your own civilization."

Our too-wide-open gates to immigration for the last fifty years, and the progeny of these classes from Europe, as well as the native-born perverts among us are enough to make us pause and think of such predictions as the above from the high source it comes. The acknowledged increasing unrest of the masses and the rapidly increasing rate of crime and general lawlessness certainly are enough to give us serious thought on the outcome. May God help us amid the dark prospects ahead of us!

## A Glorious Church

CHARLOTTE ELLIOTT wrote that immortal hymn, "Just as I am, without one plea," and was a great sufferer. Her infirmities increased until she could no longer attend the church services which she so delighted to attend, and from which she drew such unspeakable comfort and strength. It was at this critical time that she wrote these words: "My Bible is my church: It is always open, and there is my Lord ever waiting to receive me. There I have my confessional, my thanksgiving, my hymns of praise, a field of promises, and a congregation of whom the world is not worthy—prophets and apostles, martyrs and confessors—in short, all I need I find here."

This is well said indeed. There are so many who have to adopt the spirit of these words. They are debarred by infirmities from attending the church services and keenly feel the disappointment. Let them be not discouraged. This holy Book will have to be their church, and truly in this divine resort they will find a true confessional and hymns of praise and a high company of kindred spirits—prophets and apostles and martyrs and confessors. These are all akin to the dear shut-ins, and they will find in them and their teachings and their spirit and their lives and examples much to encourage and sustain and comfort and strengthen and help them always. We commend this Holy Bible to all who can not attend their church services, and advise them to study it closely and diligently and they will find in it all they need and desire of helpfulness.

"BECAUSE he lives we shall live also," is very full of comfort. Our life is wrapped up in His life. He lived, and as surely as He lived we shall also live one endless blessed day in joy and peace and bliss.

# The Warring Queens

By A. M. Hills, D.D.

THE GREAT APOSTLE has been in the early chapters of Romans depicting the ruin which sin has brought upon the world. Then he described God's plan of saving men by faith in Christ. After restating the doctrine of justification by faith in Romans 5:1, by a natural progress of thought, he announces the "MUCH MORE" salvation of sanctification, and develops the most masterly argument in the whole Bible for that doctrine. Five times in this chapter St. Paul assures us that the evil of sin is more than compensated by the grace of God in Christ.

(1) "Being justified from sin by his blood, much more shall we be saved from the wrath of God through him" (vs. 9).

(2) "If while sinners we were reconciled by the death of God's Son, much more shall we be saved by his life" (vs. 10).

(3) "If by Adam's sin many died, much more did the grace of God . . . abound to many" (vs. 15).

(4) "If by the trespass of the one death reigned, much more shall they that receive the abundance of grace reign in life through Jesus Christ" (vs. 17).

(5) "Where THE SIN abounded THE GRACE did abound more exceedingly: that as THE SIN reigned in the death, even so might THE GRACE reign through righteousness unto eternal life through Jesus Christ our Lord" (vs. 20, 21).

1. Notice that St. Paul in the fiery enthusiasm of his writing personifies these two antagonistic moral forces—THE SIN and THE GRACE. Both nouns in the Greek are in the feminine gender. So in the apostle's highly imaginative and picturesque language, he makes them two "Warring Queens," in ceaseless conflict with each other, for the domination of all humanity. One queen "has reigned"; the other is trying to reign. Our hearts are the territory for the conquest of which each is fighting in truceless conflict, which can only end in eternal issues.

Between Romans 5:12 and Romans 8:10 this Greek noun for "sin" occurs twenty-nine times in the singular number with the definite article "the" before it—"THE SIN," "THE SIN" in constant repetition. The best New Testament exegeses of the world declare that it means, "the principle of evil," "hereditary corruption," "sinfulness," "a sinful disposition," "the depravity inherited from Adam." So here we meet this vile old hag THE SIN—eldest daughter of Satan, the royal princess of the bottomless pit, who sways the scepter of malignant sovereignty over all human hearts in her father's absence, putting upon every human life the slime of his curse.

"THE SIN hath reigned." Yes, indeed. However commonplace or unwelcome or hated this truth may be, THE SIN "hath reigned." No race, no tribe, no family of man has escaped her merciless sway. The brand of her shame has been put upon every forehead, and the taint of evil has corrupted every heart. This is simply a matter of personal experience, to which the innermost self of each of us bears reluctant and painful witness. Some time or

other each of us waked up to the awful consciousness that there lurked within us an inclination to evil, that even when we would do good evil was present with us, that, though by heroic struggle, we might be loyal to duty and God; yet something within us lusted against spiritual things, making the descent to hell easy.

Doubtless there are many who have not broken the laws of the land, and committed what are called crimes. And there are many more who have not, maybe, sinned against morality by the commission of vice. But where is the man or woman, where is the boy or girl of moral years, who has not sinned against God? Who has not loved, and left God out of the loving? Who has not planned, and chosen, and executed, with no thought of God in it all; whose feet have not journeyed

wings fans him into deeper slumber, while it sucks from him his life's blood. This is the method of this evil-hearted queen. She robes herself in darkness and hides herself in obscurity until her victims deny even her existence; and all the while she is hypnotizing them into acquiescence in her wicked wiles and leading them captive into chosen sin. It is this regnant propensity to evil that has cursed the race and covered the earth with sin and shame and woe. Verily THE SIN hath reigned.

But there stands confronting her that other queen, THE GRACE, robed in the radiance of heaven itself. Her very name was music to the apostle's ear, and he never wearied of describing her charms. She is none other than the redeeming, sin-killing, sanctifying love of God, ever sending out her life-giving rays of affection to dead and dying hearts.

There the warring queens stand before each of us—the one a hideous hag, with the lurid image of her foul father upon her leprous brow, yet exercising a sorcerer's spell upon all who are willing to yield to her supremacy; the other queen, bearing the image of her divine Father, robed with the purity of God and beautiful with the love-light of heaven and the winsome grace of holiness, who stands pleading for the allegiance of our poor, defiled the allegiance of our poor, defiled the other wishes to reign.

2. Consider the results of the reign of each of these queens over her subjects. "The sin reigned in death." As the Turks have reigned in Armenia, bringing the obliteration of the people, as the war-mad kaiser's reign has brought ruin to his nation and caused the death of twenty millions of people, so THE SIN has brought universal death in her train, and the spiritual and eternal ruin of countless billions of her subjects. Her empire is a graveyard where conscience and integrity and honor and purity and godlikeness and hope of betterment are buried in the grave of eternal despair.

"Even so might THE GRACE reign . . . unto eternal life." "Might" if we would only let her reign, but she will not set up her throne over unwilling subjects, over crouching slaves. She rules only by permission and the glad choice of willing and sweetly surrendered hearts. But to those who invite her to rule, who put the crown of dominion on her brow, and the scepter of complete sovereignty in her hand, she brings

healing for all the wounds of sin, eye-salve for blinded eyes, comfort for stricken and broken hearts, spiritual life to those dead in trespasses and sins, soul purity for the unclean and the unholy, the wealth of heaven for the poor in spirit, and, best of all, eternal life to those whom THE SIN has slain.

3. And how does THE GRACE bring such blessings, such "heaven upon earth," a heaven to go to heaven in? Our text declares: "through righteousness," "through Jesus Christ our Lord." It can not be had through any mere human endeavor. Man can not compass it. No angel has might enough to confer such a blessing. The infinite Christ alone can give it, and it must come "through righteousness," the CLEANSING by the blood of

## My Prayer

ELSIE D. MILLER

O Christ, once more wilt bless the efforts of my pen?  
Wilt Thou inspire and lend Thine aid? for then

It will not be vain.

Oh, that a single soul through words of mine  
Might e'er be led to seek the truth divine.

Peace in Christ's name!

E'en though the words be burning that I trace—  
Or writ in blood, which time can not efface:

I deem it well

That I may suffer, if that be the way  
My soul can touch another on whom no ray  
Of hope hath fell.

For such there be in earth who deem hope dead.  
And overlook the blessings on them shed  
Each passing day.

Who, since one prayer's denied see naught of good—  
Deny the Christ—as though His great heart could  
Harm or dismay.

Lord, help me just to trust in Thee, e'en though  
I can not understand why fierce and low  
The tide draws down;

Why all seems unlike Thy great heart hath planned—  
Where should be strength of rocks is shifting sand.  
God lead us on!

willingly and consciously in a forbidden path; and whose hands have not toiled in consciously unworthy endeavors, and performed deeds which the heart secretly wished God might not see? Who has not felt, some time or other, a repulsion to goodness, and a subtle satanic attraction for things that are wrong?

If any are disposed to deny these universal facts there is no sadder or more conclusive proof of the tremendous power of THE SIN over us than that she has lulled us into unconsciousness of our shameful servitude to her behests, and the spiritual degradation into which we have fallen. It is the old story over again of the vampire that has lighted on the breast of a sleeping man, and with its leathern

# HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor.

REV. C. A. KINDER, Acting Managing Editor.

Subscription Price — \$2.00 a year in advance.

In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

Christ from indwelling sin. If we would have it, we must truly have Him in all the plenitude of His SANCTIFYING GRACE.

How can this divine queen give us this "much-more" salvation unless she can conquer and destroy that old hag of SINFUL PROPENSITY that has reigned in men and cursed them so long? But exactly this is her God-given mission. She proposes to sanctify us and reign "through righteousness unto eternal life."

Oh, that restless humanity would learn that this is the real need of the world. Says Dr. Maclaren: "The thing that the world wants is to have sin dealt with . . . in the way of drying up its source and delivering men from the power of it. Unless you do that you do but pour a bottleful of cold water into Vesuvius and try to put the fire out with that. You may educate, you may cultivate, you may refine; you may set political and economical arrangements right in accordance with the newest notions of the century; and what then?

Why, the old thing will just begin over again, and the old miseries will appear over again, because the old grandmother of them all is there, 'THE SIN' that has led to them. You may have high education, beautiful refinement of culture and manners; you may give everybody 'a living wage,' and the world will groan still, because you have not dealt with the taproot of all the mischief. You can not kill an internal cancer with a plaster on the little finger; and you will never staunch the world's wounds until you go to the Physician, Jesus Christ, 'that takes away THE SIN of the world.' What each of us wants before we can see the Lord is that something shall lay hold of us and utterly change our natures, and express from our hearts that *black drop* that lies there tainting everything."

Precisely that Jesus *proposes* to do, and *must* do or our salvation is a failure. Dear reader, which of the rival queens will you choose to reign over you?

## The Second Blessing in the Gospels and the Acts

By JAMES B. CHAPMAN, D.D.

**A**LTHOUGH properly placed in the New Testament and included in the "better covenant," the four Gospels are, nevertheless, still prophetic as related to the normal heart experience of the Spirit dispensation. The activities of Christ were always "straightway." His promises of spiritual excellencies peculiar to His kingdom were, at the closest, "Not many days hence." His life and ministry, like the ages of Moses and the prophets, were preludes of the times of the Spirit. He bestowed the blessing of conscious pardon (Matt. 9:5, 6), but foretold the incoming of the fullness of the Holy Ghost (John 7:37-39). He revealed His word in its initial life-giving power (John 5:24), but promised a fuller revelation when their spiritual state should qualify them to hear it.

The twofold nature of perfected salvation was indicated in the twofold form of the promises now so near to fulfillment. There were the two baptisms (Matt. 3:11, 12). The one by water a type and outward sign of repentance and divine forgiveness, the one by the fiery Spirit, the inward means of completed holiness (Acts 15:8, 9). There were the two rests (Matt. 11:28-30). The one a given rest from the labor and burden of sin, the other a found rest from the pride and defilement of the heart. The first is a rest from the evil one has been practicing, the other is a rest from his own goodness and is found only in complete self-abandonment and divinely wrought heart cleansing. There was the new garment of regeneration, and the new wine-filled bottle, of pentecostal sanctification (Mark 2:21, 22; Luke 5:36-39). There was the promise of the birth of the Spirit (John

3:3-8), to those who would begin the Christian life, and of the baptism with the Spirit to those who were partakers of His redeeming grace (Acts 1:5). The branch in the vine was to have choice between being purged or cut off (John 15:1-3). That is to say that the believer will reject or neglect sanctification at the peril of backsliding from initial grace. Christ was the well known and dearly beloved comforter of His disciples, but upon condition of their continued obedience. He promised that they should receive *another* comforter and yet without losing their first comforter (John 14:15-17, 18). Finally, there was the Lord's own prayer (John 17), that those who were no more of the world than He was of the world should be truly sanctified, and the announcement of His utter yielding to the fullest demands of atoning provision to make this sanctification possible.

Proof that the apostles and other believers were sanctified as a second work of grace is not dependent upon one single passage of Scripture. The proof is broad and conclusive and requires evidence (1) that they were justified or pardoned before their experience in the upper room on the day of Pentecost; (2) that they were not wholly sanctified before their experience on the day of Pentecost; and (3) that they were sanctified at the time of their experience at Pentecost. Under the first we have the testimony of the disciples themselves accepted and approved by the Master (Matt. 16:13-19). Then we have the Savior's unsolicited acknowledgment of their relation as followers of His (Luke 10:20, John 17:1-16). Under the second we have examples of self-seeking (Matt. 20:21; Mark

10:37), manifestations of pride (Mark 9:35; Mark 9:34), and evil temper, showings of inconstancy (John 18:15-27; Mark 14:50), inexcusable unbelief (John 14:8, 9; 20:24, 25), evidence of cowardice (John 20:19), and a general lack of spiritual power and discernment (Luke 24:21; Acts 1:6). Despite all these weaknesses and occasional lapses, they were so restored to divine favor before the morning of Pentecost as to be filled with ecstatic joy and to be possessed with the spirit and purpose of obedience (Luke 24:50-53; Acts 1:12-14). The days of tarrying were followed by the *day of filling* (Acts, chapters 1 and 2). That they were then baptized with the Holy Ghost in a manner that they had never experienced before, that they received this baptism after the evidence of their acceptance with God was indisputable, that this baptism was within itself an endowment of power for service in Christ's kingdom, and that this same grace is the heritage of all believers (Acts 2:38, 39) are facts concerning which there can not well be cavil. Only two questions, then, remain: Did these believers at this time experience a work of heart purifying, and was that experience sanctification? Answering the questions in the affirmative we present the proof in brief. Saint Peter says their hearts were purified on this occasion (Acts 15:8, 9), and Saint Paul defines purification as sanctification (Heb. 9:13) and says it is accomplished by the Holy Ghost (Romans 15:16). The disciples were purified by the baptism with the Holy Ghost on the day of Pentecost, purification by the Holy Ghost is sanctification; therefore the disciples were sanctified at Pentecost. Since the evidence of their justification before Pentecost is clear, beyond question they were sanctified as a second blessing, distinct from and subsequent to their justification.

The identification of the baptism with the Holy Ghost with heart cleansing or entire sanctification being established, other instances of its reception need only be mentioned. For if the disciples in the upper room at Pentecost were sanctified by the baptism with the Holy Ghost, then those Christians at Samaria (Acts 8), in the house of Cornelius (Acts 10), and in the church at Ephesus (Acts 19) who were baptized with the Holy Ghost, were also sanctified by faith at the same time, for Acts 15:8, 9 guarantees the uniformity of the processes of grace and the identity of spiritual states resulting therefrom, without regarding the light of the individual believer. This destroys the theory of some who hold that men are blessed according to the way they are taught to receive. That is to say that those who are taught that we are sanctified in regeneration are, upon receiving Christ according to this plan, sanctified at that time; and that those who are taught, and who believe, that we are sanctified subsequent to regeneration must therefore wait for the second blessing to complete the work of heart cleansing. But God, who knoweth the hearts, makes no distinction. The Comforter does not come to the world, but to those saved from the world; and when He comes He purifies the heart into which He enters, as well as to endure the life with power for spiritual service. In this order and arrangement there is strict uniformity and no exceptions. Since the *order*, as well as the final result, is based upon the knowledge of God, one can not, without irreverence, argue that it varies. We, therefore, believing that the divine order is established by the experience of the apostles and other early Christians, affirm unequivocally that those, all those, who are sanctified wholly are sanctified *after* they are justified.

# Missionary Administration and Propaganda Fund

By REV. C. J. KINSE

THERE ARE some problems connected with raising and administering our missionary funds which could be wholly eliminated by adopting a plan for raising the expense of our missionary office and propaganda separate from the missionary offerings. A large number of our people are not in business and are not familiar with the matter of "overhead" expense. Both the necessity for such expense and the reasonableness of the amount of same are matters which many do not comprehend.

This makes them an easy prey to the independent missions and missionaries who go about with the specious cry, "We do not have any board nor officials to support, and every dollar given to our work goes to direct missionary work." This appeals to many people who do not stop to ask as to who is feeding the persons who go about proclaiming such doctrine. Of course the explanation is made that such persons are themselves missionaries who are temporarily detailed to that work. Sure enough; and are not our secretaries and other board officials "missionaries" in the same sense? In either case the expense of that part of the work must be met. The writer is fully convinced that if the figures could be had the "overhead" expense of the independent missions would be found to exceed that of even a small denomination like ours.

Again, there are some apparent inequalities in the matter of the distribution of our expense which would be eliminated if we had a special fund for the expenses of our missionary board. To illustrate this we must refer to the published report of our General Foreign Missionary Board. By reference to pages 10 and 11 of this report you will note that the total receipts of the board for last year were \$115,915.62. Of this amount quite a sum represented real estate and trust funds. According to the statement of the treasurer the trust funds are for investment and hence would not be expected to pay any of the expenses. For the purpose of figuring the overhead expense the only amounts that can be used are the total receipts of the general and special funds, which are as follows:

General fund receipts.....	\$60,328.86
Special fund receipts.....	34,652.80
Total .....	\$94,981.66

The expenses of the General Foreign Missionary Board are given as follows:

Administration: salaries .....	\$ 4,696.80
Administration: incidentals .....	2,331.72
Publicity fund .....	1,387.58
Tracts, stationery, etc.....	2,257.21
Traveling expenses .....	2,453.84
Total .....	\$13,127.15

Thus it will be seen that the total expense of the board for that year amounted to 13 3/4 per cent of the receipts for general and special funds. Here the question arises, Do the special funds bear any of the running expenses of the board? To illustrate, when a person gives \$1,000 for a building in a mission field do we send \$862.50 for the building and use \$137.50 to pay overhead expense? Or, when one gives \$25 to support a Sunday school do we send \$21.67 for the Sunday school and use \$3.33 for the perfectly legitimate overhead expense? When a missionary raises \$1,500 for his outfit and passage does 13 3/4 per cent of that amount, or \$206.25, go to pay the oper-

ating expense of our missionary board? You say, "No, certainly not," at least that is what almost every one will say, or something to that effect. Many will say, "That is the reason we pay so readily to specials so that every dollar will go direct to the purpose we name."

Now if this be the case with all specials, then it is quite evident that all the overhead expense falls on the general fund. It will readily be seen that the \$13,127.15 makes an overhead charge on the \$60,328.86 of 21 3/4 per cent.

That is, of every dollar given by the loyal supporters of the work, who are willing to trust the board with the disposition of their money, twenty-one and three-quarter cents goes for the expense of administration and

## The Word "Pentecostal" in Our Church Name

By REV. K. HAWLEY JACKSON

FROM TIME to time articles have appeared in this paper discussing the question of our church name, and particularly the word "Pentecostal." By such means error and prejudice are broken down and truth and right are brought to the front. I desire to submit my personal opinion, and I believe I do so in the will of God.

The primary point to consider is, Why do we desire the word "Pentecostal" as a part of our church name? The answer comes rightly and immediately, We desire it because it embodies our creed in our name; it testifies everywhere that we unitedly stand for "Pentecost;" it makes every local church name sign speak of "Pentecost;" it causes our paper, the HERALD of HOLINESS, our members, everywhere, to speak of "Pentecost," thereby spreading the news we stand for, namely "Pentecost," "sanctification." This is our object, our most sincere desire, our purpose to the point of "living sacrifice" and "dying daily." This is what we have meant to do and hope we are doing.

Should we not consider seriously what the rank and file of the public understand by the word "Pentecostal" when embodied in the name of a church or mission? Does not the word, to seventy-five people out of one hundred, convey the idea of "holy rollers" (whoever they are), "Pentecostal Faith," "unknown tongues," "comeouters," "church anarchists," "holy jumpers," or anything and everything else ridiculous, outlandish, disgraceful, and different from that which we do teach and which the word "Pentecostal" really means? Especially and definitely does it now mean "unknown tongues," that sect which has successfully disgraced itself and its name. This idea is usually carried into church statistics also, they classifying all distinctively holiness churches, along with the above-named sects, under the heading of "Pentecostal," giving the Pentecostal Church of the Nazarene, with almost forty thousand members, no separate recognition, or making any distinction between our church and "tongues," "holy rollers," etc. These statistics are read by thousands, and their former, false conceptions of us and the word "Pentecostal" are verified and strengthened. Is it not fatal to us to expect public opinion of the word "Pentecostal" to be our conception of it, or to expect public opinion to accept our good purposes when seventy-five points out of every hundred are so surely and constantly speaking against us?

Our intentions are perfect, and the good

propaganda. If not, then the special funds must bear their thirteen and three-quarter cents on the dollar.

This expense is perfectly legitimate and must be met from some source. No denomination can carry on missionary work without it. If we are not satisfied to have it so we must devise some other way to get it.

We suggest a Missionary Administration and Propaganda Fund, to be raised as we now raise our General Superintendent's fund. Then we could announce that every dollar given for foreign missions would go to the field. The advantages of such a plan are so apparent that it needs no argument to prove them. An amount equal to thirty-five cents a member for our present membership would meet our expense as it now is. We are the people who have it to pay and why not pay it in this way and have the advantage of being one church which sends every dollar raised for missions to the foreign field?

word "Pentecostal" we respect and love and willingly suffer for. But when that word, placed in our church name, conveys the idea of those false and fanatical teachings which we oppose, then it becomes a positive hindrance to pushing the pentecostal experience, and we hinder ourselves in our own purposes. Because "Pentecostal" means, to seventy-five people out of every one hundred, error and not truth, disgrace and not grace, folly and not devotion, ignorance and not purity, and every church, every member, every mention of the name carries a meaning which, without certain negative explanations, closes and locks many doors of opportunity which come to us to promote entire sanctification, which are only opened. If at all, after a considerable amount of valuable time has been lost and by a holy life. I do not mean to convey the idea that if we drop the word "Pentecostal" that seventy-five out of one hundred people which we meet will immediately get sanctified. I do mean to say that we have a sufficient task already in pushing full salvation, why need we keep another obstacle?

How many evangelists have not had the experience of sitting by some one on a train while traveling from one meeting to another, and in speaking to them about their soul hear the question immediately propounded, "What church do you belong to?" and, many times, when starting the answer, "Pentecostal—," find themselves interrupted with "Oh," see a slight lifting of the chin, notice a coolness immediately, then a lack of interest or an insulting question, and then a turning away, and finally an excuse to change seats, and you realized with sinking heart that the word "Pentecostal" (not what you stood for, nor what you wished to say, nor yet what Pentecost is), as they understood that word, had driven them away, had closed the door. How many pastors have faced this same wrong conception before civil authorities, before school boards, and among their own friends and loved ones?

How many missionaries have, as we did, heard the crew of the ship upon which they sailed, say, "We don't want to see nor hear these — Pentecostal (tongues) people?" Mrs. Jackson's cousin, a Y. M. C. A. man in Shanghai, China, was in Hong Kong on business. His wife wrote him from Shanghai that we would arrive on a certain date. He knew that we belonged to the Pentecostal Church of the Nazarene, but knew little of

our doctrines, and learning there was a "Pentecostal Faith" (unknown tongues) mission in Hong Kong, he called them by phone, asking for the "Jacksons," and the result was that one of their men called on us, asking if we were their missionaries. The same thing has hounded us here to the very inside of the grass hut in which we live. Mrs. Jackson was typewriting on a sheet of paper with the heading, "Pentecostal Church of the Nazarene," which brought the exclamation, "Ah! Pentecostal," from a new, but dear friend. Then he went away.

## Truth and Of the Truth

By REV. J. N. SHORT

TRUTH IS a very common term on the lips of men everywhere. With many it pertains to uprightness of life. With some it may mean nothing. But as professed believers in Jesus, when we speak of the truth and say, "I desire the truth," or "He preaches the truth," or "They receive the truth," we understand that the truth is God's will for man. God's will is the truth. Jesus came that this might be true in human experience.

It is evident the truth may be expressed in many different ways and by different terms. But the truth is God's central thought for man. The man who will stand before God is "He that speaketh the truth in his heart." And it is this God requires, "Truth in the inward parts." God's "Truth shall be thy shield and buckler." Then "His truth endureth to all generations."

Truth is so important that we are commanded to "Buy the truth, and sell it not." We are to buy it at any price, and sell it at no price. The truth embraces so much we find it personified in the eternal Son of God. He said, "I am the way, and the truth, and the life." Nothing of importance to man could be embraced in so few words.

Jesus, then, is the truth. He is the truth for man in this dispensation, and especially for all believers. It is written, "The law of truth was in his mouth." It is written, "Grace and truth came by Jesus Christ." Jesus said to those Jews which believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." In this connection He said, "If the Son therefore shall make you free, ye shall be free indeed." The context shows He meant free from the enslaving power of sin.

Doubtless the many professing to believe would accept these quotations in a general way. But it is a very different thing to accept the truth on general principles, and then to make a definite application to your own heart and life by its intelligent reception.

When the truth is preached on general principles no one questions or makes complaint. It is with them then as it was with Israel drifting away from God. They said of the preaching of the prophet, "The vision that he seeth is for many days to come, and he prophesieth of times that are far off." So it is, to be feared many regard the truth. It does not mean much just now.

Have you noticed how little Jesus used the terms "holiness," or "sanctification"? He used them not at all except in His memorable prayer, "Sanctify them through thy truth. Thy word is truth." And this gives us the meaning of the word of God, "Thy word is truth."

But we know there is a marked opposition to holiness; to the definite preaching and experience of "holiness," or "entire sanctification." I have thought there might be a mistake in the constant use of these terms, speci-

It is ever so. It is everywhere. We hinder our usefulness in preaching Pentecost by taking a name (part) which has fallen in disrepute. Our supreme duty is to get the message of full salvation, to the people. Do we not owe them and Jesus our unhindered service? Would not the name "The Church of the Nazarene" give us more open doors and increase our usefulness and standing, even on a distinctively holiness basis? Is this not the name that we commonly use and that our friends in referring to us use? Why not make it so?

BULDANA, BERAIR, INDIA.

fying this experience, lest some in the church might think that salvation from sin was only preached when these special terms were used.

But would any one question for a moment that Jesus preached the strongest truth and the highest state of grace? He declared that men receiving the truth, and continuing in it, they would know the truth, and by it they would be made free from the enslavement of sin.

Jesus said of His words, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." This is the state that obedience to the words of Jesus gives to every believing, obedient soul. Nothing can be higher or more blessed than this except development in this grace.

But is it not true that one might preach obedience to the gospel of Christ, and it would not be regarded the same as preaching holiness. In other words, when you preach the truth, "as the truth is in Jesus," and talk of receiving the gospel fully, the average believer and church do not generally "kick." They do not say, "Oh, he preaches holiness."

If this be true (and I am sure it is) when we preach the truth, using the term "truth," and thus, "as the truth is in Jesus," and the necessity of receiving the truth, the gospel of Jesus Christ, it is important that we empha-

size what it means to receive the truth, and obedience to the truth. Doing this, some might recognize their real state of disobedience, and their responsibility more clearly. Some do not seem to recognize that to be indifferent to holiness, and rejecting it, is the same thing as rejecting the truth, and thus the gospel of Christ.

I am sure that the truth when preached, using the term "truth," and the necessity of receiving the truth, is not generally regarded the same thing as preaching holiness. Many would say, "I want the truth," when if you defined clearly what the truth is, and what it would mean to receive it, it would be just what their heart would have a mighty struggle over to receive.

Why are so many opposed to holiness? Is it ignorance resulting from a lack of instruction and proper thought? After all is said, it is the truth of God in Jesus Christ that the visible church needs today, and what it does not want. All any man has to do to be filled with all the fullness of God is to receive the truth of Christ intelligently as revealed in the gospel. If some saw that the truth fully received was the same in experience as holiness, they might recognize that they were living in disobedience to the will of God.

I doubt not that the use of the terms "holiness," or "sanctification," furnishes a convenient pretext for some professing the truth to oppose the doctrine and experience without seeing they are rejecting the truth.

Lay aside these terms and ask, Are you willing to receive the truth into your heart, to be the law of your heart and life as the will of God from this hour? Explain what it means and pin them right down to it, and not so many in the visible church would say, Yes.

This reveals the absolute inconsistency of many professing the truth. Under the guise of their opposition to anything "extreme" in religion, as holiness, or entire sanctification, they are rejecting the plain truth of the gospel, and living in open disobedience to truth.

But Jesus says, "Every one that is of the truth heareth [obeyeth] my voice." He said, "My sheep hear my voice, I know them, and they follow me."

Men in the general, visible Church of Christ generally profess the truth. But the truth as revealed in Jesus Christ in their heart they do not want. If they did, believing, they would soon, know the truth, and the truth would make them free.

The truth as it is in Christ received into the heart means the expulsion of sin and self, and the incarnation of Him who is the Truth in the heart. When one desires this with all his heart, and when received, he is not quibbling over terms. Then the truth as the will of God means everything to him. Then the Holy Spirit always goes where the truth goes. The Spirit and the truth are one.

## Public Means of Grace

By L. N. WAGNER

GOD STILL has for His children public means of grace, which He desires for us to use for our personal growth in His holiness, and to properly glorify Him. Prayer and study of the Word are private means and both are invaluable in His service.

Let us notice His command to keep the Sabbath day holy. This is not an antiquated order, but one that is loyally binding, and is still in vogue to faithfully doing His will. The "children of the world" are still "wise" in doing their work, although their wisdom is not

### Mother's Boy

BY MRS. DORA SHERMAN

Mother's boy is with us at last  
From fields of strife in war-wrecked  
France.

Mother's boy with the sunny smile,  
Bless the lad—he's been gone awhile.  
Only God knows of lonely hours  
When tears flowed like the summer  
showers,  
But now 'tis o'er; the conquest won;  
It makes us glad when the boy comes  
home.

Some mother's heart is sad today  
For the son who died far, far away  
On battle field. Laid in a grave  
Where Stars and Stripes have never  
waved.

Why e'en weep where the body lies  
If the soul was fitted for the skies?  
Just prepare, when the day is done,  
To meet him in the heav'nly home.

When mother's boy comes marching  
through  
By mother's side, with others, too,  
From fields of earth to golden bliss,  
No parade here will equal this.  
Ten thousand harps will break the sound,  
And praises triumphant abound,  
When the saved, wheresoe'er they roam,  
Turn glad some steps toward "home, sweet  
home."



a divine one. Notice the tact of the "money trust companies," the large "department houses," and the worldly side of the "labor unions." In the matter of our personal relation to Jesus we should be as truly devoted to Him as the world is to its own. We are spiritual through the Holy Spirit, even by faith in Jesus Christ. Therefore, let us not ignorantly despise the means of public grace, which Christ has given us.

The person who is sanctified through the merits of Jesus Christ will be found promptly in his or her place in the church, when attendance is possible. Yet merely going to church is not "holiness." Too many people have adopted this notion; when in fact they are surely hell-bound, harsh as the word sounds. Unless we are in Jesus Christ our worship is vanity; for they who worship God worship Him "in spirit and in truth."

The public means of grace leads us nearer to our heavenly Father, for we are told not to forsake the assembling of the saints, yet the assembly is not the Savior. We can not live on fabrics, yet we must wear clothing—we can not throw it to "the winds." No doubt we may be saved without observing the means to the letter, but it is generally seen that those who despise them become listless, cold, and dead as their ultimatum.

Our Lord could translate us, but He doesn't seem to be doing that in taking His purest to glory. He could hold us to the letter of the law, and work miracles as He did in ancient times, but He desires us to live by faith, to

"live in him," to "abide in him," and He will produce fruit through us. God desires to use us personally as a "means" to preach Bible holiness throughout the entire world.

As the children of the world are wise in their generation let us be wiser in doing His will in the name and power of Jesus Christ. Never despise the preaching of the gospel—the good tidings. When the Holy Spirit confirms it, souls will be regenerated, and believers established. How thankful we should be for the Church. She has her divine influence and her work is not in vain. Many attend who are not saved, yet we clear ourselves of their blood. To listen to sin denounced, to hear our Lord and Savior's voice through "called" men and women helps us to grow in grace, even after we are sanctified. It calls the sinner to consider, and this the Pharisee despises. The Church can not keep a man from hell, yet her children "lift up" the Bridegroom.

By the power of the Holy Spirit through Christ let us never be breakers of the holy Sabbath. The world is attempting to commercialize the Lord's Day. The true holiness people must observe it, and will observe it, that God may save His people from utter destruction. *Let us be firm concerning it.* It matters not who we are, let us attend the public means of worship as much as possible. Do not let so-called company, "respect for visitors" keep you from Jesus' appointed place of worship. The more of Christ's holiness we obtain the more will we respect the day.

## Leadership

By REV. H. D. BROWN

CERTAIN things have appeared recently, suggesting or claiming that the only leadership necessary is that of the Holy Spirit. The tendency of these suggestions is to discard the leadership of men and rely entirely upon the Holy Spirit. This we regard a very dangerous error and we call attention to it here, hoping that our holiness work may be saved from the fanaticism to which such a theory would lead.

These lines are not intended to reply to any special writer and are written with a high appreciation of the good and able men who are the general officers of our church.

In all ages God has made use of human agency in carrying forward His great plans. He has also chosen certain individuals to be leaders in His work. It is also true that every great reform has its leader and every great advance, in either spiritual or material things, has some one who gets the inspiration and has the power to inspire his fellow-men. These are the leaders who point the way and inspire the hosts of men to go forward. As we look backward over the history of the church and the world we can see these great leaders looming up in their grandeur like great mountain peaks above their fellows. Leadership is a great thing.

When the children of Israel were in bondage, serving with rigor under the task-masters of Egypt, God raised up a great leader to bring them out from bondage to freedom. The first step toward the deliverance of His people was the preparation of a leader. Moses was born and nurtured under providential circumstances. He was educated and trained in the highest court of the land. Forty years he spent amid the grand culture of the Egyptian court developing the intellectual ability of a leader. Another forty years he spent in the desert, gaining the necessary knowledge and training his powers to be the leader of a mighty army in the desert wilds. Thus God

brought Moses through eighty years of training to make him the great leader and law-giver of Israel. The millions of Hebrews remained in bondage until the leader was ready.

When God wanted a great king and leader in Israel He chose the son of Jesse and gave him years of training that he might be the great leader—the successful warrior—the shepherd king of Israel.

When the gospel was to be sent to the Gentile world God chose the man who was to be the great leader. Saul of Tarsus was educated far above his fellows and had the qualities of leadership. God arrested his attention and converted him in a most marvelous way and made him the inspiring leader of missionary work in the first century. God needed a leader and He had Paul ready for the emergency. I wish to emphasize the fact that any great work needs a leader and every great movement in the history of the world has come to pass through competent leadership.

The Holy Spirit will witness the acceptance of the leader and the lay worker alike. He will give comfort and unction to the general and the private soldier the same. The Superintendent and the lay member may both have the inspiration and joyful presence of the Holy Spirit. But God chooses His own leaders. He has a place for leaders and makes use of them. The qualities of leadership are great and effective leaders are very scarce. God and men prize them highly.

When the world had struggled for a thousand years in the dark ages and the cold, dead forms and works of Romanism held the church in its icy grasp God raised up Martin Luther to be a leader in thought and faith—a leader in devotion to God and in declaration of his saving faith in Jesus Christ. Martin Luther was a man who was more devoted to God than to the church which held him in her grasp. Martin Luther had convictions concerning the truth of God. Some men have only opinions,

but Martin Luther had convictions and he had the courage of his convictions. He dared to stand alone, when necessary, for the right. Luther saw that salvation was by faith and not by works. He had the qualities of leadership and God used him in breaking from the thralldom of a dead church and leading the people out into the liberties of faith. Martin Luther was a great leader and was the Moses of his day; and a history of Martin Luther is largely a history of the time in which he lived. Let us ever remember that God makes use of human leadership.

A hundred years later came John Wesley, another great leader whom God prepared for the times in which he lived. Wesley was reared by devout parents. Especially was he trained by a godly mother who possessed great strength of character. John Wesley spent twenty-two years in college and university

## The Glorious Dawning

BY PETER M. WALDIE

The darkest days come just before  
The coming of the bright;  
The darkest hours are just before  
The coming of the light.

So cheer yourselves, my weary hearts,  
The night will soon be o'er,  
And we will bask in heaven's light,  
As others have done before.

The time for sighing has not come,  
'Tis not the time to cry,  
For gladness knocks at your own door  
And joy will soon be nigh.

What seemeth best to you and me  
Is not the same to Him,  
So we should trust implicitly,  
And keep His love within.

The days when sorrow lays us low,  
Come always just before  
The dawning of that happy day,  
When peace is ours once more.

We can not always see His ways,  
But we can feel His power,  
And put our hand within His own  
In sorrow's deepest hour.

Why should we murmur or complain?  
His ways are always right,  
And though at first we may not see,  
At last He'll show the light.

We need not fear the wildest storms,  
Nor fear for any foe,  
For He our King and Savior is,  
He will not let us go.

Although the clouds may hover thick  
Above your saddened hearts,  
The sun is almost ready then,  
To break the clouds apart.

Nor fear when dangers close surround,  
He's always close at hand,  
To guide you through the Jordan's tide  
Into the promised land.

work to prepare himself to be the great leader which God made of him. God prepares His leaders.

Wesley saw, not only salvation by faith, as did Luther, but the need of a deeper and more glorious experience. He saw and preached a clear and conscious conversion with the witness of the Spirit to this great work. He saw the need of entire sanctification and preached it amid the persecutions which were heaped upon him. He preached it as a distinct second work of grace. He was a great leader in his day. He had many helpers, but he was the leader. He had the qualities of leadership and his work resulted in a great reformation. While Wesley was a marvelous preacher, he was also a great organizer and a statesman.

He organized a great system of church work which was, and is now, as great as himself and which still lives, though he is dead. Certainly God makes use of human leadership.

Abraham Lincoln was another great leader, raised up of God for the time in which he lived. A man of deep and great convictions, he had the courage to stand for his convictions in the stormy times of his day. He had the qualities of leadership and God made him the great emancipator of the nineteenth century. God wanted a leader and He raised up Lincoln for that time of need. Many other great leaders might be mentioned to show that God makes use of leadership among men.

A cause can not make any great progress without a leader. It may have merit and may grow somewhat in the minds of the people, but it must have a leader to make substantial progress and become established.

The Holy Spirit will perform His office work upon all hearts alike. He will comfort and bless both the leader and the follower, but each man has his place to fill. The Holy Spirit could witness to John Wesley that he was a child of God and also to the most humble preacher in the ranks. But Wesley could be the leader and the humble preacher could not. All preachers are supposed to preach the gospel, but only a very few preachers can be leaders. A great many mechanics can work in the shop and make an automobile, but it took a Henry Ford to be the leader and show how it was done.

God has need for great leaders. Sheridan saved the day when once he reached the battle field, but without the leader the battle would have been lost. Our revolutionary fathers had their George Washington, that mighty man of God who inspired our feeble colonies, organized and encouraged our army, and led them on to victory. When he passed away other great leaders rose up to assume the leadership. The Liberals of England had their great leader in Mr. Gladstone, who no doubt was one of the greatest men, if not the greatest of the nineteenth century. When he passed other leaders were raised up to supply the need of leadership. The world needs leadership. We all need the blessed presence and power of the Holy Spirit. The general in command and the most humble soldier in the ranks; the General Superintendent in the chair and the most humble member on the floor. We need the Comforter. We need the witness and the blessed unction and power of the Holy Spirit, but the Holy Ghost does not take the place of the human leader. A blessed glorious Christian experience is one thing; the qualities of leadership are quite another thing.

May the Lord ever give us great leaders; men of great faith and devotion to God; men who can organize and lead on the people of God; men of good judgment and great strength of character; men of clear vision and sublime courage; and men who have convictions and the courage to maintain them. With the baptism with the Holy Spirit such men will lead on to victory the people of God.

## The Anchor of the Soul

By REV. I. T. STOVALL

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).

**D**R. J. H. JOWETT in his book, "The Preacher—His Life and Work," advises young ministers occasionally to take large texts. The study of these will help the minister as well as the congregation. Al-

though I do not believe that the doctor meant to advise the beginner to choose for his text a difficult one. For I remember my first text. St. Matthew 5:48. "I told all I knew about it and gave in my testimony in five minutes and sat down. In the following brief discussion I want to notice the value of having hope and a firm anchorage. All men have some hope and are anchored to something. The Christian's hope and anchorage is sure and steadfast.

First, all men have hope. Even the unsaved are encouraged on by hope. The business man hopes to keep succeeding until he becomes independently rich. He invests all of his money in stocks and bonds, and even borrows more to invest, hoping that he will soon be able to pay back. Some are buying land in the West hoping that oil or gas will be found on their farm next. Hope is very essential everywhere. When a man has no hope in life he is on the verge of committing suicide. Many people will tell you that they hope that they are Christians. They are not sure as to whether they are safe, but hope that they are right with God. We do not have to hope that we are Christians. We can know when we are right. We may hope to get to enjoy eternal glory, though we can not say that we know we will, for all of the conditions have not been carried out yet.

Second, all are anchored to something. And it appears that most people are anchored to the material. Every day they come face to face with the material. It is all most men see. They deal in it every day; hear it, think on it, and have their hearts set on it. They talk about it, for that's where their treasure is and there they are anchored. When the material passes away, their hope and anchorage will pass away. It will not pay to anchor to people. Though they may prove as true as a human friend can, yet, when we need them most, we will have to go alone. We must not

put our soul's anchorage in the churches. For denominations are human institutions.

Some people seem to anchor to their preacher. They say, "If he falls there is no use for any one else to try." The minister is still human. The preacher stumbles. The person who was anchored to him gets discouraged. But, praise the Lord, there are a number of people who are really anchored to Jesus Christ, the solid Rock of Ages. The material may pass away, denominations may fail, and the minister may backslide, but those people who are kept anchored to Jesus will ride safely into the haven of rest.

Third, the Christian's hope is based on the immutability of God's oath and His promises. This is the thought we get from Hebrews 6:17, 18. In these two verses Paul is certainly dealing with the deep things of God. I can not explain it. But can say, "Praise the Lord, it's so."

In the context Paul speaks of the promises made to Abraham. These promises have been, are, and will be made good. It is often recorded in the Word that God brought certain things to pass because he remembered His promises made to Abraham. God never changes in His character or in His attitude toward right or wrong. So we are safe in anchoring in His promises. Our hope, then, as the text says, is both "sure and steadfast."

Conclusion. The Christian's hope is an anchor for the soul. Just as surely as the ship must have an anchor on the stormy sea, so must man have an anchor for the soul in the storms of life. When the waves are rolling high, the storm is raging, and all seems dark, the soul is hopeful if it is anchored to that within the veil. Jesus has entered into that within the veil. If we keep our anchor in Him it will not be long until the mist and darkness will pass away and we will make the landing safely.

NORTH LITTLE ROCK, ARK.

## A Song of the Soul

BY RUDOLPH G. FITZ

There's a stir in the hearts of the basest of men,  
That awakens with song again and again.

Men have sung to the glory of right and of truth;

They have sung to the strength and the beauty of youth;

They have praised their fair country, their flag, and their might,

As their standards went forth to battle for right.

The strains of their music have girdled the world,

With the sound of glad shouts as their flag was unfurled.

But the song of all songs is the song of the soul,  
A song to the Maker of men, as of old;

A song to the love that is mightier far  
Than the ring of a sword, or the flash of a star;

A song of deep peace to the children of men,  
And the story of Him who is coming again.

In the sight of this King who sits on the deep,  
Who biddeth the storms and the tempests to sleep,

How mighty the song and how wondrous the tone,

Such music from heaven no mortal has known.

How we long to give honor and glory and praise  
To the Watcher of men, the Ancient of days.

As a tale that is told or a shadow of tears,  
Is a day that is past or a thousand of years,  
Our King sits unmoved by the passage of time,  
Like the changeless depths of the ocean sublime.

For the King of all kings, the Ancient of days,  
Is the Master of men, He knoweth our ways.

He pities our frame, so transient of years;  
Beholdeth our sorrow, and grieves for our tears.  
Though mites of the dust, with our sorrow and care,

With the King on His throne, His glory we share.

And He gives us to drink of the water of life,  
To the healing of soul, and the stilling of strife.

The ear hath not heard, nor hath the eye seen  
What God hath prepared for the pure and the clean.

In vision or dream to the world is unknown  
What God hath revealed to His loved and His own.

They love not the world, nor the baubles of clay;

They seek a fair city that standeth for aye;

Where the angels give voice to their rapture and love,

To the Lion of Judah, the Ruler above.

There the souls of redeemed from the nations of earth

Join the chorus with songs of wonderful birth.

Every nation and kindred and people and tongue

Join in with the song that the angels have sung,  
And their shouts of glad praise are swelled to a roar,

Like the voice of the storm or the waves on the shore.

BETHANY, OKLA.

Subscribe for the Herald of Holiness



# THE WORK AND THE WORKERS

## REV. BUD ROBINSON SERIOUSLY INJURED

That the readers of the HERALD of HOLINESS may have the exact facts concerning Rev. Bud Robinson, I send you these lines. The writer with Brother Bud was engaged in holding revival meetings at San Francisco in connection with the District Assembly. On Sunday night, June 1st, after the evening service, Bud was on his way home. In crossing the street, a fast running auto going toward the ferry was nearly upon him, and he sprang toward the center of the car track to avoid being hit; instantly he observed a street car going the other way would hit him, and he sprang again to avoid the car, when an auto running alongside the car, that he could not see, and the driver of the auto could not see him, struck him and hurled him thirty feet. He was picked up by the police and sent to the receiving hospital. The writer was called at 1:30 a. m., and then first learned of the accident.

We found him in much pain, but was then not aware of the extent of his injuries. He was removed to the Lane hospital the next morning and a surgeon and another doctor called. They planned to have him examined the next morning at 7 a. m. Bud was then suffering awfully. The doctors found that his right arm was broken with a jagged break that protruded through the flesh and severed the muscle three-fourths off. They also found that his left arm was broken, and in addition the ligaments under the arm broken, which made a very serious condition. They also found that his left leg was broken between the ankle and the knee, and that this was a bad break also. They operated upon him and put him together with fair hopes of recovery. Through it all Bud never lost his composure, his cheerfulness, nor his faith in God. He was radiant, cheerful, and trustful.

He is still in the hospital at this writing (June 24th), and while weak he has a fair chance of recovery. Unless unforeseen complications set in, he will be well enough to be sent home within a short time, possibly a week or so.

This means for this dear man of God that he will not be able for the King's business for months. He has no income, and must live. Thousands have been blessed under his ministry, and thousands will esteem it a high privilege to send a contribution as a token of love and esteem. Money should be sent to Mrs. C. E. Jones, District treasurer, 105 West Peoria street, Pasadena, Cal., marked for "Bud Robinson."

C. E. CORNELL.

## MEMORIAL TO THE GENERAL ASSEMBLY

On motion of Rev. J. T. Little, the North Pacific District Assembly requested Rev. H. D. Brown to prepare and present a memorial to the General Assembly concerning the Superintendency and the distribution and assignment of our pastors. Complying with this request Brother Brown presenting the following which was unanimously adopted:

"Concerning the distribution of our pastors, and the fixing of the pastoral relation, we recommend that the General Assembly shall strike out what is said about the calling of a pastor, commencing on page 36, and ending on page 37. On page 42 strike out paragraphs 3 and 4.

"In lieu thereof substitute the following:

"The District Superintendent shall visit each pastoral charge in his District, and acquaint himself fully with the conditions of the various churches, and especially their desires in regard to their pastoral relations. He shall also become familiar with the condition of the various pastors and their families and especially their desires in regard to their pastoral relations. He shall report these facts to the General Su-

perintendent having charge of the District, and especially at the annual meeting of the District Assembly shall the District Superintendent inform and advise the General Superintendent of the wishes of both pastors and churches concerning their pastoral relations.

"The District Assembly shall elect a committee of two ministers and two laymen, to be known as the Committee of Approval. The District Superintendent shall be ex-officio member of the Committee of Approval.

"It shall be the duty of the General Superintendent to advise fully with the District Superintendent, and other members of the Committee of Approval, concerning all pastoral relations in the District, and also to receive direct from the churches any information which may be furnished him—to the end that the wishes of all parties may be considered, and granted in so far as may be consistent with the best interests of the entire work.

"It shall then be the duty of the General Superintendent to make out a complete list of appointments for the entire District, and submit the same to the Committee of Approval for their consideration and approval. When the Committee of Approval has approved the list of appointments, the General Superintendent shall announce the same as the pastoral relations for the ensuing year."

F. E. BLACKMAN,  
District Secretary.

## FROM B. T. FLANNERY

We have just closed a great Assembly at Newberg, Ore. Dr. R. T. Williams was at his best. There was a great time of salvation and perfect harmony in all the work. I open the Northwest District campmeeting at Colfax, Wash., Sunday, June 25th and close July 13th. I am making out my slate for the summer and fall, and if you want me for your meeting write

## Nazarene Medical Missionary Union

BY REV. C. J. KINNE, PRES.

In all heathen lands there is much suffering among the natives from deformity and disease which is largely due to ignorance and false ideas. Many thousands of the people suffer throughout their lives from ailments which a physician could immediately relieve. For this awful condition heathendom has no remedy, and the only hope for better conditions is that the Church of Jesus Christ will recognize the call of God to minister to the bodies as well as to the souls of men.

It is a well established fact that those who relieve the sufferings of the body always have the most ready access to the hearts of men. Thus it is that the most successful missions in the world are those which are equipped with hospitals and physicians.

The Pentecostal Church of the Nazarene has been somewhat behind in adopting this method of ministry. For some time many of our people have felt this lack and have prayed the Lord to stir us up to follow Jesus in the ministry of healing. In order that all who are especially interested in this phase of missionary work might have opportunity to counsel together and join their prayers to bring about definite results we have formed the Nazarene Medical Missionary Union, the objects of which are set forth as follows:

1. To create interest and inspire prayer for medical missions.
2. To disseminate information con-

cerning the need for, and the benefit of, medical missions.

3. To encourage and aid prospective missionaries and native helpers and nurses, in securing medical training.

4. To aid by every means at our command in establishing hospitals in connection with the missions of the Pentecostal Church of the Nazarene, and under the direction of the General Missionary Board.

5. To aid our missionaries in the field by supplying medicines and accessories.

6. The funds for this work shall be handled through the regular channels of the church.

Members are pledged to pray and work for the object of the society.

The only financial obligation is the annual dues of 50 cents. This is necessary to provide stationery, postage, and literature.

The officers are C. J. Kinne, president; J. E. Moore, vice-president; Mrs. Paul Bresee, secretary; Mrs. W. F. Pirch, treasurer; Mrs. S. P. Richards, librarian.

The union is not an elaborate organization with complex machinery but has the simplest form of organization. It does not in any way compete or interfere with the work of our missionary board, but seeks to help the board in arousing and interesting our people. To have the united prayers and helpful interest of those who are thus interested will doubtless encourage and help the missionary board.

One of our first undertakings is to interest our people in supplying all of our mission stations with such medicines, instruments, and accessories as are needed in the ordinary life of the missions. As soon as the particular needs of each station can be ascertained we will endeavor to secure the funds to supply them.

Our first great undertaking is to raise the funds for erecting and equipping a hospital for our most needy field—the P. F. Bresee Memorial hospital for Taimingfu, China. We have already begun this good work and have made encouraging progress. Although the union is but a few weeks old we have secured the support for two medical students and two nurse students in China, and have under way other work which will be reported later.

Any friends who desire to know the particulars concerning the hospital may have our little booklet on the same by sending a postal card request to our secretary, Mrs. Paul Bresee, 1126 Santee street, Los Angeles, Cal.

Prospective missionaries who would like to have the loan of books and other literature concerning medical missions may secure them by writing to our librarian, Mrs. S. P. Richards, 1443 East Seventy-second street, Los Angeles, Cal.

We invite those who are interested in the work we have outlined to unite their prayers with ours, and any who would like to join us may do so by sending their names to the secretary.

## California District Assemblies

BY GEN. SUPT. JOHN W. GOODWIN

Having been called to labor much in the eastern part of the country in the last three years, it was a special joy to meet the friends of other years with whom we have had precious fellowship. These two Assemblies are among the older Districts in the church, having been organized by Dr. Bresee in the very beginning of our work. After a long trip covering several months it was also a comfort to look into the faces of our loved ones at home even if only for a few hours, which opportunity was granted on our way from the East to the San Francisco Assembly.

### SAN FRANCISCO DISTRICT

We arrived Wednesday morning just in time for the opening of this Assembly which was held in San Francisco. We found a good number of the delegates ready for the first service, and the aggressive, pastor, Rev. Mr. Smith, had everything well in hand. The sad accident of our dear Brother Bud Robinson and his critical condition in the hospital cast a shadow over the Assembly of extreme anxiety. Early in the session earnest prayer was offered for his recovery which seemed to reach the throne, and all were much encouraged.

The business sessions were filled with interesting reports, and there was a strong aggressive atmosphere throughout the entire Assembly. The reports showed large and increased missionary offerings both for home and for foreign work, which were very gratifying.

This District gave about four dollars per capita for foreign missions and about the same for the home, including the work among the Japanese. This District also has a rescue home which gave a very encouraging report. While this District is small, only a little over five hundred members, yet they have been able to support the rescue work at an expense of over \$2,000, raise \$2,000 for home work, including the mission among the Japanese, and give over \$2,000 for foreign missions. This District also gave in the campaign for the Pasadena University.

The evangelistic services were under the direction of Rev. C. E. Cornell, pastor at Pasadena, Cal. There were a good number of seekers and a good degree of blessing upon the people. The Friday evening service, when Brother Cornell preached on the subject of "Divine Healing," was one of the best the writer has ever seen. After the question had been fully explained, Brother Cornell called for any who might be seeking healing for their body. A very large number came forward. In the midst of the prayer after the anointing, the power fell upon many and a good number testified to having been healed. The presence of God was so marked that the entire congregation seemed spellbound, and on invitation a good number responded to the call for salvation, and instantly springing to their feet came forward for prayer. It was indeed a very gracious service of power.

The Assembly made aggressive plans for the coming year to enter new fields. Rev. P. G. Linaweaver was elected Dis-

trict Superintendent and is already gathering around him a strong body of workers to push out into new organizations.

The closing day on Sunday was filled with blessing and the altar well filled at night. In response to the gracious address given by Brother Krikorian, our outgoing missionary to Jerusalem, the people gave several hundred dollars to assist in the opening of this work at the afternoon service. The expense of the Assembly was readily taken care of, and the local church seemed greatly blessed. A fine class was taken into the church at the evening service, and the pastor, Rev. Mr. Smith, announced that another class would be received in the near future. With a good sermon by Brother Cornell and a fine altar service this Assembly closed with a good tide of salvation.

### COMMENCEMENT AT PASADENA

On our return from San Francisco Assembly together with our family we were privileged to attend one of the evening exercises on Tuesday evening, given by Professor Jones and Professor Sutton and the musical instructor, Miss Sharp. The instrumental music was most excellent and the vocal exercises were rendered with evidences of marked ability. These young people should be a great blessing to our work in singing the precious gospel full of unction and power. I believe this was one of the best exercises of its kind I have ever witnessed in my memory of this university.

The graduating exercises Wednesday morning were under the direction of the president of the board, Rev. Howard Eckel, the District Superintendent. Dr. Healey, dean of theology at the Southern California University, gave the commencement address. A good number from the various departments were graduated and received their diplomas. The board having granted Rev. A. O. Henriks, the president, the degree of Doctor of Divinity, it seemed very fitting indeed that Dr. Healey should be present to confer this degree upon Brother Henriks at the close of the morning exercises. Dr. Henriks is a graduate at Pasadena and also graduated this year from Southern California University, receiving the degree of Master of Arts. President Henriks and his board of trustees are making aggressive plans for the summer and, having secured a fine faculty in literary attainments, are looking for a large student body at the opening this fall.

### SOUTHERN CALIFORNIA DISTRICT

Fourteen years ago we came to this District and united with the Church of the Nazarene. At that time there were only a little over 3,000 Nazarenes in all, and about 1,800 in southern California. In six years—when we left this District as District Superintendent—we had reached nearly 2,700. Southern California has had a large growth in the last twenty years in its population, and Los Angeles bids fair to be one of the great cities of the world. Very naturally, having spent so many years in this sunny climate,

southern California is home to me. It afforded the writer a special pleasure to meet so many old friends, and to hold this Assembly. So many precious memories in my association with Dr. Bresee are with me here. It is here, until four years ago, where I have given what little service was possible for this great cause which is so dear to us all.

The opening service Tuesday night with a closing call around the altar, gave evidence that we were to have a gracious Assembly. Everything seemed to be broken up with the joy of the divine presence. At the opening session Wednesday morning it was also evident that the District Superintendent, Brother Eckel, and Sister Paul Bresee, the secretary, had everything well arranged to expedite all business matters. While in a large Assembly like this there are many things to be done, yet special tides of blessing often filled the Assembly with shouts and songs of praise. The reports showed a very large increase along all financial lines. With the annuity money, Brother Gay, the District treasurer's, report showed that this District had given over \$20,000 for missions. The campaign for the university had gathered about \$74,000 in pledges, the Assembly gave another \$5,000, and pledged to raise the needed balance of \$21,000 to make the full \$100,000, to place the school out of debt. The reports showed a slight loss in numbers, bringing our present membership down to nearly 2,900, but this District has been stirred to undertake greater things for God in the future. The District has pledged to raise \$3,000 for home missions this coming year, to evangelize in new places. There is a strong desire to arise and build, feeling that there is much land to be possessed.

The evening services were largely attended, and greatly blessed with the sweet singing of Sister Shafer. Brother Beebe, the evangelist, endeared himself to all, and the local church gave him a unanimous call to the pastorate.

The closing services on Sunday were greatly blessed of the Lord. A large class of eight were ordained at the afternoon service in the presence of a large crowd which filled the auditorium and both classrooms. There was much interest manifested in the address of Brother Krikorian which followed. At the evening service Brother Beebe gave a most stirring sermon which brought many seekers to the altar and the service closed in a tide of salvation.

The reports along missionary lines gave evidence of the gracious services of Rev. C. J. Kinne, who has been giving illustrated sermons throughout the District this last year. Brother Kinne should be kept in the field all the time giving much needed information to our people. His address at the San Francisco Assembly was one of the most stirring, soul-inspiring missionary talks the writer has ever heard. Brother Kinne is a bundle of energy and enthusiasm, yet filled and overflowing with information and thought.

me at once to 3522 Lombard avenue, Everett, Wash.

### OHIO DISTRICT

A few weeks ago the writer was elected as District Superintendent of the Ohio District, but we felt at the time and still feel there were many of my brethren who could serve the church better in this responsible office. I earnestly ask the prayers of the saints of God. Without God we can not succeed.

It was indeed hard for us to pull away from our precious people of Middletown, Ohio. We had learned to love them dearly, and we had

hoped to be with them in their new church home this year. Truly, they are a fine bunch of Pentecostal Nazarenes.

Our first stop was at Columbus with Pastor Roberts and his people. We had a good day with this splendid church. From here we went to Newark for a tent meeting. Pastor Landgrave has this work on his heart and he helped us push the battle. We then went to Millersport and preached one night for the brethren. Then down to Lurhig, and next to The Plains, and then over to Mineral. At Mineral we organized a nice class and others will join later. Pastor James will shepherd this flock. Brother James has several preaching points in the val-

ley and is doing good work. Our next stop was at Point Rock. We had a good service. We then came on to Woodstock to hold a tent meeting with Pastor Gjurch and his people. This is a Universalist town. They are nearly all retired farmers and they believe that God is too good to send them to hell. We preached for several nights on hell and judgment, and the Devil was stirred. They threatened to mob us and rotten-egg us, but we continued to preach hell fire for the unrepentant. Soon the break came and some have found God. Others sought and obtained the blessing.

On June 22d we were in Middletown to dedicate our church there. This new church edifice

is modern in every respect. It is not elaborate, but attractive, beautiful, and commodious. The main auditorium is a model as to lighting, with large windows, making it possible to throw the room practically open for ventilation. Furnishings are complete, the pews and carpets being of substantial quality, and the electric lighting system perfect. With the gallery, the auditorium will seat 450 persons. The entire property is worth, including the lots, about \$7,500. The lot is 80 x 150 feet and the building is 36 x 60 feet.

At the dedicatory service \$2,250 was raised in pledges to be paid in one year. These precious people believe in sacrificing to make the work go. I know they will pay their pledges and then raise the other \$2,000 indebtedness.

Professor and Mrs. R. A. Shank, of Cincinnati, were with us and sang and greatly blessed the saints. They have the glory. The new pastor, Rev. H. E. Elliott, and Brother and Sister Shank will hold revival meetings.

One night we went to Marion. The brethren voted to buy the Evangelical Lutheran church. At present they are in a tabernacle. We raised \$2,000 in cash for their new church home. These people are looking up. They believe in doing things. We covet your prayers as we go over this new Ohio District. Remember us at the throne.

-E. E. WORDSWORTH,  
District Superintendent.

#### FROM F. W. DOMINA

I arrived from northern Vermont and the eastern townships Wednesday night. The Lord wonderfully helped and blessed us in the meetings. Some thought they were getting rather strong meat at first, but finally yielded. I found the spiritual standard quite low there. Nevertheless several were restored and saved, while others sought the blessing. We closed with a shout of victory in the camp, and a waving of handkerchiefs. I gave a message Tuesday night in the village hall in my home town on the dispensational truths, with my large chart, which was very much appreciated by the large company who attended, including some of the leading people in town, from the different sections of the town. Sister Sparling, of Boston, ably supplied my pulpit during my absence.

#### FROM REV. E. G. SHEPPEARD

I have preached four sermons here at Watson, Ark. The people seem to receive the gospel of full salvation gladly. Many of them have never heard it before.

I go from here to Mena, Ark., to the fifth Sunday rally; from there to Alto, Texas, and will commence meetings there on the first Sunday in July.

#### FROM WILL O. JONES

The meeting in Richmond Hill, N. Y., was greatly blessed by the presence of God, and the people came from far and near. Brother Angell, the District Superintendent, and Brother Riley, pastor of our Bedford Church in Brooklyn, encouraged us with their presence and prayers. The congregation of Richmond Hill are thorough Pentecostal Nazarenes, and evidenced their loyalty to our church by subscribing to the HERALD of HOLINESS. The meetings were continued by Evangelist C. E. Shaw and wife.

The last Sunday of our stay in New York was with Brother Riley and his people. We had great liberty in giving the Word, and several friends came from Woodhaven and around. God bless the Bedford Pentecostal Nazarenes. Our next move was to East Radford, Va. I have known these people for many years and find there is a splendid opportunity for opening a work for our church. We are in touch with Brother Mayberry about opening up a work there. Will the readers of the HERALD of HOLINESS pray for this great and needy field in southern Virginia? Our meetings were blessed of God, and the preaching of Brother J. A. Williams, of Roanoke, blessed the people.

Our last meeting in the Southland was in a tent in Atlanta, Ga. We were associated with Pastor Hunton, and our crowds were large and on the alert for good things. We had a good harvest of seekers and almost all prayed through amid much rejoicing. Brother Harry Taylor, lawyer of Chicago, and his wife blessed the people with their prayers and testimonies.

We are now assisting Brother Allan T. Pounders, who is associated with Brother and Sister Wolff, of Atlanta, here in Louisville, Ky. We have a large tent and fine equipment. God is

blessing in the preaching of the Word. Brother Horace Trumbauer and some of his people came from our Chestnut Street Church and assisted in service last night. Pray for our efforts here. After a few days we go west.

#### FROM JOHN AND GRACE ROBERTS

We had a great meeting at Marion. Several were either saved or sanctified, and good crowds were there every night. People from all over the city, some from Fairmount, Bluffton, and Elkhart came and many pastors and preachers from other churches attended. One of the District tents was pitched, not in a secluded, out-of-the-way place, but in a prominent and beautiful part of the city. The meeting was well advertised and the crowds came, rain or shine.

Rev. James Miller, who was wonderfully saved some four years ago from an awful life of sin and dissipation, and who is now one of our very promising Pentecostal Nazarenes, had charge of the business part of the meeting, and did it well. Brother Harding came over for one day. He is pushing things on his District, organizing churches every few weeks. We call him a wonderful District Superintendent. He has the vision for the Pentecostal Church of the Nazarene and has faith to bring things to pass.

Misses Grace McLeomore and Helen Peters had charge of the music, and they are sweet singers. Their special songs were a blessing to all. The meeting at Marion continues, but we had to come on to Lawrence, Kas., for the meeting here.

#### FROM EVANGELIST F. W. CON

We opened the battle here at Winchester, Ind., with Rev. B. H. Fleming June 9th. The meeting is in a tent, and God is with us. A number have sought the Lord. We have had good liberty in preaching the Word. Much good is being done. A large show tent has been pitched on a lot nearly opposite to us, but God is giving us the victory. They say the tent meeting is better attended than any before held of this kind. The thing is going deep, and we hope to build up the work of God in our church here before we close. We have three more days. A man outside of our church gave me his subscription to the HERALD of HOLINESS today in preference to signing for a daily secular paper. He could not take both, so he sought "first the kingdom of God" and took the holiness paper. Brother Fleming and flock are fine people to work with.

June 30th.

We closed the meeting here last evening, with much blessing from God in our midst. Five or six were saved in the last service, which lasted until nearly midnight. Audiences were good, finances all raised, and the pastor cared for us. We also gave him a brand-new encyclopedia for his coming birthday, July 5th. Sisters Martin and Ford sang sweetly, and helped in the meeting every way. All said it was a grand and good meeting. The Winchester church is small, but good, and the pastor, Rev. B. H. Fleming, is a good, clean, and noble-hearted minister of Jesus, and an honor to the Pentecostal Nazarene church.

#### FROM F. B. SMITH

I returned to California with my family from an evangelistic trip to Texas and New Mexico. Our first meeting was at Sawtelle. The church being without a pastor, we continued our labors until Assembly, doing the work of a pastor. Our work with Sawtelle church was, to us, very pleasant. We had twenty-two unite with the church, and a goodly number saved, some reclaimed, and others sanctified. Rev. O. B. Ong was with us the last two weeks of our work there, and preached with power. Brother Ong knows the Lord and is a real revivalist.

We are at Downey, Cal., with Pastor W. F. Gibbons and wife, and are expecting a gracious meeting here. We will continue in the field. God bless the HERALD of HOLINESS family.

#### CHICAGO CENTRAL DISTRICT CAMP

The annual Pentecostal Nazarene campmeeting for Chicago Central District will be held in our beautiful tabernacle at Olivet, Ill., July 25th to August 3d. General Superintendent R. T. Williams, of Nashville, Tenn., is the evangelist. We expect to arrange for an hour each day when he can lecture to the preachers. None of us should miss this, as we who have heard him preach and lecture before know the value of both his messages and instruction to the preachers. The music will be under the direc-

tion of the Benner Band, of Marion, Ohio. We expect to have a missionary hour each day. We are also arranging to have with us for at least one service, Mr. Solen, a converted Jew of the Jewish mission of Chicago. The children's meeting will be under the leadership of Miss Della Smith. Rooms will be free and those who will board at the dormitory will find this reasonable. Those who wish to bring their tents and camp on the ground are welcome to do so. All who are expecting to room in the dormitory are expected to bring two sheets and at least one pillow case. This will be of little trouble to you, and will greatly relieve the committee. Please do not forget this. All the preachers of the District, especially the pastors, are expected to be present. Remember this is our District camp, and we must make it a success under God. We cordially invite our brethren from the other Districts.

CHARLES A. BROWN,  
District Superintendent.

#### FROM EVANGELIST LEMAN BROUGH

Sunday, June 22d, we closed a good meeting seven miles west of Mohall, N. D. This meeting was a tent meeting with our church. There was a fine spirit on the meeting. The only thing we regret was it closed at the wrong time, for we only got started. The tent was full on the last night, and conviction was on the people. This was our second meeting with Brother and Sister Janzen, and the church. Thank God for Brother and Sister Janzen. They are fine Pentecostal Nazarenes and good pastors, and loved very much by their church. This is their last year with this church as its pastors. They go to Knowlton, Mont., to the newly organized church. Brother and Sister Janzen have a call to Africa, and are planning to be ready by January, 1920. They gave a missionary talk, and told of their call in this tent meeting on Sunday afternoon, the last Sunday of the meeting. It was very touching, and we followed up exhorting the people of the need of sending out God's men and women in the field, and presented a paper prepared for the occasion. Five hundred and forty dollars was subscribed to be paid on or before January 1st, to help Brother and Sister Janzen. We wish to remind every one of our churches on the Dakotas-Montana District to remember Brother and Sister Janzen are our outgoing missionaries from this District; so do your best. We are anxious to raise the \$1,600 needed by January 1st, for the necessary amount. I've known Brother and Sister Janzen for years, and they are very earnest, energetic workers, filled with the Holy Ghost, and have a passion for lost souls. They are not satisfied until they get them, either.

The Lord has wonderfully blessed our labors with Brother and Sister Janzen and this church. The board met and gave us a unanimous call to come back next year as their evangelist, and set the date July 11th to August 1st. This will make three tent meetings with this church, and we learned to love them. They like to hear the truth preached in all its fullness. My next meeting is Ottawa Lake, Mich. We do very much ask your prayers.

#### FROM EVANGELIST N. B. SHADE AND WIFE

During the fifteen months we pastored the Pentecostal Nazarenes at Princeton, Fla., we prayed that He might open missionary work for us, where we could advertise Jesus on the "highways and hedges" every way. We received four calls before we left Princeton to come and help, arriving in North Carolina about the 10th of March, and after two meetings with Rev. F. G. Whitlock in his churches here and at Cally, we began preaching on the streets of the cotton mill village, with four or five thousand inhabitants. Since the first of April we have been preaching from eight to twelve times a week on the streets of Columbia, and the mill village in New Brookland; in churches on Sundays, and in schoolhouses, and in missions two to four times on Sunday. We are not thinking of asking the Lord for a vacation. My precious helpmeet is with me every day, playing her guitar, and singing with the writer and his violin. She is on her feet ready to clinch her husband's message with a red-hot testimony and exhortation.

We announced last Sunday that we would organize a Sunday school next Sunday in the mill village, and have a song service and testimony meeting, then preach at 4 o'clock. We praise God for those He has saved, and some who have been reclaimed and sanctified wholly,

and are now witnessing to the sanctifying power—the baptism with the Holy Ghost and fire. The wife of one of the reclaimed brothers was saved in her home. We are happy in Jesus, and praying daily that Jesus may be satisfied.

#### THE NATIONAL ASSOCIATION

The National Association for the Promotion of Holiness has just held its annual business meeting at University Park, Iowa. This was the most promising meeting the association has held in years, in the judgment of several who are situated to make comparisons and estimate situations. The attendance was fine, the spirit tender, and the faith of all was one of exceeding hopefulness. All reports were evidencing the divine presence and carried the note of larger things. In the nine years of the existence of the missionary department, over \$100,000 has been sent in, and the results on the field have been marked. The committee is planning wider activity for the coming year than any in our history. They contemplate another coast to coast campaign to begin the coming fall. We earnestly hope for the prayers of the holiness people that all our work may

struck rock bottom, and we are expecting at least fifty or seventy-five into the church, and also that God will give us some missionaries and preachers out of this meeting. We are believing God for five hundred souls. Pray for us that God will continue the victory here on and on.

#### NORTHWEST NAZARENE COLLEGE

The commencement of Northwest Nazarene College was a time of spiritual blessing. Owing to the fact that the District Assembly was placed on the same date as commencement week it was necessary to make a number of adjustments; and while it made an exceedingly busy week, in the providence of God it served to bring the work of the college before the people as perhaps nothing else could have done.

The music recital, conducted by Mrs. Grace B. McHose, Miss Effie Goozee, and Miss Zylphia Switzer, was one of the most successful ever held here, and was characterized by an atmosphere of spirituality in harmony with the work attempted by the college.

On Thursday evening the grammar school, in charge of Principal Shaver, Miss Hilma Shern, Miss Bessie Cleary, and Miss Ethel McGee, gave a Bible exhibition which gave our visiting friends some conception of the great work being done in this line by our grammar school department. The "golden memory period" is being utilized for God and the cause of holiness.

On Sunday afternoon the college seniors held a platform meeting and gave personal testimony to the experience of sanctification and to the benefit which Northwest Nazarene College had afforded them. A strong class of seven men and one young woman took the cap and gown this year. The following Sunday evening was given to the academy and Bible college classes. Ten young men and women graduated from these classes, a number of them already strong preachers of full salvation. God graciously blessed them as they testified to the saving grace of God and peculiar unction rested upon all of them.

Sunday morning, June 8th, was given to the baccalaureate sermon preached by President Wiley. The classes, the members of the board of directors, and faculty, with the visiting ministers, were seated on the platform—a company of almost two hundred. A large congregation filled the great auditorium and the blessing of the Lord rested upon the people in great power. In the afternoon a number of deaconesses were consecrated and a number of ministers ordained. Among them were Prescott Beals, Ralph Hertenstein, Miss Louise Robinson, Miss Mabel Stake, Mrs. Emily R. Mangum, and Mr. Charles Mitchell.

Monday, June 9th, was commencement day. The procession formed at 10 o'clock and marched to the platform; the classes, faculty, and board of directors again finding their seats on the platform and a large audience greeting them. Dr. Roy T. Williams delivered the commencement address; one of the strongest, clearest, and most unctuous messages to which we ever listened. Truly God had graciously prepared him for the occasion. After the address, President Wiley presented diplomas to thirty-one students and conferred the degree of Bachelor of Arts upon eight. A great chorus rendered special music, using one of Dr. Widmeyer's special numbers. After the commencement the alumni association met at the Dewey Palace hotel where a time of spiritual service and holy fellowship was enjoyed. God drew very near as the members spoke one after another of the blessings of the year and of their love to Northwest Nazarene College.

A number of visiting brethren and sisters from the North Pacific and the Northwest Districts were present, especially members of the boards of education. Among the number were Rev. C. Howard Davis, Rev. G. S. Hunt, Rev. B. T. Flanery, Rev. and Mrs. A. Wells, Mrs. Edith Whitesides, Mrs. Edith King, Rev. and Mrs. J. M. Butchart, Rev. and Mrs. C. Warren Jones, Rev. T. E. Beebe, and Rev. E. V. Busbee. Rev. and Mrs. C. E. Roberts, from southern California, and Rev. R. G. Coddington, Brother P. H. Lunn, from Kansas City, were also welcome guests of the college and the District Assembly. These brethren and sisters proved a great blessing to us. We shall never forget one educational committee in which the power of God came down in a peculiar manner as we discussed the plans of the college. God seemed to touch our eyes with enlarged vision and melted us together in tears as we covenanted

with God and one another to make the institution all we believed that God wanted it to be by His own grace freely bestowed upon us.

The educational anniversary held on Friday evening proved to be a time of special blessing also. The visiting brethren made short, helpful addresses and Dr. Williams closed the service with an address in which he set forth the importance of our educational institutions, and the mission of this institution to the great Northwest. He then called for a hallelujah march and a freewill offering as a token of the interest of the Assembly in this department of the work. The march met with a ready response and a good offering was taken for the work.

The evening services, other than Thursday and Friday, were given to evangelistic services and a number of people sought and found the Lord either for pardon or purity. Dr. Williams and Rev. B. T. Flanery were the preachers. On the last Sunday evening, one of the largest audiences we have ever seen was present to listen to Dr. Williams, and at the close of a sermon delivered with great unction a number of seekers hastened to the altar of prayer.

#### BIBLE STUDY FOR DEACONESSSES EXPOSITION ON LUKE

BY NELLIE J. BARRETT  
CHAPTER XI

And now again we find Jesus praying. One of His disciples desires Him to teach them how to pray. He gives them a form of prayer, concise and all embracing, which Luke records in three verses. Furthermore, He teaches them persistency in prayer; encouraging them by showing how willing God is to bestow blessing upon His children; especially the gift of the Holy Ghost.

He casts out a dumb devil, and is accused by some of being in league with the Devil. Jesus shows the falsity of such reasoning.

He pronounces a blessing upon those who keep the Word of God. He condemns the seekers after a sign, referring to Jonah; He draws a parallel between Himself and that prophet. He compares that generation unfavorably with those who came to learn of Solomon, and also to those who repented at the preaching of Jonah.

A certain Pharisee invites Him to dinner, and marvels greatly that Jesus neglected to wash. Jesus takes occasion to teach the greater importance of a clean heart; pronouncing the Pharisees to be outwardly clean and inwardly filthy.

At this time He pronounces a woe upon the lawyers also; showing how they oppress the people. He goes on to show that by rejecting God's message they bring upon themselves all the innocent bloodshed of the past.

The Pharisees become very angry, and seek to catch some word out of His mouth whereby they may accuse Him.

be Spirit-guided and Spirit-attended. Those wishing to may correspond with the field secretary, Rev. C. W. Ruth, 1833 Nowland avenue, Indianapolis, Ind.

C. J. FOWLER, President.

#### FROM EVANGELIST LUM JONES

We are in the greatest meeting of our lives. We began here at Denison, Texas, June 18th. God has given us a real revival from the beginning. Souls are striking the real pentecostal fire. Victory is being won in every service, hard-hearted critics prayed through and worked for the Lord in a great way last Thursday night. We had thirty-five who prayed through Friday night; we had one hundred feet of altar, and sixty-five found their way to this board and struck fire Saturday night. Fifty-seven prayed, cried, confessed, and at the end found either pardon or purity. The Holy Ghost came and blessed us almost to death. At the Sunday morning service there was an altar full of seekers, with a great crowd last night by 7 o'clock. We were unable to seat the people. We had a good testimony meeting and at the altar service we had it full. As best we know there were sixty prayed through good, and the end is not yet. There have been 250 prayed through and

#### Asbury College Stands to Prove:

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

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

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

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

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

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

Fall term opens in September.  
Winter term, Jan., Spring term, Mch.  
H. C. MORRISON, D.D., Pres.  
JOHN PAUL, D.D., Dean.  
Wilmore, Ky.

On Monday evening there was a beautiful church wedding, at which time Rev. Ralph W. Hertenstein and Miss Zylphia Switzer were united in holy matrimony, President H. Orton Wiley and Rev. J. W. Short officiating. The church was tastefully decorated and a large audience was present. The wedding was followed by a reception at the college club building. Rev. and Mrs. Hertenstein have been called to the pastorate of the church at Enterprise, Ore., and go at once to assume their duties at that place.

Remarkable progress was made on the Idaho-Oregon District during the year. The membership increased from 621 to 840; six new churches were organized, and almost as many dedicated. A total of \$39,526.67 was raised on the District for all purposes. In addition to this several thousand dollars has been pledged for education and missions, much of this to be paid during the coming year.

Northwest Nazarene College has an educational mission to the entire Northwest and the interest of the people on all the northwest Districts is manifested in every way. Last year 343 students were registered and the attendance promises to be much larger next year. Over \$52,000 has been subscribed toward the victory campaign for a completed plant in the Idaho-Oregon District alone, and the churches have not all been visited. The work will be begun on the other Districts immediately. The new catalogs are ready for distribution.

H. ORTON WILEY, President.



## International Sunday School Lesson

July 20th  
THE LORD'S SUPPER  
Matt. 26:26-30; 1 Cor. 11:23-26

GOLDEN TEXT: "For us often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

### THE LESSON OUTLINE

H. ORTON WILEY, D.D.

#### I. THE INSTITUTION OF THE SACRAMENT OF THE LORD'S SUPPER.

It is generally admitted that the Lord's Supper as a sacrament was instituted toward the close of the celebration of the last Passover feast which Jesus ate with His disciples. Nearly all churches of the present time observe this sacrament, regarding the words of Jesus as an injunction to perpetuate the ordinance throughout the history of the Church age.

#### II. THE SYMBOLISM OF THE ELEMENTS OF THE LORD'S SUPPER.

1. The bread symbolized the great truth that Jesus Christ is the life of the soul of man. As bread is to the natural body in sustaining life, so Christ is to the spiritual life of man. Without Christ man is dead in trespasses and in sins. This new life is communicated through the Spirit.

2. The "cup" symbolized the sacrificial death of Christ on the cross. It should be noticed that both Jesus and Paul do not use the term "wine" but the word "cup." The pure, unfermented juice of the grape is a better and more perfect symbol than fermented wine.

#### III. THE SIGNIFICANCE OF THE SACRAMENT.

The Lord's Supper as a sacrament is perhaps an epitome of the whole of our belief concerning Christ and His work. The following are among the more important truths to be gained from this sacrament:

(1) It is the sign of the new covenant which God makes with His people—a New Testament in blood. This New Testament or covenant is the great gospel message of this dispensation, that through the shed blood of the Son of God there is remission of sins, a term which implies the forgiveness of sin and the deliverance from the power and being of sin so that the heart is pure and the life clean.

(2) It is the sign of a new life within the heart of man. "When Jesus spoke of the bread as His flesh and His body, and of the fruit of the vine as His blood, He used terms that in His day and earlier were known in

popular thought as representing the truth at the basis of the covenant, by which two became one in a merged life." "Bread is the basis of a common meal, as blood is the basis of a common life." In the Christian life there is a oneness of the disciple with His Lord, a common covenant and a common life of love.

(3) It is a sign of holy fellowship between brethren. The common life of the disciple and the Master binds all disciples together in a close and holy fellowship.

(4) It is intended to show forth the death of Christ. Both the cup and the bread show the sacrificial death of Christ. "As God has given you bread for the sustenance of your lives, so in His infinite grace He has given my body to save your souls unto life eternal. But as this bread must be broken and masticated in order to its becoming proper nourishment, so my body must be broken, i. e., crucified for you, before it can be the bread of life to your souls."

Dr. Clarke thinks also that there is an allusion here to the sacrifice of the paschal lamb, especially in 1 Corinthians 11:24, "This is my body which is broken—sacrificed in your stead; as without the breaking (piercing) of the body, and spilling of the blood, there was no remission."

#### IV. THE SACRAMENT OF THE SECOND ADVENT.

The sacrament of the Lord's Supper looks backward to the death of Christ on the cross, but it also looks forward to His coming again. Instituted as it was in a close view of death, it nevertheless looks beyond death to endless life.

Those who partake of the sacrament of the Lord's Supper do therefore make a twofold confession:

1. They confess that the blood of the atonement avails to save from the guilt, pollution, power, and being of sin, and that the grace of God has wrought this in their own lives.

2. They confess that the present order in which sin abounds on every hand shall not always continue, but that their absent Lord shall come again, in a moment, in the twinkling of an eye and transform them with resurrection life and power. The dead in Christ shall be raised first; then we which are alive and remain shall be caught up in the clouds to meet the Lord in the air and so shall we ever be with the Lord.

ing with a prayer service for the home, and for the work in general. We have just closed another campaign for the Lord here. We had with us Brother Starr, from St. Louis, who proved a blessing to us. He makes a splendid worker, not only for the church alone, but leaves a wholesome influence behind to the outside people. While we saw a few pray through, the main good done here in this meeting was to the church. The Carterville people have had some discouraging things in the past, but our hearts were encouraged, our vision cleared and broadened, and we are now planning an extended campaign for August. We expect to put in a tent and put up a real fight for God and souls. It means a fight, but we have some precious people who have the experience and are pushing for definite victory. Please pray for southern Illinois, and the many indifferent hearts here.—A. J. Laird and Wife, Pastors.

#### Augusta, Kas.

Our tabernacle meeting began May 29th, and for several days the rainy weather was somewhat against us, but we held on to God in prayer and faith, believing that He who doeth all things well would roll the clouds away, and, bless His name, He did. The revival fire broke out and many precious souls knelt at the altar. Some prayed through to victory in the old-time way. Our evangelists, Rev. J. M. Mitchell, wife, and daughter, were with us seventeen days. Brother Mitchell is a precious man of God, and preaches the dear old Book in all its fullness. We praise God for sending him our way. He has the burden on his heart for a lost world. His daughter had charge of the children's service at 7 o'clock in the evening, and her heart was in the work. The children all loved her and several were saved. We raised \$103 for our evangelists, \$14 for home missions, and \$9 for our pastor. The old tent has been taken down and the special effort is over, but praise God we are still in the battle. God is working on hearts, and the revival is still on. Together with our dear faithful pastor, Rev. J. B. Mickey, we expect to labor on, and to push the battle for the salvation of precious souls till Jesus comes. We expect victory, and covet the prayers of every one who knows the worth of prayer.—Mrs. W. L. Tanner, Reporter.

#### Louisville, Ky.

Following a revival held by our District Superintendent, Brother Pollard, of Nashville, Tenn., Brother L. W. Dodson, then our pastor, resigned that he might enter the evangelistic field. Rev. H. G. Trumbauer was called to fill the vacancy. Brother Trumbauer was for some years Superintendent of the Washington-Philadelphia District. Just prior to coming to us he was the pastor of the East Palestine, Ohio, church. Although Brother Trumbauer has been with us but a short time, our hearts have been drawn to him, and we believe him to be the man for the place. First Church will no doubt, as a whole, rally to the support of this man of God, and will by their prayers, presence, and money as well as their efforts along other lines, hold up his hands. Although the revival, under the wise and spiritual leadership of Brother Pollard, was in every way a success, and the "coast to coast convention" a blessed time of revival—a number of souls praying through to victory, and the services enjoyed by all the saints—nevertheless we are praying for and expecting an old-fashioned revival real soon. We bespeak for First Church, under Brother Trumbauer's pastorate, great things from the Lord. We are looking to Him who is able to do for us more than we can ask or think.—A. F. Burnett, Reporter.

#### Lufkin, Texas

We wish to announce through the HERALD of HOLINESS that Brother and Sister Irick will be with us at Lufkin, Texas, from July 18th to 28th. We are expecting a great time from the Lord, and we trust you will help pray that many souls will be blessed. We have only been here two weeks, but the Lord is already blessing, and we feel encouraged. The Lord has some real saints at Lufkin. Pray for us.—F. G. Welch, Pastor.

#### Bloomington, Ill.

"This day we sailed westward because it was our course," was the repeated note in the diary of a great discoverer. This day we moved upward is the note stamped on the heart of every Pentecostal Nazarene in this city. It was missionary day. The program was well rendered. The offering was \$334.—C. H. Strong, Pastor.

## CHURCH NEWS

#### Matthews, Mo.

Our meeting held by Evangelist L. Hibner and Brother and Sister W. Warrington, evangelist singers, was great in many respects. In fact, many noble helpers attended, the power and unction of the Lord was present to bless all who knelt at the altar or who were present in service, and a nice large class was received into the church membership. Sunday, the 15th, was a great day. The message brought was on sacrifice, and the Lord wonderfully blessed by the raising of \$1,539 for erecting a church. The general condition of the church is quite encouraging and we feel like going on. We called Rev. M. L. Hinchey as pastor for the remainder of the Assembly year. Brother Hibner and the singers go to Sedalia to begin with a tent meeting. We earnestly expect a great time of salvation, and covet an interest in your prayers.—Van Vaughn, Reporter.

#### Bicknell, Ind.

We are having a glorious time in God's work in Bicknell. Souls are finding God in almost every service. To Him be all the glory. This is a place that affords a wonderful opportunity for a young preacher. May God help us to do His bidding. Our work is growing and we are pushing on to victory. Brother Harding is coming to us for a meeting the first of July, and we desire the prayers of God's children in behalf

of the souls who are here who should be saved.—C. V. Stevenson, Pastor.

#### Kearney, Neb.

The second group meeting of the third group of this District was held at Kearney, Neb., June 12 to 15th. The topics for discussion were as follows: "What are the characteristics of a loyal Pentecostal Nazarene?" "What is the best financial plan for the church?" "What can be done to awaken a greater interest in mission and rescue work?" "A layman's idea of a good pastor"; "The training of our children in the home and in the church"; "Has God given a plan for the support of the ministers; if so, what is the plan?" "Personality after sanctification." The discussions were very interesting and instructive. The sermons were soul-inspiring and the Lord very graciously blessed the communion service. We all felt more than ever before the great importance of the group meetings.—Anna Nutter, Secretary.

#### Carterville, Ill.

Carterville is still slowly pulling up the line. Since last reporting we have sent a consignment of clothing to our Orphans' Home at Penile, valued at about forty dollars. Our Dorcas Society proves a source of blessing, not only to the home but also to our women, who take a deep interest in it. We close our weekly meet-



**Madill and Cumberland, Okla.**

We are steadily coming up the road at the Madill and Cumberland churches. God has been giving us souls at both places, for which we give to God all the glory. In spite of the past and all that the Devil can do we are believing God for great meetings this summer at both places. Pray for us.—F. C. Savage, Pastor.

**Rimby, Alberta, Can.**

We have just recently closed a successful revival at this place with Evangelists Lewis and Mathews as our coworkers. God greatly blessed the brethren both in message and in song. Crowds gathered from far and near until our little place of worship was crowded to the limit. A goodly number came to the altar, and most of them prayed through to definite victory. The last night of the meeting we had the pleasure of receiving seven adult members into church fellowship. We feel as a church that we owe much to our Evangelists Lewis and Mathews for their loyalty and ardent labor while in our midst. Near the close of the revival we received word that my aged mother, who lives in Medford, Ore., had had a stroke of paralysis, and owing to her helpless condition we were compelled to seek work on the North Pacific District that we might be able to assist in caring for her. God has wonderfully aided us in making the move to this District. Just before leaving Canada our people made up a purse of about \$140 and gave to us as a token of their love and good will. We do thank God for the measure of success which He has given us during the three years we spent on the Alberta District, and we trust that the Lord will use us even in a greater measure on this new field. We have been called to take charge of the work in Oregon City, Ore., this year, and we truly covet your prayers in behalf of the success of the work there.—D. Avery Hoover, Pastor.

**Ottawa, Kas.**

The Ottawa church entertained the churches of the eastern Kansas group from June 13th to 15th. The precious Holy Spirit graciously manifested Himself and wonderfully blessed our souls. Brother Joseph N. Speakes, of Topeka, and Brother H. A. Dunlap, of Lawrence, certainly did some excellent pulpit work. The meeting closed Sunday night with a number of souls weeping their way to victory. It will be long remembered as the best meeting our church here has ever experienced up to the present time. We are now in the midst of a revival with Brother John M. Mitchell, of Berryville, Ark., in charge. Brother Mitchell is certainly a man of God and we do not hesitate to recommend him to other churches requiring the services of an evangelist. A number of souls have prayed through and the end is not yet. Mrs. Mitchell and daughter are assisting Brother Mitchell, and they are certainly excellent help. Our hearts are encouraged to press on. Pray much for our work in this needy field.—E. R. Shook, Pastor.

**Bradford, Pa.**

We have just closed an evangelistic campaign under the supervision of Rev. Flora N. Ruth. Some got angry, some got saved, and some others ran away under conviction. Sister Ruth's preaching is of the type that stirs things, the old-fashioned, rugged Bible truths. God surely blessed her in delivering the message. Remember us at the throne.—James M. Davidson, Pastor.

**Grand Junction, Colo.**

The Lord has been pleased to plan a Pentecostal Nazarene church here in Grand Junction, the second one on the western slope of the state of Colorado. Evangelist C. P. Ellis, of Long Island, Kas., came here June 5, 1918, and put up a gospel tent. He began preaching old-time repentance and entire sanctification, and people began to repent and pray clear through to real victory in the old-time way. A number of holiness people prayed for a holiness church here, and God answered their prayer. Glory to God! A Sunday school was organized July 16th with twenty-five members. We now have 130 enrolled, with men and women with the fire of the Holy Ghost in their hearts. We organized a Pentecostal Nazarene church August 18th, last year, with nine members, and a continuous revival has been on since Brother Ellis came. We believe this is as it should be when the Holy Ghost is honored. Our special revival during the winter resulted in a goodly number being converted and entirely sanctified, and with

God's help we are planning a tent meeting to be held during June. We are expecting the Lord to do wonderful things for us. Evangelist Lewis H. Bacheller will do the preaching. The Lord is our helper and we expect to stay in the fight until He comes.—Lloyd Levan, Reporter.

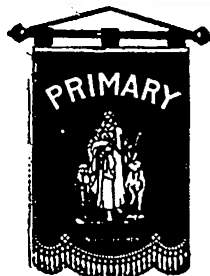
**Oklahoma City, Okla.**

On June 19, 1919, after decoying the pastor and his wife out to supper with their daughter, Mrs. Dr. Farmer, a call came to hurry home. We hurried to the parsonage, and when we arrived about seventy-five of our members and friends had taken charge of the parsonage, and we were ushered to seats provided for us where we received the congratulations and good wishes of the company as a wedding anniversary surprise, after which we all joined in singing "Blest be the tie." Brother Jewel then, as spokesman for the crowd, presented us with a purse of more than \$40 in cash as a token of their love, esteem, and appreciation. Refreshments were then served, and all had a good social time. God bless these noble Oklahoma City people. If I am interested in a work anywhere I have reason to be interested in this, not for what it might be worth to me in a financial way, but out yonder in beautiful Fairlawn cemetery lie three of my family, two of whose funerals were preached from the pulpit of this church. Besides all this, we have a host of as good friends as ever lived, and the good Lord

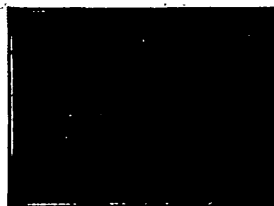
is helping us make others as we go along. The smiles of God are upon the work here, and harmony prevails. God bless the good people of Oklahoma City.—John W. Oliver, Pastor.

**El Paso, Texas**

We had the great pleasure of having with us on Sunday, June 15th, our Brother J. D. Scott. We had the most peculiarly trying experience to go through, owing to the battle between the federal and rebel forces concentrated in the city of Juarez, and the subsequent rush of the American army in pursuit of Villa's rebels. The rattle of machine guns and rifle fire and the noise of the American cannon pouring shrapnel shells in rapid succession in Villa's camp, made the situation look most hideous for two days. Nevertheless God was in our midst and we had three seeking souls at the altar in the morning service and a good attendance. At the evening service Brother Scott brought us a message of inspiration along general missionary lines, and eight of our young men and women solemnly and sincerely placed themselves upon the altar of God in consecration for service wherever He may send them. Our brother baptized four believers before the meeting closed, and it was nearly 10:30 o'clock before we got through. Bullets were falling on this side of the Rio Grande when the battle became general, and sniping in the lower part of the city made it rather dangerous for us to walk through the

**Attractive Sunday School Banners**

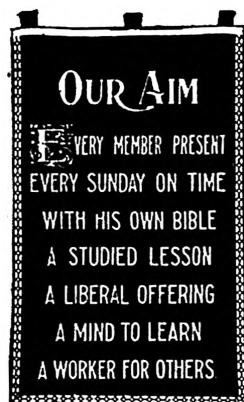
No. 13. Size, 14 x 20 in. Felt. \$1.50, postpaid.



No. 30. "Early and Late." Felt Banner. Printed on both sides. 35c, postpaid.



No. 10. Size, 14 x 20 in. Felt. \$1.50, postpaid.



"OUR AIM."  
SUNDAY SCHOOL BANNER

A beautiful hanger which can be used as a wall motto or a banner. Hand painted on bright felt of fine quality, with illuminated initials and borders. Size 18 x 27 inches. Price, postpaid, \$1 each.



CLASS BANNERETS

These little banners, bearing class numbers, are made of fine quality of light blue felt. Lettering and numbering hand-painted in white, and border in colors; gilt metal strip across top, and cord for hanging. Size, 8½ x 12½ inches. They are very attractive, and make a pretty showing in the Sunday school room. Furnished in all numbers from 1 to 12. Price, 25c each, postpaid; \$2.50 a dozen, postpaid.

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

TELEGRAMS

LAWRENCE, Kas.

HERALD OF HOLINESS:

We have an open date August 1st to 10th. Address us at Bethany, Okla.

JOHN and GRACE ROBERTS.

EVANSVILLE, Ind.

HERALD OF HOLINESS:

The second annual tent meeting of the Pentecostal Church of the Nazarene at Evansville closed July 6th with twenty at the altar. A large number prayed through during the meeting. Brother Curtis was at his best. About thirty were anointed for healing. About two dozen will unite with the church.

E. E. TURNER.

WICHITA, Kas.

HERALD OF HOLINESS:

Big missionary rally in Wichita over Sunday. Rev. E. G. Anderson with us and added much to the inspiration of the day. The people in the Spirit on missionary lines responded cheerfully and liberally by cash and subscriptions totaling \$1,133.

M. F. LIENARD, Pastor.

ELKHART, Ind.

HERALD OF HOLINESS:

Organized here with thirty-seven good members. M. E. Borders my collaborator; about 150 seekers. Aeolian quartet at their best in song. This is the seventh church organized this year.

U. E. HARDING.

streets late in the night, but through it all we praise the Lord that He has spared our lives. Beloved, pray for poor, bleeding Mexico, for she needs our prayers, love, and co-operation in her struggle for liberty and justice.—S. D. Athans, Pastor.

Pasadena First Church

We closed the year with our banners flying. We can say truthfully that it has been a year of delightful progress, despite the long close on account of the influenza. We now have 336 members, a net increase of 66 for the year. I have received 111 new members during the year. We expect to have 500 by the next Assembly. The church has passed through the year with the largest harmony; not a ripple to mar the serenity of the church; an ideal people, loyal, industrious, pious, and expectant. Nearly half the church comes to the prayermeetings. We have raised for all purposes over \$17,000, over \$11,000 of this having been given in cash to the Pasadena University. The Sabbath school, under the excellent leadership of Dr. Kirk, is making rapid strides; 360 scholars enrolled, and it is now planned to have an average attendance of 300 or more. The Sabbath school gave over \$1,100 for all purposes; and over \$600 for missions. The young people have a fine organization with Mrs. H. M. Kirk and J. Bruce Diesenroth as leaders. At a recent Sunday evening service twelve young people indicated that they had been called to foreign mission fields. They are now preparing for this grand work. Their testimonies were tender and brought the tears to many eyes. Over a score of others said that they were ready to obey God if called. The men of the church are banded together to push the work. We expect to employ the best methods, with liberal advertising, and personal effort. We are going to our Assembly with our flags all flying and victory written on every one. We have enjoyed a good degree of salvation right along, and expect to make this church an evangelistic center. We rejoice and are exceeding glad.—C. E. Cornell, Pastor.

Ashland, Ky.

Since our coming here last January to take charge of this field of labor the Lord has been leading the force on to real victory, and we have been possessing new ground in His precious name. The Sunday school is in a prosperous condition, under the leadership of Superintendent J. M. Wilson, and the Young People's Society is going nicely and moving to the front with their president, Brother W. Dixon. The church is standing by the pastor and the fire is falling. We have just gotten back in our church again after a few weeks of repairing, which was badly needed. We now expect to go right on and complete the work on the church as the Lord opens the way, and we expect soon to have a comfortable place of worship in this city. This is a great field for our work and we trust to see a strong work here for God and holiness. They have had the very cream along the line of evangelists and therefore holiness has been held up in a real Bible way. Last Sunday God blessed and we had a great day with two souls at the altar in the morning service. We received a class of seven new members into the church, which makes nineteen new members since February 1st, which we are praising God for. They are real Pentecostal Nazarenes and are standing by the work. We are expecting soon to have a new class at Deer Creek, Ky., and ask the readers of the HERALD OF HOLINESS to help us pray for this place. We are expecting to have our beloved District Superintendent, C. R. Pollard, with us for a summer camp-meeting in August. Brother Pollard needs our prayers. He is a real self-sacrificing man and a loyal District Superintendent, and we are expecting great things for old Kentucky District through his labors.—J. W. Henry, Pastor.

Philadelphia First Church

God is blessing in the First Church, Philadelphia, Pa., and the "ark is coming up the road." Sunday, the 15th, was a good day. Both services were owned and blessed of God. The burden of the lost is coming upon the church and we are looking to God to give an old-time revival. Sunday night was a time of great prayer and travail and getting hold of God. There are some very faithful and earnest souls in First Church. Since coming to Philadelphia we have been very busy in the Lord's work. I had the privilege of helping our pastor, Rev. John Neilson, at Darby, Pa., in an all-day meeting. We had some fine services and the Lord blessed the people. Then we assisted Rev. G. W. Gottschalk, pastor of our West Philadelphia church, in a week's meeting. We had some good services and the church was blessed and helped, but as to results we had but little from a visible standpoint. We had a good time with the church and pastor out there. God bless them. The work is coming up and the people there are encouraged. Brother Gottschalk is fitting in well and the work is prospering under his ministry. On Decoration day we were called to Lansdale, Pa., for an all-day meeting with Rev. J. H. Parker, pastor of an independent holiness mission. We had a great day. Brother White preached in the morning with power and unction, the writer preached in the afternoon, and Rev. John N. Neilson, of Darby, Pa., preached at night. The altar was well filled and several prayed through to victory. We had a real old-time holiness meeting. Brother Parker and his people cared for the visitors well, and everybody went away rejoicing from the blessings of the day. Quite a few of the people from First Church, Philadelphia, went along to help push the battle. We can truly say that the Lord is blessing us in our new field of labor. We are satisfied and happy and pushing on expecting greater things.—Rev. C. H. Lancaster, Pastor.

NOTES AND PERSONALS

From recent investigations India could easily become one of the great silk-producing countries of the world.

We have just learned that Rev. J. D. Scott is ill with the gripe at Mexico City, D. F. Will the readers please pray that it may not be a serious illness?

The Sabbath as a day of rest is gaining ground among the Chinese. We hope America may not be ashamed of her example and record as a Christian nation.

Mr. Guy Radebaugh, wife and family, and his father, of Henryetta, Okla., stopped off at the

NEWLY PUBLISHED BOOKS

SOUND DOCTRINE

by

REV. WM. EDOAR FISHER

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

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

Bound in pebble cloth, 40c.

An Invisible Partnership

or

The Faculty Family

by

REV. H. M. CHAMBERS

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

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

The Man From Nazareth

A Treatise on the Deity of Jesus Christ

by

J. M. NICKELS (A layman)

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

Single copies, postpaid, 10c.

Three copies for 25c.

From Sinking Sands

The Life Story of Harry J. Elliott

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

Single copy, postpaid, 15c.

Six copies for 75c.

A Wrong Choice

by

REV. M. EDWARD BORDERS

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

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

Pentecostal Nazarene Publishing House

2109, 2115 Troost Avenue

Kansas City, Mo.

Publishing House for a visit on their way to South Dakota.

India is becoming more and more a reading country. Newspapers have multiplied during the late war, and a greater interest is being manifested among all classes.

The leading university of South America, the University of Montevideo, Uruguay, is reported to have made a decree making Bible study part of the regular curriculum.

Dr. Ruben Saillens reports that Alsace-Lorraine will bring over to France a Protestant population of about 500,000 people—practically as many as there are now in France.

Prices have not decreased in Chile, but the peso, formerly worth 16 cents, is now worth 36 cents, but the person receiving 1,100 pesos formerly now receives 450. Prices have not decreased, but all imported articles have increased 25, 50, 100, and even 200 per cent.

A number of our First Church, Kansas City, folks motored over to Lawrence, Kas., the Fourth to the tent meeting being held by John and Grace Roberts. Little Gehren, the twelve-year-old son of the Roberts, preached in the afternoon, and they report a wonderful service.

Through lectures and printed propaganda, extensive efforts are being made by missionaries to arouse the provinces of China; first, to prohibit the erection of breweries and distilleries; and second, to prohibit the making and selling of all intoxicants. Good for our missionaries.

Kansas City First Church had a good day Sunday, July 6th. Communion service was held in the morning, with a spirit of holy awe and love permeating the atmosphere. At night Rev. C. A. Kinder, recently returned from France, preached. Truly God is leading on at old First Church.

The most difficult field in the world (Tibet, China) is now open to missionaries. Officials are inviting them to come. Tibet is a belated nation, without a railroad, street cars, electricity, a church, a school, with no good roads and no modern cities. So far as is known it is even without an automobile. But what an opportunity for Christianity!

We are sure the readers of the HERALD of HOLINESS will be glad to learn that Rev. C. A. Kinder, General Statistical Secretary of our church, has accepted the position as Acting Managing Editor of the HERALD. As most of the readers know, Brother Kinder was employed here for about six years before he entered the Y. M. C. A. service in France.

In France alone there are twenty to twenty-five million people who are not affiliated with any church, but after four years of war they are open-minded and responsive to religion. Are we on the job? To meet this need an international and interdenominational committee has been formed which is supporting and co-operating with every Protestant organization in France and Belgium.

At present, out of an approximate area of 470,000 square miles of British West Africa, 320,000 are under prohibition, and only 150,000 square miles given over to alcohol. But we are sorry to say that distilled alcohol is gradually spreading through the whole of British West Africa, to its great detriment. Pray that our United States of America may hold steady in its national prohibition, for it is bound to influence other nations.

## ANNOUNCEMENTS

**Request for Prayer**—Prayer is requested for Sister Myrtle A. Pelley, our missionary for South Africa, who is seriously ill at her home.

**The Cedar Hill, Texas, Annual Meeting**—Will be held July 26th to August 10th. Evangelist C. B. Jernigan will be in charge, with Professor A. S. London to lead the singing.—P. L. Pierce, Pastor.

**Announcement**—Evangelist W. E. Shepard desires the announcement to be made that his family has removed from Los Angeles, Cal., to Nampa, Idaho, and that mail addressed to him should now be sent to Nampa, Idaho.

**Request**—Will the HERALD of HOLINESS family please join in prayer that God will establish a rescue home for fallen girls at Donaldsonville, Ga. This place is located right in the corner of Georgia, just the location to do rescue work in Georgia, Florida, and Alabama. May God lay it upon some good man and wife and establish this work.—J. D. Saxton.

**Notice to Eastern Districts**—Will the New England, New York, Washington-Philadelphia, Pittsburgh, Ohio, Indiana, and Michigan Districts please take note of the delay in the organizing of missionary work on account of the several weeks' serious illness of Rev. Myrtle A. Pelley, missionary to Africa. Friends wishing to write her may ad-

dress mail to 280 West Main street, East Palestine, Ohio.—Miss Grace Haug.

**Notice**—Some thirty days ago conditions arose which made it seem necessary for me to cancel my work for the summer, but within the last few days developments have come that cause me to regret that I did cancel my meetings. If any of the brethren with whom I was slated have not arranged for their meetings I shall be glad to come to them, and to any others who may be in need of an evangelist. Address me at Peniel, Texas.—N. E. Tyler.

**Announcement**—I wish to announce that I am now open for a call to a pastorate, preferably one church in a medium sized city. Have organized four holiness churches and assisted in the organization of others. My wife and I sing together with the guitar. Have had a course in Bethel Bible School and my wife is a student from Cincinnati Bible School. Address, Greenfield, Ind.—U. T. Hollenback.

**Notice**—God having spoken, I am about to enter the field of evangelistic service. I ask your prayers that my path over the states may be one of holy fire, and that every message shall be so filled with the Holy Ghost that many will be gloriously sanctified and many born of the Spirit through the truth. Those who are led to employ me as evangelist will please address letters for the present to Mountville, Ala.—Richard B. Coons.

**The Manitoba-Saskatchewan District Assembly and Local Camp**—Will be held at Bestville, Sask., twenty miles south of Abbey, C. P. R., from July 23d to August 3d. General Superintendent Reynolds presides. An invitation is hereby given to

all those interested in holiness work on this District. Come expecting an outpouring of the Holy Ghost. Free entertainment. Write us of your plans.—M. W. Gunn, District Secretary and Treasurer.

## DIRECTORIES

### GENERAL SUPERINTENDENTS DISTRICT ASSEMBLIES

H. F. REYNOLDS	Kansas City, Mo.
Res., 4924 Agnes Ave.; office, 2109 Troost Ave.	
E. T. WILLIAMS	Nashville, Tenn.
1315 Cartland Ave.	
Sawyer, N. D. (District camp)	July 4-12
South Dakota (Mitchell, S. D.)	July 16-20
(If division is voted by Dakotas-Montana Assembly)	
Olivet, Ill. (camp)	July 25-August 3
Alexander, Ind. (camp)	August 8-17
Indiana (Indianapolis, Ind.)	August 20-24
Michigan (Nashville, Mich.)	August 27-31
Iowa (Des Moines, Iowa)	September 3-7
Missouri (Maplewood, St. Louis, Mo.)	Sept. 10-14
J. W. GOODWIN	Pasadena, Cal.
1235 Sierra Bonita Ave.	
New Mexico (Roswell, N. M.)	August 13-17
Nebraska (Camp and Assembly, Hastings, Neb.)	August 19-31
Chicago Central (Olivet, Ill.)	September 3-7
Tennessee (Springfield, Tenn.)	September 10-14
Kansas	September 17-21

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



30c  
each

\$2.75  
a dozen

Size 10½ x 16 inches.

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

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

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

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

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

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