

Herald of Holiness

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Only One Remedy

THAT unparalleled distress is upon us, no one can deny. All admit a woeful loss of the sense of God by all classes, and their absorption with thoughts and pursuits for pleasure and gain. We are in the midst of an age that is money-mad and pleasure-crazed. With the loss of the sense of God has departed conscience, and a state of callous indifference and coldness has usurped the place of conscience. The most obdurate and deep-seated selfishness and secularization has taken possession of numberless multitudes in all departments of life, both in and outside the churches.

We have drawn a gruesome picture of conditions but we have no fear of contradiction of its correctness. A sad feature of the case remains to be told. We have said and repeat, that leading men in all the walks of life admit the truth of the picture drawn. Business men, professional men, preachers, college professors, teachers, and men from all classes of our citizenship will admit the truth of it. Some of the very men who thus see and deplore it have been guilty of helping to bring about this awful state.

The cause of this calamitous condition is a loss of the sense of God. Belief in the divine inspiration and authority of the Bible produces and keeps alive a sense of God, and of human responsibility to Him. So, the cause behind the cause—that is, the cause, of the loss of the sense of God, which has produced the evils mentioned—lies in the decay of belief in the inspiration of the Scriptures. Therefore, everybody who has contributed to this decline in belief in inspiration is directly chargeable with guilt in producing the woefully sin-cursed state of society and the world today. Preachers with high-sounding suffixes and prefixes to their names, and occupying lofty pulpit, editorial, and educational positions, and accepting salaries to defend and propagate belief in, and obedience to, the divine authority of the Bible are the very men who have discredited the divine authority

of, and destroyed belief in this holy Book of God.

We respect honest doubt, and sympathize with intellectual perplexity on sacred things, when the doubters and the perplexed, are seriously concerned to know the truth and only the truth, and are modest, reverent, patient, and honest in their investigation. But for flippant, reckless, and hasty graspings after the novelties and the negations of skepticism we have only contempt and abhorrence. Especially have such no claim on our patience, when indulged by preachers claiming to be Christians, and who profess to have a call to the ministry, and who accept salaries from churches and church colleges to propagate belief in a divine Bible. By such treason and malfeasance these men are transformed from Christian ministers into baptized infidels. We do not mince words. We utter with earnestness our real convictions, and mean just what we say concerning this large class of prominent men in all the large denominations.

These men need to be scourged from the sacred precincts of the Lord's temple, whatever parts of it they are desecrating and disgracing. An indignant and outraged and betrayed Christian people should renounce and abandon forever these men. All men who know and believe the truth should discredit these men in unmistakable terms no matter what their positions socially or ecclesiastically. Then, let the evangelical preachers and teachers proclaim with renewed and intensified earnestness the truth as it is in Jesus, as revealed in a divinely inspired Bible. Preach with holy fire and pray unceasingly, until God sends showers of grace divine and all traitors will be thus divinely rebuked and retired by the same holy power, which will save multitudes from their treachery and false teaching. This is the only remedy. Let it be applied at once.

A Laudable Ambition—A Legitimate Regret

To long and strive for pre-eminent piety to life's meridian; then at its turn towards the western declivity to regret not having reached the highest summit of that condition—these twain are commendable in any servant of God. Such was the mind of a minister of whom we once before wrote in these columns.

We were a listener to a conversation between a minister who had spent an eminently successful ministry of forty years, and a young man only recently entered upon the same career. We supposed he would offer advice about homiletics, or habits of study, or the best books to read, or pastoral work, or the things which would help a young preacher to successfully conduct his church and grow to a better and large one.

This elderly preacher was known and recognized as the most devout and godly preacher of the large city in which he lived. He was deeply spiritual, studious, and a man of prayer and his influence was felt for holiness

in every gathering in which he was found. You can imagine our surprise, therefore, when we heard him address his young auditor as follows:

"My young brother, I have one profound regret over my past. If I had my ministerial life to begin again, at your age I would make it even more fully and exclusively my aim and endeavor to cultivate deep and profound personal piety as a man and as a minister. More and more I am persuaded that above any and all other acquirements or gifts of the preacher that of personal, sincere, deep piety and prayerful, humble constant godliness is most needed. It is this which will make the minister the happiest and the most useful, after all that is said about educational and other talents. I look back upon the past with regret that I reached no higher levels in humble, simple piety, though that has been my life-long and quenchless ambition. My young brother, be pure and holy, devout and prayerful, whatever else you may or may not be or do."

Well said, oh, pious man of God! How this writer wishes he could have had you to say these words to him instead of numbers of other lines of counsel he heard in his younger ministry. Yours were timely and faithful words "like apples of gold in pictures of silver."

Give us a holy ministry, filled with the Holy Ghost, and the Church would indeed go on in her work of saving people with an increased momentum. A preacher's holy, devoutly pious character preaches far more loudly and fruitfully than his eloquent tongue or his intellectual or scholarly attainments. It is God in us people most feel and see, not the royal gifts or attainments we may chance to possess.

Jewish and Christian Unbelief

THE Devil always seeks to disguise his meanest work under a religious garb. Unbelief is the crowning and damning sin of the world in all ages. It is the prolific source of many kinds of sins. The Devil has used unbelief as his chief battering-ram in his bombardment against the citadel of true Christian faith. It is not surprising, therefore, that he has always sought to lodge this unbelief in the minds of professing religious people. Most conspicuously this policy is seen in the case of the Jewish race and the Christian denominations of the present age. The Jews refused to believe in Christ as the Messiah of God and herein became the object of centuries of the severest punishment from God.

It is among the Christian denominations of the age that the Devil has sown broadcast the ghastly unbelief of higher criticism. This baptized form of Christianity prevails today in all the large denominations. Their college presidents and professors and editors and their leading pastors, with rare exceptions, hold to the infidel views of higher criticism.

It is a striking fact that this unbelief in the Christian denominations is much more reprehensible and receives a greater curse from God than the Jewish unbelief which rejected and crucified the Savior. The Christian unbelief—as we will have to term it—rejects God's inspired Word by discrediting its divine inspiration and authority and herein commits the highest form of treason against God and truth. The Jewish unbelief rejected Christ but held to the Old Testament with tenacious love and veneration as the very and supernaturally inspired Word of God and scrupulously taught it to their children and do to this day.

For this reason, while God severely punished them, He did not utterly cast them off, but promised them return to their native land and ultimate salvation through the blood of the crucified Savior. Hence amid all these sufferings and wanderings and persecutions they have maintained their racial identity and await anxiously the fulfillment of the ancient and much cherished promise of restoration and salvation. Adolph Saphir makes this point clear in his work, "Christ and Israel," when he says:

"If we dwell only on the guilt of Israel we take a very one-sided view of the nation; for although they rejected Jesus they did not wish to cease being God's covenant people; and it is most touching to notice how, at the destruction of Jerusalem they clung with all intensity to God and to His service. After the great and unparalleled sufferings which they endured during and after that catastrophe they still adhered with great zeal to the service of God. In their dispersion and notwithstanding all their misery, they established synagogues everywhere and schools of theology, in which Scripture was expounded. The worship of God, the observance of the law, and the exposition of Scripture were throughout their whole dispersion and in their lowest condition the very heart-life consolation and uniting bond of the nation. A spectacle unique in history! The unbelief of Israel was not like the unbelief into which modern Christian nations fall when they reject the Word of God and sink into pantheism or skepticism. It is for this reason that they have remained alive up to this day. They have become effete as a nation through racial degradation and vice like other nations. They have not sunk into intellectual and moral decay. Physically, mentally, and morally they are full of vitality and vigor. It is the Scripture, the law of God, that has been their life."

God's greatest blessings are upon those who honor His revealed Word, while His greatest curse is upon those who reject it. The reason is that rejection of His revealed Word involves and includes rejection of His incarnate Word. As proof note the fact that the higher critics of today not only discredit His revealed Word, but reject the deity of Christ. Such unbelief trends the nation downward to moral decay and intellectual and spiritual atrophy.

Losses in Church Membership the Past Year

It is with profound sorrow we note the serious loss in membership of the large churches the past year, especially in the Methodist church, which seems to have the most severe losses. It is matter to be regretted by all lovers of our Lord to see these large bodies of evangelical believers losing their grip on the populations of the world which is indicated by these losses. We would greatly prefer to chronicle great gains in all these denominations. The sad fact is, however, that these church losses are a most distressing fact which confronts these denominations. The fact brings sorrow to the heart of all true lovers of our Lord. The *Central Christian Advocate* has this to say on the subject:

Dr. Edgar Blake has assembled figures which show that not even the advance in our foreign missions could stem the greatest decline in membership the church has ever faced. The spring conferences showed a loss of 17,000 at home and an increase of only 4,000 abroad, making a net decrease of 13,000 in the church as a whole. The fall conferences also went true to the type of the spring conferences. Of the first forty fall conferences tabulated ten showed a gain of 2,000 and thirty showed a loss of 32,000. With all of the returns in only three areas in the home field showed gains and their gains are inconsequential. Seventeen areas show losses running from 197 to 11,957. The white conferences in the United States show a loss of more than 71,000 for the year. The church as a whole, home and foreign, shows a net loss of nearly 56,000 in church membership in 1919. It is the most sobering situation we have ever faced.

Pattern After the Best

Strange it is that people do not always seek to pattern after the best. Instead how often they copy the worst or the weaker characteristics of their chosen exemplars. We are imitative creatures, but we should strive to use this natural tendency for our uplift and not for our injury which we do when we allow ourselves to imitate the lower or the weaker features of our chosen models. George C. Peck illustrates our point finely when he said a young man called himself a half Indian:

Thus a vindictive young man described himself. He said, "I don't forget a wrong done me; I am half Indian." Pity that, if he wished to find example in an Indian, he did not choose the better part of the Indian spirit. For if the red-skin never forgot an injury done him, neither did he forget a kindness received. You could count on his long memory. Beautiful are the stories of Indian gratitude. Usually there are many pleasant things to remember; more pleasant than disagreeable things. But, alas, some of us are not even up to Indian grade. We scarcely remember the kindnesses at all, while we keep dangling before our eyes the memory of our slights and hurts. Pity that we should focus so much attention upon our miseries. If we must pattern after the Indian, let us take the whole pattern; or, better still, the upper half.

No Little Things

It may be said with truth that there are really no little things; that our every act and thought, however seemingly trivial or unimportant, is important and bears a true relation to our welfare here and in eternity. This

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is a profoundly important truth to grasp. To neglect to see and practice it may result most disastrously. That is a most urgently vital prayer: "Take us the foxes, the little foxes that spoil the vines." It may seem a small mistake to fail to take the warning we here give, but it is not. It may prove to be a profoundly fatal mistake to miss our lesson herein urged upon the reader. *Herald and Presbyter* says:

There are no little or unimportant things. They who think so are in danger of throwing away some greatly important advantage, or of neglecting some greatly important duty. A comparatively slight act may be the key to a great success. An idle word may bring about an irretrievable disaster. It is pathetic to see the influence of a person sometimes thrown away by means of some word or act or attitude. One builds up a reputation or influence for good by a long and laborious expenditure of effort and then by some hasty and foolish expression blasts it in a breath. One wins the confidence of others by patient and careful attention to duty and then throws away what has been won at so much cost by some dishonest act or revealing word. One gains the reputation of being kind and patient and trustworthy, and then by some harsh, censorious and bitter language, forfeits his standing. There are no little things. There are no unimportant words. Let it be the prayer of each one that the Lord will set a watch on his lips and keep him in all his ways. In the things we count little we may make our greatest and most sorrowful mistakes.

Publicity Not Essential to Heroism

The world often has gross misconceptions of real heroism. It is not merely the man who chances to do the heroic in the public gaze to whom is due the acclaim of praise for heroism. Many a hero and heroine never have their bravery sung by others. The boy who had worked his way through college for four long years by ringing the bell was the honor student and was made the valedictorian by his class. At commencement when the medal was handed to him by the president and there was prolonged applause by the audience he quietly walked to the back seat of the chapel where sat an old lady with calico dress on and a faded sunbonnet, and, placing the medal on her, said, "To her this belongs who made it possible by strenuous self-denial for me to be away from home and win this honor." When the facts became known nobody disputed his verdict. For that old mother had taken in washing besides doing all the work for her own family and made the money to pay for the clothes of her boy off at school. Dr. Bowman makes the same point in a sermon in the *Continent*, from which we quote:

If we could go to each day's battle amid our friends' encouraging cries, "Here he goes to victory"; if at the close of each day's struggle we could see banners flying, hear drums rolling, bands playing,

and the welcome of our friends, "Hail, the conquering hero comes," then you and I could readily wear the crowns of heroism.

But, as it happens, these are not the circumstances of life. To only a few is it permitted to achieve glory through spectacular heroism. There are not many of us to whom the world will look in pride and praise because of our heralded bravery or courageous deeds. No, if we ever achieve heroism it will have to be a heroism in the dark, away from the public eye, lacking the thrill of publicity, lacking the stimulus of friendly encouragement, a heroism which we win by struggles, bitter struggles in the solitary dark.

I suspect that the heroism in the dark, unknown though it be, is greater and more glorious, is more universal than heroism in the day. Remember the applauded bravery of the fireman as he saved the woman and child from the burning building; but what do you think of the bravery of the other woman, unknown and unpraised, who, when the rescuing fireman appeared at the window, said to the mother, "You have a child, you must go," while she herself remained behind at the mercy of the flames? No plaudits for her, no publicity, no large headlines of praise! Yet does not her bravery from out its very darkness shine the more gloriously?

During the war an American in France noted a French aviator who seemed to spend all his days idling in the French cafes. Finally the American approached him and asked him why it was that, when all his fellows were achieving glory by brave deeds, he was wasting his time in Paris. Quietly he replied, "My duty is to take the injured aeroplanes back to England at night." A hero in the darkness! Publicity is not an essential ingredient for heroism; for in the battlefields of our human hearts we can bravely fight battles and win unknown but heroic victories.

True Self-Denial and False

THERE IS A FALSE CONCEPTION OF SELF-DENIAL WHICH IS MISCHIEVOUS. It is important to get the right view of this primary condition of discipleship. Many entertain notions of self-denial which do not enter the outside edge of the real thing and do positive harm. We see and hear much of this artificial self-denial in the season of Lent with some church people. Self-denial goes to the very root of matters and transforms people. It is radical and revolutionary and truly blessed. Dr. Stratton of Calvary Baptist Church, New York city, says:

The first condition, then, of discipleship laid down here is denying self. What does this mean? It does not mean what we call "self-denial." Self-denial may really minister to self. If we are to practice self-denial for a period of time, or during a whole season, to the end that we may with better conscience enjoy the pleasures of this world for the remainder of the years, then such self-denial is positively vicious.

No, denying self is infinitely deeper than that. It means literally the dethroning of self. What is self? Self is the essence of personality. Self is the true man of the inner nature. There are three elements in a human personality, the judgment, the affections, and the will. The judgment approves the things that we accept; the affections clamor for the things we desire; and the will is that royal power which says to the judgment, "You shall have the thing you can approve," and to the affections, "You shall be given the things you desire."

The sum total of these forces, then, is self, and Jesus says here to us that this self must be denied. That means that we must say "No" to self in order that we may say "Yes" to Christ. It means that we must enlighten our human judgment by divine truth; that we must set our affections on things above, not upon things upon the earth, and that we must bow our wills to God's will. It means, in a word, that our human natures must abdicate the throne in order that the divine nature may come in and "dwell richly in us" both "to will and to do of His good pleasure."

Importance of Sound Doctrine

By A. M. Hills, D. D.

Part Two

Jude 3: "Contend earnestly for the faith once for all delivered unto the saints."

IN our first number we quoted the teachings of Brothers Torrey and F. B. Meyer and showed how their unfortunate opinions put them out of sympathy with the whole holiness movement.

Now we will quote one or two more. We shall see that erroneous opinions again produce similar disastrous results.

Prebendary H. W. Webb-Peploe, of London, wrote: "It is simply according to our faith that we receive, and faith only draws from God according to our present possibilities. These are limited by *indwelling corruption*; and while never needing to sin in the sphere of the light we possess, it is ever taught at Keswick, as in every part of God's Word, that *there are, to the very last hour of our life upon earth, powers of corruption within every man which defile his very best deeds, and give even to his holiest efforts the nature of sin*. Hence, while teaching that we need never sin against light, we still hold that, judged by the perfect standard of God, there is the sin of shortcoming and defilement in every thought, word, and deed of our lives."

This is another shrewd way of stating the utterly unscriptural doctrine of *necessary and continuous sin*, and the existence of an *indwelling corruption within every man from which the blood of Christ and the power of the Holy Spirit are impotent to cleanse*. Such a doctrine either REJECTS SANCTIFICATION ENTIRELY OR SO DEGRADES IT THAT IT LEAVES MAN THE HELPLESS VICTIM OF INDWELLING CORRUPTION, OR SIN.

With such a theory of course Rev. Webb-Peploe excludes himself from the real holiness work of the world and ranks himself among those who deride it and oppose it persistently and continually. He is one of the regular teachers at Keswick; where what is called HOLINESS or SANCTIFICATION is only regeneration or justification, a dexterously adjusted sidetrack switch from the main line of the gospel of full salvation. He joins with others in teaching the doctrine of *suppression of the "old man"* of inbred sin, leaving the heart outwardly fair but inwardly a "sepulchre full of all uncleanness," from which God himself is impotent to save us in this life.

There is another class of thinkers of the Calvinistic school who profess to teach *holiness*, and who call themselves *holy*; only they say they are not holy in *themselves* but they are holy in *Jesus*. It might truly be called a *holiness of imagination only*. They imagine they have a legal fictitious holiness in *Him*. He is a covering for their vileness; and God, when He looks at them, does not see them at all but sees only their covering, Jesus. In other words, they try to make themselves believe that God works a deception on Himself, like a man looking through green-colored

glasses at a dry tree, and persuades himself that it is green.

This is bad theology, but not Bible. God says, "Be ye *yourselves* also holy . . . ye shall be holy for I am holy" (Greek and R. V.). England and Scotland are sowed full of this kind of teaching. An English Calvinistic preacher said to us, "I have holiness; that is, I am not holy in myself, but I am holy IN CHRIST. God sees *Him* and not me." It was quite in vain to urge upon him present *personal* holiness; he had all the holiness that he desired, a *legal* kind, in another, but not in himself.

The famous Charles H. Spurgeon was the most eminent representative of this class. We found the following in one of his printed sermons: "Arise, believer, and behold thyself

"I Will Guide Thee"

Psalms 32:8

By KATHERINE WARD

I will guide thee with Mine eye,
Then be not thou dismayed:
Yea, surely I will care for thee,
And will be near to lend thee aid.

When cares of life shalt press so hard
Thou canst not bear them all,
Then rest thee on My arms of love,
I will not, can not, let thee fall.

The tempter oft will come to thee,
And tell thee I'll not hear;
But, though thou canst not see My face,
Lo, I am always near.

So then, whate'er may come to thee
Fear not, thy God am I;
I'll strengthen thee with my right hand
Till thou art home on high.

EVANSVILLE, IND.

perfect in Christ Jesus. Let not *thy sins* shake thy faith in the all-sufficiency of Jesus. Thou art with all *thy depravity* still in Him, and therefore complete. Thou hast need of nothing beyond what there is in Him. In Him thou art just and *entirely clean*, in Him an object of divine approval and eternal love. *Now as thou art* and where thou art, feeble, fickle, forgetful, frail yet in Him thou art all that can be desired. Thine unrighteousness is covered, thy righteousness is accepted, thy strength perfected, thy safety secured, thy heaven certain."

Now to tell a vast audience of five thousand people that "with all *their sins* and with all *their depravity*" they were "*just and entirely clean*," and "their heaven certain" was a gross and shocking perversion of truth, the Devil's opiate to put to sleep the carnally

minded until they wake up in hell. There is no Scripture for any such doctrine, but there is more such Antinomian teaching than most people are aware of. The English evangelist Varley attended a holiness meeting in Bromfield Street M. E. Church in Boston and stood up and publicly ridiculed the idea of the possibility of actual holiness in this life. In his remarks he declared that David, while in the act of committing adultery with Bathsheba, only lost the present joy of his salvation, "but did not forfeit his *standing of holiness in Christ*." We were informed of this by a minister who was present and heard it.

Dr. A. C. Dixon, a very prominent Baptist preacher of America, was called to be Spurgeon's successor in London. He had never been heard of as a holiness preacher in this country. But when he reached that prominent pulpit in London he soon appeared on the Keswick platform, teaching their brand of holiness. A quotation from one of his sermons was sent to me from England to answer. In it he said, "We must all distinguish between holiness of *standing* and holiness of *state*. We have not yet holiness of state in our own experience here in this life. We need to be *fixed up*. But in our *standing in Christ* we are AS HOLY NOW as Moses, David, and Elijah playing their harps before the throne of God." Here, you see, was some more of this imaginary, fictitious, legal holiness of standing "*in Christ*."

Now we venture to say that no one unperturbed by the false teachings of mistaken theology would ever get any such notion from the prayerful reading of the Word of God. The Bible is not so false to true holiness. And let no one think for a moment that such false notions are harmless. The men who hold such views, however good they may be, are sadly crippled in their usefulness. Take the immortal Spurgeon as an illustration. He was a life-long slave of the tobacco vice. A schoolmate of his told me in London, when we were a guest at his table, a doctor of divinity, that dear Spurgeon became such a victim of his habit that he had a rack fixed in his carriage holding cigars and matches that he might smoke riding to and from his church and when going about in pastoral work.

The Devil cunningly laid for him through that vice. One Sabbath evening he invited the saintly Dr. George Pentecost of America to preach for him. In the sermon the faithful preacher said that for Jesus' sake the Christian ought to sacrifice his tobacco and the use of intoxicants, if for no other reason, for the sake of his influence.

It offended Spurgeon and after the sermon he arose and rebuked the preacher and slapped his coat-tails and told his audience that he was "going home and smoke a good cigar for the glory of God." We were told in England that he afterward said publicly that he would give a third of his life if he had not said it. And well he might, for that awful remark was caught up by the Devil and printed and circulated in the tobacco shops and saloons of the whole world. It probably caused the loss of more souls than all that Spurgeon ever saved during all his wonderful ministry! And that is not all, he "smoked his good cigars for the glory of God" (?) till he broke down his health and his physicians told him he must stop smoking or die. I saw an auto-

graph letter from Spurgeon's son written to a sanctified friend of mine, saying that his father smoked until death. He died in the fifties and should have had twenty more years to preach the wonderful gospel.

Now if Spurgeon had had a better theology on the subject of sanctification and a real experience of it he would have had no tobacco habit to upset his influence and cut short his life.

PASADENA, CALIF.

Some Limitations After Sanctification

By H. O. FANNING

IT is generally admitted that there are various hindrances to getting the experience of entire sanctification, but the object of this article is not to discuss these hindrances, but to mention some of the limitations common to many, in the active, aggressive side of the sanctified experience. These limitations are hindrances to progress in grace and effectiveness in service, rather than to purity of heart, and the abiding presence of the Spirit. These are common to all sanctified believers.

The experience of entire sanctification brings with it a desire to be, to know, and to do more in the service of our Lord and of our fellow-men. It is in these matters that we feel our limitations, and long for better things and greater usefulness.

One of the most common of these limitations is the undeveloped, untrained mind. Thank God, the experience of entire sanctification is for all the people, and not simply for the learned and great, the favored few. They may have it on exactly the same terms as it is granted to the humble and illiterate. John Wesley rightly claimed that the experience of perfect love was compatible with much ignorance. While lack of mental training is not a hindrance to obtaining the experience, it is often a hindrance to growth in grace, and is a serious handicap to effective service. The unlearned may be as free from sin, live as holily, pray as earnestly and effectively, and bear as good a testimony to the cleansing power of the blood of Christ as the most learned. Nevertheless, it is a historically attested fact that the men God has used as leaders among His people in the great spiritual movements of the ages have been men with well developed and thoroughly trained minds. The sanctified experience touches man in every department of his being, and in order to the highest attainable success in experience and service, every power of his being must be developed, every faculty trained, and every force within requisitioned for instant and unceasing use.

Another hindrance is lack of experience in the affairs of life. Some things can be learned only by contact with others, and by experience in actual life. Sorrows, heartaches, disappointments, sickness, death, troubles, adversities, misunderstandings, misrepresentations, joys, failures, successes, and the things that go to make up the devious ways of everyday life, all have their place in the development and enrichment of the sanctified experience. All these have their lessons, and their value to us in teaching us how to understand and sympathize with, and help our fellow-men. It is written of our Lord that, "He learned obedience by the things he suffered." He was made perfect through suffering. Because of the temptations He suffered. He can

be touched with the feeling of our infirmities and is able to succor us when we are tempted. The daily grind, the seeming hardships and difficulties of life, our failures to understand and be understood, minister to our growth in grace, and qualify us for helpful service to those who are meeting the same obstacles as we are meeting. We need to be comforted in our sorrows before we are qualified to comfort others in their sorrows. We must learn the way of victory for ourselves before we can lead others in it.

Former prejudices, preconceived ideas, and former training, or lack of it, all have their place in putting limitations upon our progress in grace and effectiveness in service. Peter's prejudices had to be overcome by a vision from the Lord before he was willing to preach to the household of Cornelius, a Gentile. Later, at Antioch, it was necessary for Paul to withstand him to the face, because he yielded to the prejudices of his Jewish brethren who came over from Jerusalem. Not only was Peter to be blamed in this matter, but even Barnabas and the rest of the Jews were carried away by their dissimulation. Overcoming such conditions was one of the tasks of the early church, and has been one of the difficulties the church has had to face in all ages.

Contented satisfaction with one's state of grace, or degree of development in the sanctified experience, is another matter that places serious limitations upon the effectiveness of many sanctified lives. Sanctification as an act restores us to a normal state with reference to sin and its eradication. Growth in grace and attainment in experience must come after it. Where these are lacking, and there is little or no desire for progress in things divine, the experience will soon become formal, the life barren, and the service unfruitful. Such a condition may be due to a lack of vision of the possibilities of the sanctified experience and service. Such a lack of true conceptions, high ideals, and ability to see things in their true perspective, puts serious limitations upon progress in experience and effectiveness in service. Slowness to respond to efforts put forth in our behalf, self-satisfaction with our own ideas and ways of thinking, unwillingness to be taught or led, renders progress slow or even impossible. Mental laziness, indisposition to study, prayer, and the means of grace, place limitations upon all progress in spiritual things, and the freshness of such an experience is soon gone. Under such conditions, progress ceases, zeal in service wanes, and various spiritual ills follow.

A meager knowledge of the Word of God is perhaps one of our most prevalent and effective handicaps to eminence in spiritual life and service. God has ever put a knowledge of His Word as one of the prime requisites in the men He has chosen to use as leaders in the

mighty movements of the ages. In His commission to Joshua, His Word had the foremost place, and obedience to it was the condition of success. His command was, "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." To the children of Israel, the Lord said when they were about to enter the land of Canaan, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Concerning a possible king in Israel, the Lord said, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in the kingdom, he, and his children, in the midst of Israel." In the first Psalm God says of the righteous man, "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." Jesus spent three years training the men He left to carry out His commission to go into all the world and preach the gospel to every creature. In His high-priestly prayer recorded in John 17, He said concerning this training, "I have given unto them the words which thou gavest me." These were the words they needed to know, and these were the words they were commissioned to preach. His words are the only words God has ever commissioned any man to preach. The great leaders in the Reformation devoted all the powers of their splendidly trained minds to the acquisition of a knowledge of the Scriptures, and their translations of the Word of God into the languages of the people were among the most potent factors in promoting this mighty movement. The cry of John Wesley, one of the most learned men of his time, was, "Let me be a man of one book." And that book was the Bible. Like him, the mighty men of the ages have been men of the one Book. The Word of God is still the sword of the Spirit, and the one who would make a success of his Christian life and service, must become a student of it, and a master in its use.

Keeping the Unity of the Spirit

By W. E. SMITH

THE unity of the Spirit must first be secured before it can be maintained, and the operation must be individual before it can be collective. The carnal principle proves to be a dividing element in the individual heart, makes a man at war with himself, and brings him into conflict with those who are fully devoted to God. David prayed, "Unite my heart to fear thy name." When our spiritual nature has been unified by the great cleansing baptism we become united in love with all those of like precious experience. "By one spirit we all have been baptized into one body." This is undoubtedly the unity for which Jesus prayed when under the shadow of the cross; a unity which can never be secured by exterior regulation, but must come by the same process that took out of Peter and the other apostles the thing that made them "peter out," and put in them that which made them a united band to do exploits in the power of their God.

The adversary hates this beautiful spirit of unity. He knows it means great inroads on his kingdom. God's children united in holy love are invincible. Satan aims to make divisions; to get God's people wrangling among themselves, thus destroying all their power of intercession and making the Church a reproach unto the world.

The Devil does not care by what means he accomplishes his purpose, his methods are most subtle. He may come in through the ignorance, the morbid conscientiousness, or the zeal which is not tempered with knowledge. Paul urged the Ephesians to "endeavor to keep the unity of the Spirit in the bond of peace," thus indicating that unity is a condition which must be safeguarded.

To preserve spiritual unity we must each exercise the broadest charity in things non-essential to personal salvation. The society at Galatia was torn by Judaizers who wished to impose the Levitical law upon the church. When Christians begin to attach a moral significance to the use of pork; the keeping of the seventh day instead of the first; insisting that even those who have been baptized with the Holy Ghost ought to go down under the water to fully obey God; or that every one must accept all the particulars of their doctrine of the millennial kingdom; that the baptism with the Holy Ghost is followed by tongues as a witness and must be attested to by great physical demonstration, they are assuming attitudes that make for division instead of unity.

Peter was saved at Pentecost from the prejudice which was due to carnality; God had to give him a special vision to save him from the prejudice due to ignorance. We know a dear brother who all his lifetime had been taught to believe that immersion was the only mode of water baptism God could bless. But he had the privilege of seeing a man converted on his deathbed. The dying convert requested to be baptized. Immersion was impossible. That man of God swallowed his prejudice and poured water on the believer's head. The glory of God came down upon both the candidate and the administrator, filling all the room, bringing convert-

ing grace to several present. From that day to this he has not spoken slightly of a mode of baptism God so signally honored in that death chamber.

Only recently the writer was visited by a preacher who was a friend of his in the theological seminary. It was the first time we had met since graduation. We both had broken from our former denominational ties. He had left the Baptist church and was preaching in a hall. I had left the Methodist Episcopal church and was pastor in the Church of the Nazarene. The brother had much to say of the new vision and inspiration that had come to him in accepting and preaching the immediately prospective coming of our Lord. Much of what he said found a response in our heart for a few years ago we had accepted this view as the teaching of the Word of God; but when we came to tell this

The Gift of God's Love

By MISS Z. IRENE DAVIS

*Oh, precious pearl of greatest price,
All that I have, I give for thee,
Come overrule this heart's unrest,
My dear companion ever be.
Abide within, my being reign,
Within me daily shine,
And still the tempest of the soul,
Be thou forever mine.
If I should waken in the night,
Or sad things unforeseen,
Strive to disturb me, do arise,
And sweetly intervene.
Save me from my enemies,
Shekinah of my soul,
From worldliness, from lust and hate,
That Jesus make me whole.
Peace, write thyself upon my heart,
Reflect 'e'en in my face,
Let others see in me thy stamp,
Thy wondrous beauty trace.
And seeing it, seek Him alone,
Who doth this gift impart.
To those who do of sin repent,
And let Him cleanse the heart.*

dear brother about entire sanctification—the experience that makes one ready for the second coming of our Lord—we found him strangely silent.

It is sad indeed to hear preachers arguing so enthusiastically that the appearing of Jesus is near, and not hear them say a word about the need of having all carnality destroyed in our hearts in order to be ready for that event; to see people getting "hot" about "going down into the water" and "much water," and not rejoicing in the melting, refining baptism of perfect love; to hear professors muttering in strange sounds which by their own interpretation prove to be very commonplace revelations, having no real testimony that they have been saved from all inward and outward sin; to hear some magnifying the healing of the body more than the healing of the sin-sick soul; or even to hear a preacher preaching holiness in a dry, doctrinal, dogmatic manner, as much as to say, "I'll crowd it down your throats anyway, for it is the truth." The last mentioned is as much sidetracked as any of the former, inasmuch as he is camping by the

roadside that leads into the city, but fails to go in where food and shelter are so abundantly provided.

Then again, how important that we make allowance for temperamental differences: one may not have to shout and demonstrate like another. He may be put up on the "quiet order"; but if he has the Holy Ghost dwelling in his heart he does not feel unpleasant when the "calves of the stall" frisk a little. Those who are nursing a proud, sanctimonious, critical spirit, under the cloak of a most quiet, circumspect demeanor feel out of harmony with things when the glory of God breaks upon the hearts of His people. They may be "of the thing," but not "in the thing" because "the thing" is not in them.

The humble, teachable spirit of perfect love solves the problem of unity amongst those who really have the blessing. The impulsive and impetuous well-meaning brother may be carried to an extreme which needs the caution and reproof of one more conservative. If he has perfect love, instead of calling his advisor an old fossilized "mossback," he will examine himself to see if the reproof be not merited. And the quiet and more conservative one may see the need of swinging out into larger liberty by the example of one more demonstrative; not for the sake of aping somebody else, but by a physical demonstration, in response to the spirit, breaking through the quiet reserve that has handicapped him in all his religious devotions. If there are some extremely noisy and demonstrative ones who need "toning down," there may be some very "quiet, nicely regulated" ones who need "toning up." "Bear ye one another's burdens and so fulfil the law of Christ."

We must guard this holy love and spiritual unity in our individual hearts, living in the place where we have a feast of love with Jesus continually; where we are willing to be in sight or out of sight, promoted or demoted, anything, that God may be glorified; thus will we be possessed with that spirit of love which is constructive and not destructive; that wisdom from above which is "first pure, then peaceable, gentle, easy to be entreated without partiality and without hypocrisy." Through the eyes of perfect love can we look every one not merely on his own things, but also on the things of others, having in us the "mind of Christ; doing nothing through strife or vainglory; esteeming others, who are wholly sanctified, better than ourselves." We shall thus be saved from all sidetracks of non-essentials, subordinate issues, selfish from sin, building up ourselves and others "on our most holy faith; keeping ourselves in the love of God"; in unity with God; in unity with our own hearts; in unity with all those who love God "out of a pure heart fervently."

WEST SOMERVILLE, MASS.

"Am so anxious to get the weekly visitor (HERALD of HOLINESS). It contains much soul food for me. May God's richest blessings rest on the good work." Mrs. J. SCOVILL, West Colorado Springs, Colo.

"I consider the HERALD of HOLINESS a superior paper in every way. I enjoy the 'sermons' that come every week. God bless the editors and writers." Ina S. GAMBLE, Bergen, Alta, Can.

"I love to read the HERALD of HOLINESS and can say it has been a great blessing to me." EMILY NORMAN, Wichita, Kas.

"We appreciate the sanctness and spirituality of your paper (HERALD of HOLINESS). Trust it will grow more helpful as it grows older. Enjoy the editorials very much." Mrs. J. C. MATTHEWS, Roberta, Ga.

The Ministry of Healing

By W. H. MORSE, M.D.

IT may be of interest for a regular physician who has been in practice forty years to give some notes on his exercise of the ministry of healing.

In the first place I believe in it because Christ gave it to us and practiced Himself and intended that His followers should always do so.

I find that if a patient has faith in God that faith acts to promote healing, and that if he lacks Christian faith it militates against it.

Believing in the Word and its power I place stress upon the reading or hearing of the Gospels by those who are undergoing treatment for disease.

I find that those who have not been privileged to have personal knowledge of the Scriptures are not conditioned for healing as others are.

The Church is to be indicted because it has failed to provide the healing ministry, and by this negligence fails to be true to the divine Minister.

It will be a glorious day when, realizing this, they restore the full gospel that Jesus taught and practiced and intended His disciples to practice.

The true secret of healing according to the method of Jesus is faith, and my first task in treatment is to inspire the patient with it.

At the same time a strong faith is required by the physician, or whoever is practicing the ministry, if it is to be thoroughly successful.

When faith inspires both, the patient is lifted up so that he is able to appropriate the power of the healing presence of the Savior himself.

I lay stress on the fact that it is faith in God's power that is needed and not the special ability of any person or practice in the ministering.

The true value of the true healer is not in his ability to heal but in his ability to awaken and establish faith in healing, as Jesus did.

To prepare the patient for healing is to unmistakably reveal the true character of the power and the love of God as expressed in His Son, our Lord.

The ministry should be the most joyous work that a disciple can engage in and should afford him or her the keenest pleasure that can be known.

The healer must realize that he is being led by the divine power, and that in proportion to his capacity to receive it he may impart it to others.

In conduct of the ministry one must realize that the time is surrendered to God and that the appointment is with Jesus and that the healing is His.

It is only when one becomes fully conscious of the power of God in him he is able to demonstrate and exercise that power to others in healing.

The ministry can not be freely and properly exercised in an atmosphere of unbelief, and the healer should exert himself in creating the opposite.

I find that where there is lack of faith in a family or in attendants this invariably con-

spires against the healing action of the ministry.

When a healer ministers to a patient he must realize Christ's presence and that, gathered in His name, there are two and three, a perfect group.

With Christ present in the ministry every element of power that can possibly be provided is present and present in unfailing supply.

Let it be understood first, last, and all the time that it is not by God's will that any are afflicted and "dispensation of providence" is nil.

To increase and fortify faith the detailed accounts of Christ's healing as given in the 9th of John and elsewhere are full of inspiration.

The testimony of those who have been healed is salutary to those who are under treatment and constitute a valuable help to the healer.

When under treatment the patient should place himself in the presence of his Lord and feel the promise true, and that He is indeed present.

Out of the mind of healer and patient must be cast all that is not in harmony with the divine plan, or that may intercept the divine power.

I urge and insist that when a patient has felt the healing power he should without fail and continually return thanks to God for it.

I make it a rule never to dwell upon the patient's disease, but to visualize the incontestable fact of God's power to cure and His love to heal.

Let the healer surrender himself to God and find it essential to the practice of the ministry that he should spend time in His presence.

Where this communion is consummated the spirit is strengthened and the healer is made wonderfully conscious of strength to communicate healing.

If one is in communion with God he can not do else than realize that he—be he healer or patient—has met with perfect love and perfect power.

Patients must have a full desire to be healed, and on no account must regard the exercise of the ministry as a mere fad, an item of curiosity.

It may be necessary at times to do as Jesus sometimes did and rebuke those who seek healing in the spirit of experimenting or curiosity.

Encourage the desire to seek the healing blessing at the hand of God and encourage the faith that He will bestow it by virtue of His power.

The only limitation on God's abundant blessing is placed there by the faulty faith of the healer or the patient or both of them.

Let no patient take the ministry and then fail to keep up a hearty relationship and an unquestionable communion with the Lord himself.

The healer, if spiritually alert, must discern the special need of his patient, and unburden the patient's conscience of disobedience to God.

Realize fully that if a patient is in the practice of sin, as, for instance, intemperance, that will antagonize the healer and the divine One.

Mental relief and spiritual relief are as essential and indeed more essential in many cases than is the physical healing.

The value of a quiet and peaceful mind, relieved of all burdens, is so thoroughly recognized as to require emphasis by the healer to the patient.

The healer, realizing that he is God's instrument, should consecrate his power to God, and before undertaking the ministry implore His presence.

As to placing the healer's hands on the patient when praying for him it is my experience that the act conduces to the increase of the faith.

I do not favor having any one remain in the room during the prayer of healing who is skeptical in the least about healing by prayer.

Anointing should not be used in all cases, as my experience is that if a patient does not earnestly believe in it and request it, it is useless.

Impress upon the patient that the anointing is not magical, but that a divine character is imparted to those who receive it in honest faith.

Never do the anointing without first reading aloud to the patient that which St. James enjoins concerning it in his epistle, 5:14, 15.

Believe in our Savior's continued interest in the health of the body and the mind, as well as in the salvation of the soul.

Believe in His divinity, in His name, in His works of healing as recorded in the Gospels, and that He is the same now as when on earth.

When the healer prays let him pray hopefully, believingly, claiming the promises, and the rest will be set in order by the Lord himself.

Never permit the patient to depend upon the healer except as the instrument of Him who does the healing and is glad to perform it.

HARTFORD, CONN.

PERSONAL SOUL WINNING

By KATHERINE WARD

A FEW months ago an article appeared in the *HERALD of HOLINESS* under the above title. It began with the statement, "No higher honor could be conferred upon the Christian, and no greater privilege be given the believer in Jesus Christ than to be associated with Him in the great and glorious work of bringing a lost world to a knowledge of the truth." As I read those lines I was glad to know that it was true; that no higher honor than this could be conferred upon the child of God in this world; and that I had abandoned all things else in order to obtain this, the greatest of all privileges.

Of course there are many professed followers of the Christ who plainly have their minds and hearts set on other things; but the Master says, "What is that to thee? follow thou me."

Soul winning is the greatest and most delicate business on earth, and the one for which the greatest preparation is necessary if we are to be really successful. There are a number of elements which enter into this preparation and work.

The baptism of the Holy Ghost is the most important requirement and is absolutely essential to successful work. It is only when we are thus equipped that we have the power and leading we need. It is only then that we, ourselves, are able to withstand the attacks of the enemy.

This experience brings with it a passion for souls

(CONTINUED ON PAGE NINE)

Dear Herald Children:

You remember when we started our Home Page about two months ago we spoke of the fact that the HERALD of HOLINESS family was a big one, really reaching around the globe. And we asked if you wouldn't like to see them all together one time. Well, this week I have met one little group out of the big circle. It was this way: A dear sister in Ohio was writing me about some missionary business and then she said:

"I am so glad they have given us a Home Department in the HERALD of HOLINESS. I have so wanted this page for children and myself. I have three children, and now they watch eagerly for the paper to come. My little eight-year-old daughter draws her small chair up beside me and says, 'Now, mother, read me the Home page.'"

This letter brought a real joy to my heart, for it is just what we are longing for in every home which the HERALD of HOLINESS visits weekly. We want the boys and girls to be glad to see it come. And we are hoping that hundreds of mothers are taking time to sit down awhile and read to little children gathered about them eager to hear. And do you know that this letter is going to make it easier to write the page? Why? Because I can see with my *mind's eye* this mother, and her children, and the little eight-year-old daughter in her small chair. And that helps me to remember that there are other mothers and children and little boys and girls sitting in their small chairs waiting to hear what the HERALD of HOLINESS has brought them. Let us ask the Lord to make the page a real blessing to many hearts.

A TRUE STORY ABOUT A LOG CABIN

Several weeks ago we had on our page a list of eleven boys who went from very humble homes to the White House.

The White House, as you all know, is the big, beautiful, old-fashioned house where the President of the United States lives.

I think about four of these eleven boys were born and reared in plain, log cabins. This week I want to tell you the true story of another log cabin. No president or great man lived in it, but some happy boys and girls had lovely times in that little hut, and the reason I know is because I was one of them.

When I was a child the far side of our large back yard had a group of four beautiful forest trees in it. There were two walnuts and two ash trees, the kind we called mountain ash. One ash tree began to die at the top and as it crowded the other trees anyhow, my father decided to have it cut down.

My brother, a lad of twelve years, was greatly excited over it and begged for the tree.

"If you will give it to me," he said, "I will cut it down, saw it into logs, and clean up the place afterward."

"What do you want with it?" father asked.

"I want it to make a log cabin," said my brother.

My father was very willing, only he said that Uncle Tony, a colored man who often worked for us, must cut the tree down. It was very tall, and had to be cut so that it would fall in a certain way.

Well, Uncle Tony came, and the tree was cut. He also helped my brother saw and split the logs the right size. And then my brother began the work of building. He was very smart about any sort of building or machinery, and had planned his little house so well that he knew just what to do first. He had lots of help, too, you may be sure, for there wasn't a boy in the neighborhood who could stay away from that fascinating place of hammering and sawing and log-raising. A few smaller trees in a distant thicket had to be cut to help out, and as the boys could only work after school it seemed a long time to us before the house was finished. But about two weeks before Christmas the last nail was driven and the little log hut was ready for furnishing. Of course my mother had become very much interested. She thought this was a pretty good way to keep children out of mischief.

THE HOME

Conducted by
Mrs. J. T. BENSON

So she hunted up some things, a few chairs, a little table, and white muslin curtains for the two sash windows.

My brother asked that all his Christmas presents be things which he needed for housekeeping, and I suppose no boy ever hurried out of bed Christmas morning to a stranger lot of presents. There was a dear little fat iron pot and two iron skillets. There was a little dishpan, a biscuit pan, a washpan, and several odd ones. And there were dishes! Thick and substantial, yes—but they were bordered in gay red and blue flowers, and they looked perfectly beautiful to our eyes when they were ranged on the two little shelves put up for them. The plates stood in a cheerful row and the cups hung below them on nails driven into the edges of the shelves. Would you have exchanged that house for the finest house in all the town?

Of course not, and neither would we. Let me tell you just how it was built. There was one pretty good sized room and a shed porch in front. My father had become very much interested as the work went on, so he had given lumber for the roof and the floors. Lumber was cheap then, you know. He had also bought the two little window sashes which opened out on hinges, and the door. It was a small, cheap door, but it looked mighty fine to us and it had a real lock on it!

My brother built a brick oven on one side of the room, a good one, too, with a top and shelf of sheet iron, and a clay pipe that went up through the roof, and oh, what fun it was cooking on it!

The skillets and pans stood on their shelves, a water bucket, a dipper, and the washpan had a shelf on the porch.

The table stood in the middle of the room, the chairs were in place, and the little white curtains hung all prim and starched.

Because the house was built of logs and had a brick oven we felt quite like early settlers. It may be that was what made the boys think of Indians. Anyhow, Indian games were the order of the day for a long time.

The boys divided into bands, some were the settlers, and others were red men, in paint and feathers. They scouted and had sham battles from behind the bushes and trees of all the vacant lots near, and kindly let us girls fry bacon and potatoes for them!

But along toward spring the boys grew tired of the little cabin and spent their spare hours in building a boat. And then the log house fell to me and my little girl friends, and we settled down happily to peaceful play in it with our dolls and housekeeping.

Behold us then, on a lovely Saturday in May. There are three of us, and we have been smart little girls and finished our Saturday tasks early, so that we could hurry to the log house. There the windows have been opened, the floor swept, and the room straightened. The doll children have on clean clothes, and are behaving nicely in their little chairs or taking naps in their beds. The dishes have been washed and the table set under the trees. It is so lovely in the shade of those big trees. The grass is thicker there, and looks just like brilliant green velvet. It is dotted over with the gold of dandelions, and clumps of Bethlehem stars, and sweet narcissus grow here and there.

On one side are two big quince bushes filled

with their little pink-tipped blossoms, and some old-fashioned roses bloom against the fence. Birds sing in the trees over our heads, the sun shines soft and warm, and the day is before us. Of course we were happy children, and what a lot of good times we were having!

It was time to see about dinner, too—things lasted so good in the log house, cooked on the brick oven—that we got hungry pretty early, you see.

Now there was a certain law about the food for our dinners. I don't know who made it, but we all understood that when we met at the log house each one was to bring something toward the meal. So Nelah had brought a glass of jelly, and Kate had bread and butter. I had bacon and eggs and potatoes. We had sugar, too, and a tiny pitcher of milk, for even hot water tea tasted quite delicious out of those flowered cups.

We were all busy. One made the fire. Another peeled, sliced, and fried the potatoes. The third one cooked the eggs and bacon.

Then we had a merry dinner under the trees, taking time to talk and laugh as we ate, while the doll children looked on in respectful silence.

Why am I telling you about these old days? Because it is a page taken from child-life in our country. There is no real childhood in heathen countries. More than that, it is a picture of happy little *girl-life* as we find it in lands where Jesus has taught parents to love and cherish these little creatures who come into their homes.

Do you think they would feel that way toward you if you had been born in India or China? Would they care about you having good times? Would they do all they could to make you happy? Oh, no.

Children, I want to bring you another picture. I believe I can best do that by giving you the words of a song written by Dr. A. B. Simpson. These simple, tender lines have always brought tears into my soul, and made me want to do something. Read them quietly and then ask the Lord to tell you what you should do.

ONLY A LITTLE BABY GIRL

Only a little baby girl,
Dead by the river side;
Only a little Chinese girl,
Drowned in the floating tide!
Over the boat too far she leaned—
Watching the dancing wave,
Over the brink she fell, and sank,
And there was none to save.

If she had only been a boy,
They would have heard her cry;
But she was just a baby girl,
And she was left to die.
It was her fate, perhaps, they said:
Why should they interfere?
Had she not always been a curse?
Why should they keep her here?

So they have left her little form
Floating upon the wave.
She was too young to have a soul,
Why should she have a grave?
Yes, and there's many another lamb,
Perishing every day,
Thrown by the road and river side—
Flung to the beasts of prey.

Is there a mother's heart tonight,
Clasping her darling child,
Willing to leave these helpless lambs
Out in the desert wild?
Is there a little Christian girl,
Happy in love and home,
Living in selfish ease, while they,
Out on the mountains roam?

Think as you lie on your little cot,
Smoothed by a mother's hand:
Think of the little baby girls
Over in China's land.
Ask if there is not something more,
Even a child can do,
And if—perhaps, in China's land—
Jesus has need of you.

Only a little baby girl,
Dead by the river side—
Only a little Chinese child—
Drowned in the floating tide.
But it has brought a vision vast,
Dark as the nation's woe,
Oh, has it left one willing heart,
Answering, "I will go!"

Oh, the little lambs that pine and perish,
Out upon the mountains wild and cold.
Let us go and seek them;
Let us go and find them;
Let us go and bring them to the fold.

PERSONAL SOUL WINNING

(CONTINUED FROM PAGE SEVEN)

without which no one can be a real soul winner. When the grace of perfect love is received into a person's heart and soul it brings, or creates, a desire to see others possess the same experience.

Prayer, constant, determined prayer, is necessary. It is much more important in such work than is generally understood. An attitude of prayer is the natural state of the Christian. The art of praying in the Spirit, praying when God wants you to, praying through, must be studied, practiced, mastered. It is prayer that brings things to pass along all lines, especially spiritual. Without prayer we can not expect that we will be reapers in God's harvest. Not only will we be made stronger for the fray, but God will "the way to hearts prepare."

A real living faith is necessary before one can pray and bring things to pass. Dr. Williams at the Indiana District Assembly last September said that faith is composed of three elements: persistence or perseverance, obedience, and trust. We must have such a faith that will hold on until the answer comes, that will obey to the smallest detail, that will trust implicitly, before we have the right to expect anything from God. But when we do have a real, living faith in Him we may see chasms bridged, mountains removed, and great victories won both in the spiritual and the material realms.

Another necessity is a study of God's Word. Not glancing over one or two chapters just before you retire, provided you feel so inclined; not opening your Bible and reading just anywhere it happens to open; not even reading your Sunday school lesson every night. These are all well enough in their place, but too many people do little more. Give some of your best time to it. Read straight through the Book, marking what you think will be most helpful, and memorizing those verses and passages you consider most useful, especially those which relate directly to the plan of salvation. Get acquainted with God's Word. Ask Him to reveal Himself to you in it. It might be well, if you can learn something of authors, dates, contemporary events, etc. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Most of what has been said might possibly have been included under the last requirement we will consider, a consistent life. Of course, if we really have the blessing our outward lives will become more and more like Jesus, and will be consistent so far as we have light. But we have to be very watchful and prayerful not to do anything which might prove to be a stumbling block to some weaker child of God, or to some sinner who may be watching us. This should be kept in mind at all times, lest we hinder some one who is less firmly established in the faith than we ourselves are. Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). The world reads your life more than it hears your words, and judges your Christ, and the effectiveness of His atonement, by your daily walk. For this reason your life may be the means of determining the final end of many souls that, until the judgment, you will not know you have influenced in the slightest.

Methods of doing business for the King vary according to the persons, the attendant circumstances, time, etc. With most persons a direct approach to your subject, the soul's salvation, is better, though, in some cases this is not advisable. If you have only a little time it is ordinarily better to bring up the subject at once. In the case of business associates, members of the family, and others with whom you often come in contact, it is usually best to wait for a favorable opportunity to speak. But be careful not to be so desirous of a good opening that you let the Devil keep you from speaking at all. Oftentimes, by a little tactful maneuvering on your part, the person with whom you desire to talk can be induced to open the conversation concerning salvation. Then sometimes it is better to invite such persons to Jesus. Sometimes to tell your own experience, to give out a tract, or simply invite them to church. Many times you can do no more than hand out a tract or a card announcing the church services, but, while this seems little, "little is much when God is in it."

Avoid arguments, and quote Scripture rather than use your own words. Whatever you say or do must be in a spirit of love, and, as far as possible, you must make sure that it can not be otherwise interpreted.

There are times when your own common sense should teach you what to do, and times when you will need special leading from the Father.

Even though you don't see the results of your work at once, do not be discouraged. God has said that His Word shall not return unto Him void, but shall accomplish that whereunto He sent it.

"He that winneth souls is wise." "Be not weary in well-doing for in due season we shall reap if we faint not."

EVANSVILLE, IND.

GOD'S HARD THINGS

By BERNARD FARSON

OF the miracles of the Bible, except those performed by our Lord, probably the most notable, if not the most numerous, were by the hand of the Prophet Elijah. He controlled the weather, multiplied the widow's meal, divided the Jordan, raised the dead to life. Yet when Elisha asked a last gift from him he answered, "Thou hast asked a hard thing." Which brings us to the question, Is anything hard for God? and, if so, what?

Read the first chapter of the Bible, or the last few chapters of the Book of Job, and we would be inspired to cry an enthusiastic No! We conceive of the Creator, seated on the throne of His glory, in eternal majesty. He speaks the word, and there is light; again, and the seas take form; then life, from the lower to the higher forms, appears, and last of all, man. Hard for God? Never! The stellar universe, in constant motion at almost inconceivable speed, more regular than any man-made chronometer, so that the exact position of heavenly bodies may be predicted, ages in advance, is guided by His hand. But He is not too busy, to feed the sparrow and clothe the lily. On every hand are the traces of His handiwork, the big things and the microscopic details. It would seem that nothing could be hard for God.

But Elijah, speaking from God's standpoint, says, "Thou hast asked a hard thing." When Jesus returned to Nazareth, the home of His parents, after having a tour of healing the sick, casting out demons, and preaching the gospel, it was said He could do no mighty works there. Was He not the same Jesus? His power was the same, His faith was as strong. But He could not work. Can we say there is a limit to God's power? In creation, no; in guiding the course of nature, never. But in dealing with man there is a limit, made by man's unbelief and hardness of heart, which God himself can not overcome, and alas! that limit is often reached.

Man was created in God's image, and one of the characteristics of that image is the power of choice. The inanimate creation has no choice; but man may choose God and holiness or not as he wills. God has done all possible to influence man toward holiness, short of compulsion. He gave His glorious and only Son, and sent His Holy Spirit into the world, but man can and does withstand that influence. What is hard for God? To win man's heart.

But to return to Elisha. He had been a follower of Elijah for a considerable period. When the call first came he killed his oxen and burned his implements, and chose to follow the summons. He would not desert Elijah, even when the great prophet tried apparently to discourage him. "As the Lord liveth, and as thy soul liveth, I will not leave thee," were his frequent words. There would seem to have been nothing hard about his case. If we could get a few more Elishas today who are willing to leave their plows and oxen and follow God as determinedly as Elisha followed his master, there would surely be a great revival in the land. Still, when Elisha made his request to Elijah, the latter replied, "Thou hast asked a hard thing."

Our church stands for the baptism with the Holy Ghost in sanctifying power, given to believers as a second blessing, distinct from pardon and justification. We believe this to be in accord with the teaching of God's Word and the experience of saintly men and women of the past. But there is danger of our saying this over and over until it becomes mere words, and losing the power from our lives. For if the second blessing does not mean anything, we may as well not preach it. If we can not have the power, why hold onto the form? Elisha's request was for the spirit of Elijah; for a double portion of the spirit. Elijah could not give it to him, but could tell him how to get it. "If thou shalt see

me when I am taken up," or in other words, keep seeking. Elisha was a man who never would let go in his determination, and God gave him the blessing. He saw the thing through, and came back with the power. It was a "hard thing," but thank God, when man meets the conditions, it is no longer hard. The hard part is to get man in the right place and condition. God's part is easy.

Beloved, let us not stop short of the "hard things." God loves to have us ask for "hard things." But above all others, let us get the glorious, cleansing baptism with the Holy Spirit, which He is more willing to give His children than they are to ask.

CHICAGO, ILL.

PRAYER AS RELATED TO REVIVALS AND EVANGELISM

(NOTE—The following is abridged from a paper read before a meeting of the ministers of the Chicago Central District by Rev. JULIUS MILLER, pastor of West Side Church of the Nazarene, Decatur, Ill.—MANAGING EDITOR.)

THERE is only one way to get a revival, and that is to pray it down. We can not work it up. Advertising will not bring it, although advertising might help to bring some people out. Organization will not bring revivals. In some cases we feel we organize so much that there is no room left for the Holy Spirit to work. The evangelist may be ever so good, but we are persuaded no evangelist carries revivals in his pocket or in his grip. Revivals are *prayed down* by the people who have a love and passion for lost souls. There are a good many things that people have done and are doing without prayer. But one thing has never been done without prayer, is not being done without prayer, and never can be done—that one thing is: to hold an old-fashioned revival where souls get saved and sanctified, minus prayer.

When our pastors and our churches will get so deeply interested in the lost that they will rather pray than visit, eat, or sleep, then they will see people saved. For as soon as Zion travailed she brought forth her children. We must get the soul-travail upon us in order to see souls born into the kingdom.

The preacher must guard himself in this day in order not to be swept with the tide. The churches are all heavily taxed financially, and they are looking for ministers who are financiers. There is a danger on the part of our churches of putting a premium on a man as a pastor because he is a good business manager and knows how to raise money rather than on a man whose predominating characteristics are, that he is a man of prayer, a Bible student, and deeply spiritual. We must remember the greatest revivals have always been men of much prayer. We can no more have a revival without fervent, importunate prayer than we can run a steam engine without fire. A praying pastor and a praying church means the revival fires will burn on the altar the year around.

Prayer will do what nothing else can do. Baal's prophets had a great organization behind them to back them up. They had the government of the country with the king and the queen behind them. The great masses of the people were with them. But when they were challenged to hold a revival on Mount Carmel in which they were to pray the fire down, they proved to be a colossal failure. They had the people and the organization and even the government behind them. There was no lack of demonstration, for the Bible says that they shouted and leaped up and down on the altar. But they had no revival.

Then their challenger, a man from the mountains of Gilead, stepped to the front alone without an organization. He bowed down before the God of his fathers and the fire fell from heaven and consumed the sacrifice. The revival broke out and all were converted to the God of Elijah. And the same man that prayed the fire down also prayed the rain down.

Notice, the fire fell, not after the organization of the preachers and church was completed, not after they demonstrated, jumped, and shouted for awhile, but after Elijah got through praying. Notice again: They needed rain and again the rain came after Elijah got through praying. Brethren, the fire from heaven will fall when we meet God's conditions. The showers of blessing rain down from heaven after we meet God's conditions.

Let me give you the key that Elijah used to unlock heaven. Here it is: "The effectual fervent prayer

of the righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth her fruit" (James 5:16-18). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:21).

John Wesley said, "God does nothing only in answer to prayer" ("Christian Perfection," page 278). The great revival on the day of Pentecost, that stopped not until it had reached all lands, kindreds, nations, and peoples, started after the one hundred and twenty disciples had been shut up in the upper room for ten days, praying. The Wesleyan revival that has done so much for England, America, and in fact all Christendom and all civilization, broke out after much prayer by the Wesleys and their associates. The great revival of the Reformation that broke the yoke of Rome, shook the foundations of the Vatican, and resulted in religious liberty and freedom of conscience for Europe and all the world, started only after the Monk of Wittenberg had spent years in studying the Word, and in fasting and prayer. It is said that Martin Luther spent an hour in prayer every morning; and if he had an especially hard day before him he would spend two hours in prayer in the morning.

The great Welsh revival of some fifteen years ago broke out after a Welsh miner, Evans Roberts, had for weeks after he came out of the mines in the evening gone out into the field to spend the time in prayer beside an old stump. The result was that thousands of people were awakened. And when we were there some six years ago we still saw traces of that revival.

The writer of this paper in his humble labors for the twelve years he has spent in the ministry, during which time we labored in both the capacity of an evangelist and pastor, is confirmed in his conviction and fully believes that all genuine, Holy Ghost revivals come in answer to prayer. But it must be the effectual fervent prayer of a people who have a love and passion for souls.

In conclusion, we quote the following from the *HERALD of HOLINESS* of March 10, 1920, on the front page. The article from which we quote this was signed jointly by all three of our General Superintendents:

God has instituted earnest prayer as the soul's attitude for the visitation of His divine presence. As General Superintendents having the care of all the churches, we make a most earnest appeal for more prayer on the part of our people—more earnest prayer, more expectant prayer, more prayer with fasting and waiting before the Lord. God may call for all nights of prayer with deep heart searching and humility. Let us not try to search one another's heart, but rather pray, "Search me, O Lord God" and "Know my heart."

We must have greater revivals, more intense passion for souls, a greater burden for the lost. There must be a more vivid consciousness of the divine presence—greater freedom in prayer and testimony—a more constant effort on the part of all to win a lost world to Christ—a clearer conception of our God-given mission—more heroic sacrifice for its accomplishment. To this end we most earnestly urge our people everywhere to labor, expect, and pray for a gracious outpouring of the Holy Spirit upon our entire church. We would appeal to our colleges and their able presidents, our District Superintendents, our evangelists, our pastors with their Sunday school superintendents and deacons, our church membership in all places to unite in this prayer covenant for a mighty coming of the Holy Ghost in salvation tides which shall reach the entire world.

THE BOY SCOUT PROBLEM

By CHAS. W. JONES

THERE has lately been released to the press a letter under the signature of Rev. Charles S. MacFarland, field scout commissioner of the Boy Scouts of America, that so clearly sets forth the purpose and program of this great movement that we believe it will be worth while to present the same to the readers of the *HERALD of HOLINESS*.

We are all interested in our boys, and especially are we concerned during the period of adolescence, when Satan digs so many pitfalls for their feet. If instead of allowing them to follow their own bent we undertake to direct the program of their activities, through an appointed supervisor called a scoutmaster, who is not only interested in their mental and physical welfare but also in their spiritual good, and at the same time have those activities in line with the real desires of the boy, we have reached him as we can in no other way.

This the boy scout movement is providing.

We know there are many good people who look askance at the organization, declaring "it is of the Devil," without even taking the trouble to investigate the real benefits accruing to the members.

As scout law makes it obligatory upon every church in which a patrol is organized, to direct its operations and be responsible for the carrying out of a safe and sane program, and as the whole matter rests in the hands of a committee chosen by the church board, we see no reason why the godly judgment of this committee should not be trusted.

From the letter we have referred to and which calls attention to the observance of boy scout week we quote as follows:

"Although the Boy Scouts of America is non-sectarian, it is well known that its purposes and aims are fundamentally those of religion, and therefore it is appropriate that this great nationwide boy scout week starts on Sunday with activities in the churches and in practically every community in which the more than seventeen thousand local troops of the Boy Scouts of America are located. In many cities special scout services have been arranged either for the regular morning or evening service, or in the afternoon, with sermons by the ministers on the significance and merit of scouting in the betterment of the boyhood of the community.

"In some churches scouts themselves will give four-minute addresses and in a great many churches boy scouts in uniform will repeat the impressive Boy Scout oath. This oath might be called the creed of the scouts. It is this:

"On my honor I will do my best—

1. To do my duty to God and my country and to obey the scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight."

"That is the high aim of nearly 400,000 American boys at present registered as Boy Scouts of America; that is the noble aim of the several million boys who have been active scouts during the ten years the organization has been in existence; it is the plan for right living that it is hoped to impress upon the millions of boys of scout age who are not yet in the organization. To reach this great mass of unorganized boyhood is the main object of boy scout week. The outstanding purpose is to stimulate interest in scouting so as to reach a large proportion of the nation's boyhood," says James E. West, chief scout executive of the Boy Scouts of America. "We want to project the light of public attention on the Boy Scouts of America as a movement which has grown to be the largest of its kind the world has ever known, a brotherhood of organized boyhood which builds solidly for the future, which prepares the young of today for the responsibilities of citizenship tomorrow."

"It is generally conceded that of all good movements for boy training there is no other so effective as the Boy Scouts of America! Its plan works; it inspires boys with a real desire to become good, God-loving citizens. A scout soon grows to look upon nature as the handiwork of God and derives untold inspiration from it when rightly guided."

CLOSING SIGNS OF THE PRESENT AGE

By N. B. HERRELL

The twenty-fourth chapter of the Gospel according to Matthew is an answer from the Son of God to His disciples. They inquired of Him, "What will be the sign of your coming, and of the close of the age?" (Matt. 24:3). He answered that the age would close with the following signs:

A great uprising of false teachers misleading many. (Matt. 24:4, 5.)

Behold, wars and rumors of war are a part of the closing scene. (Matt. 24:6.)

Certainly, nation will rise against nation in various ways. (Matt. 24:7.)

Dominions or kingdoms will oppose each other. (Matt. 24:7.)

Earthquakes will come in various places. (Matt. 24:7.)

Famines and many pestilences will follow. (Matt. 24:7.)

Great sorrow and miseries will fill the earth. (Matt. 24:8.)

Holy Nazarenes will be hated by all the nations because of truth. (Matt. 24:9.)

In the ranks of Christians there will be a great falling away. (Matt. 24:10-12.)

Just those who endure to the end of the age shall be saved. (Matt. 24:13.)

Knowledge of salvation will be preached around the world. (Matt. 24:14.)

Located in the holy place will stand the abomination of desolation. (Matt. 24:15.)

Mighty persecution will come from the Jews against the Nazarenes. (Matt. 24:16-28.)

No light will be given from the sun. (Matt. 24:29.)

Only darkness will come from the moon. (Matt. 24:29.)

People will see the stars fall from their places in the sky. (Matt. 24:29.)

Quite a convulsion will shake the powers of the universe. (Matt. 24:29.)

Round the world signs of the Son of Man will appear in the sky. (Matt. 24:30.)

Saints with all others will see Jesus coming in great glory. (Matt. 24:30.)

The angels will sound a mighty trumpet blast. (Matt. 24:31.)

Understand, He will gather His people from north, south, east, and west. (Matt. 24:31.)

Verifying His statements with an illustration. (Matt. 24:32-35.)

We are to read the signs, and not try to set the time. (Matt. 24:36.)

X-ray flashes from history thrown on the scene. (Matt. 24:37-39.)

Yet, we can all know the effect of His coming on society. (Matt. 24:40-44.)

Zealously, Jesus closes with a most solemn warning to faithfulness. (Matt. 24:45-51.)

NAMPA, IDAHO

"THERE SHOULD BE A LAW AGAINST IT"

EVER since the rules and regulations of the Garden of Eden were posted by Adam on a primeval apple tree, mankind has been making laws. We have had laws against eating, drinking, thinking, worshipping, living, and dying.

Our prompt reaction against anything that displeases us is to cry, "There should be a law against it."

Brand Whitlock comments humorously upon this crinkle in human nature. "If the cats bowl on the backyard fence in the night-time," he says, "if a strike interrupts business, if the sheets on the hotel bed are too short, or the hat-pin of the woman in the crowded car is too long, or a new trust is formed, or a waiter is impertinent, or the cook leaves, all eyes are lifted up hopefully toward that annual calamity known as the session of the legislature."

Ever since the gray dawn of history we have had laws against burglars, beggars, and incompetents. But these three classes are not yet extinct.

It is difficult to make people good with handcuffs. Men don't become virtuous because of shackles. When a scrawny young oak starts up in poor soil, you can't do it as much good by building an iron fence around it as by enriching the soil about it and tending it so it may grow richly and well.

An effective law is like a bell atop a tower of public opinion. You must have the tower. The trouble is, we try to hang bells in the air like balloons, and trust them to stay there without support.

Education before law! An intelligent citizenship would provide a basis for few and effective laws. Laws are guide-posts for those who do not know the road. Teach people the road, and you can dispense with most of the guide-posts; and the ones which remain will have less lettering on them, and will be more readily understood and obeyed. Educate young people into fullness of life, and they will not need a host of corsetlike laws to keep them straight. Educate slum children into the flowering beauty of life, and they will refuse to follow the evil-smelling back alleys which lead to the prison, the reformatory, and the almshouse. Educate the complacent, well-to-do individuals who sit in respectable ignorance of conditions in the ragged-edge world, and they will awaken to the responsibility of human brotherhood.

Laws we must have; but our greatest need is for more school books, not more law books; more teachers and pastors, not more legislators; more of "This is the wise way—come!" and less of "That is the wicked way—stop!"—*World Outlook*.

Brother Bud's Good Samaritan Fund



Well, a man! May the peace of God that passes all understanding keep the hearts and minds of the readers of the HERALD OF HOLINESS and may the circulation of this paper increase until the great family will be so built up and blessed and enlarged until we can join hands and girdle the globe, and may we preach and pray and shout full salvation until it will be known throughout the length and breadth of the earth that God has a people called the Nazarenes that believe every word of the Bible and that believe that God can save a sinner from all guilt and cleanse and purify the heart of the believer and remove the innate, inborn, inbred depravity out of his heart and make him so clean and pure and holy that the good people of the earth will be glad to keep company with him and the glorified ones above with the teeming millions of angels will all rejoice when he comes up to make his headquarters in the city.

Oh, beloved, don't you let the Devil make you believe that heaven is not a real city. I have seen it; I heard the music there; I beheld the millions and millions of the white-robed saints and rejoiced with them in the home of God. It is a real home and I've been there and seen it. Hallelujah to the Lamb! And the dear Lord sent me back to tell sinners that He could save them from all sin, and to tell the believers that He could sanctify them wholly, soul, spirit, and body. And for the present my only business is to tell the world how good Jesus is and to write for and circulate the HERALD OF HOLINESS, which is one of the most delightful jobs that my heavenly Father has given me for many years. I have craved a corner of my very own in the HERALD OF HOLINESS ever since the paper was established, and now, praise the Lord, I can talk to my friends over this great nation from the Good Samaritan's corner, and it makes my heart so rejoice that I absolutely feel like I could turn a somersault in the big dipper and

shave the man in the moon and cut off his hair, for a salvation such as I enjoy is so big that a man couldn't cover it up if he was to try. It is so full of life that you can't keep the thing from making noise. Beloved, beloved, when you hear people talk about "Living it and say nothing about it," I am just about convinced that they have so little that they would be ashamed to put it on exhibition, and it is so lifeless it couldn't stand alone by itself. But you let a man go down on the "Rock of Ages" and build a house on it and he can shout in the teeth of the Devil and sleep soundly every night, knowing that there is not a Devil in the pit or out that can turn his house over. For Christ said, "He that heareth these sayings of mine and doeth them, shall be like unto the man that built his house upon the rock, and the rains descended and the floods came and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock."

Then the reader will remember that a few weeks ago I wrote you through my corner that we had a full salvation on a rock foundation, and we were going to spread it all over creation through the HERALD OF HOLINESS. And, thank the Lord, we are now doing the thing. Some of these days we are going to notify you through the HERALD OF HOLINESS the number of jails and penitentiaries, and rescue homes, and orphans' homes, and hospitals that we are reaching each week. It will be a glad surprise to you. Within the next few months we are going to send out multiplied hundreds of the HERALD OF HOLINESS to the various institutions of this nation. The people have the money and we have the paper they need, and they are going to give it to me to send the HERALD OF HOLINESS to the needy ones that are shut in. No greater work can be done than to help the one that needs help. Thank the Lord that we are co-workers together with the Lord and also with each other. And right here I'll ring off and tell you that you will hear from me next week and that we will have something good to tell you about the wonderful progress we made during the month of May, for you remember we didn't start till May 5th, but we won't tell you where we are going to end, for this thing is like full salvation, it is going to go on. In much love,

BUD ROBINSON.

COMMENCEMENT AT PASADENA UNIVERSITY

The commencement exercises of the Pasadena University were held in the chapel on Wednesday, May 26th, at 10 o'clock. More than fifty fine young men and women from the various departments received their diplomas and degrees. Rev. Fred Ross, of the Methodist church, delivered the commencement address, which was a masterful discourse. His subject was "True and False Values." He drew his leading thoughts from a quotation from Dr. P. F. Brier, "Position is nothing, reputation a little, true godliness the only thing of value." We believe that this burning message will live in the hearts of our young people for years to come.

This has been a good year at Pasadena. Almost every student in both dormitories has been converted and many of them sanctified and called to the mission fields and other Christian work. Not a few are going out this summer to do evangelistic and campmeeting work expecting to return this fall with other new students to enter the Pasadena University.

Among the graduates were six who received their A.B. degree as follows: Ruth Myrtle Mangum, May M. Jarrell, M. E. Bower, Percie S. Doane, James Wilbur Middleton, and C. E. Roberts. One teacher, one missionary, and four preachers. This is a fine class and we expect the world will hear from them in the future and that they will be a credit to Pasadena and to the Lord.

The outlook for the coming year is very encouraging. Prospective students are writing us from all over the country and everything points to a large increase in numbers. Many are writing to us asking if they can work their way, and to such we are glad to say that the past year we placed seventy-eight

young ladies in homes who received from \$15 to \$35 a month and their board and room for helping mornings, evenings, and Saturdays. The reason we did not place that many more is simply because we did not have them here to place. More than fifty young men worked their way in the hotels, restaurants, and homes, a number of them making over \$50 a month. One young man made a hundred dollars a month and kept up his school work. No young man or woman who is able and willing to work and who can furnish good references as to character and ability need to have any trouble in making his or her expenses. Many married people are also working their way. We know of no school in the land that offers such opportunities to our young people. For information write Pasadena University, Pasadena, Calif.

A. O. HENRICKS, President.

NAZARENE BIBLE SCHOOL AND ACADEMY

Having been elected to the presidency of the Nazarene Bible School and Academy at Hutchinson, Kas., it is my plan to be on the ground at Hutchinson ready to take up this work not later than July 14, 1920.

Plans for larger usefulness in the educational field are under way. The first year of the college course will be taken up. Professor and Mrs. E. D. Cornish, of Hamlin, Texas, and Professor E. L. Mulkins, of Peniel, Texas, are worthy new additions to the faculty. Professor and Mrs. Cornish are to teach academic or college subjects and Professor Mulkins is to have charge of the department of music. He is to have as assistant piano teacher Miss Florence Spillman and Mrs. Jacobus will direct in vocal music.

The other members of the faculty are: Professors

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

LOOKING UNTO JESUS

It would be foolish to deny that the world of today opens to the ambitious young man or woman the greatest opportunities that the secular life has ever afforded. There is within the reach of every young man and woman the accumulated learning of the ages, together with all else that is essential to the pursuance of their profession; nor is the accessibility of these things dependent upon wealth. We are aware that as ever the weak fall by the wayside and the slow are lost in the throng, but to the swift and the strong there is little the world will not offer. She is ready to reward with honor those who seek honor, and with riches those who seek riches. We are compelled to confess that the god of this world bids high for the young people of our generation. If there be no interest, as is the case with many, in such attainments as require devotion, toil, and sacrifice there is quickly substituted the whirl of modern-day pleasures and amusements.

In the breaking down of ancient civilization it is wonderful to recall how that in that crisis God sent forth His Son to reveal to man that which by wisdom they had never been able to attain; and in the dawning light of the Renaissance—the passing of the Dark Ages—how glorious it is to remember that the reformers could turn from the superstitions and falsehoods of Romanism to the Christ of the Bible; but in these last days how marvelous is it that the brightness of earth's noonday, the glories of her learning, and the glitter of her rewards, in no wise cast a shadow upon, or dim the effulgence of Jesus our Savior and our Ideal. As in other days, so now, the only measure of manhood is the stature of Christ. He is the universal Christ. As Harry Emerson Fosdick had said, "All centuries, all races, both sexes, all ages find in the Master their virtues consummated. The white light in Him gathers up all the split and partial colors of our little spectrums."

Paul (Col. 2:10) declares that man's completeness is in Christ; and as Joseph Parker has said, "God's language never exceeds God's meaning." Notwithstanding all that the world offers for the enrichment of humanity and the development of man's latent powers, there is no true conception of manhood, nor completeness of manhood apart from Jesus Christ. In Him alone man finds the moral beauty and stature to which he was ordained of God. As we study His character, however, let us remember that the incarnation did not make something else than man, but a perfect man. Whenever He says to men, "Follow me," or "Be like me," He is declaring that He is a man as they are men. Failure to consider Him results in "second-hand religion," i. e., man becomes the pattern in place of Jesus. It is far easier to be like John the Baptist or Paul or some other Christian than like Jesus. Where Jesus is lost sight of a warped and twisted type of Christian character is inevitable, and Dr. Bushnell's conclusion always true: "Men undertake to be spiritual and they become ascetic; or, endeavoring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world and slaves to its fashions; or, holding a scrupulous watch to keep out of particular sins, they become legal and fall out of liberty; or, charmed with the noble and heavenly liberty they run to negligence and irresponsible living." But in Jesus all these virtues are held in perfect balance; joy and sorrow, meekness and fearlessness, enthusiasm and patience, self-realization and self-abnegation, love and indignation. Truly, *HE is the author and finisher of our faith! Shall we not keep our eyes fixed upon HIM?*

Heb. 12: 2, 3; Eph. 4:12-16; Col. 2: 3, 8-10; Heb. 1:1-3; John 1:14-17.

Raymond Hodges, A. C. Tunnell, Alice Gertrude Norris, and Elmer Poole. These have already rendered excellent service as teachers in this school and are planning for the coming year with much enthusiasm. Mrs. Fannie Lloyd has been chosen as matron and will no doubt be a fine helper for our girls.

An extensive campaign in the interests of the school is being planned for the summer months.

The earnest and capable efforts of the retiring president, Rev. R. E. Dunham, during his long period of service will mean much for the continued success of the school.

Please pray that God may mightily pour out His Spirit on the school and give us a precious year.

H. M. CHAMBERS.

SOUTHERN CALIFORNIA DISTRICT MISSIONARY MEETING

The first annual meeting of the Woman's District Missionary Society of the Southern California District met at the First Church of the Nazarene, Los Angeles, May 28, 1920.

It was an all-day meeting. The morning was taken up with routine business and election of officers as follows:

President, Mrs. Paul Bresee; *first vice-president*, Mrs. H. M. Kirk; *second vice-president*, Mrs. I. M. Hampe; *corresponding secretary*, Mrs. H. Eckel; *recording secretary*, Mrs. A. A. Wells; *treasurer*, Mrs. Emma Abbott; *superintendent study and publicity*, Mrs. S. P. Richards.

The afternoon was given over to interesting papers and letters. Mrs. H. M. Kirk gave a very instructive talk on "Our Ideal Missionary Meeting," presenting many helpful suggestions.

Mrs. C. S. Berridge spoke in her graphic way of the great needs of the Indians of Central America and of how she became interested in the Indian Head Penny Fund. In the Pasadena church this fund, through Sister Berridge's enthusiastic support, with the help of the Lord, has reached \$230 through mite boxes for this year.

Sister Tracy, our returned missionary from India, spoke to us on "What part can a missionary society at home take in the life of a missionary on the field?" She told us of how anxiously the missionaries look for letters from the homeland and how they covet the prayers of God's people.

In the evening Mrs. S. P. Richards spoke on the "Privilege Side of Missions," and the evening closed with an address by Sister Tracy.

Vocal solos were rendered by Mrs. A. O. Hendricks, Miss Esther Kirk, and others.

The hospitable ladies of First Church served lunch to the delegates.

MRS. A. A. WELLS, Secretary.

AMONG THE CHURCHES

ONTARIO, CALIF.

—On Sunday, May 23d, we closed our pastorate here. We had the privilege of ministering to these precious people for two years. Our leaving was due to the fact that we are under appointment to the missionary field. This church has taken the support of wife and me, and are paying our way to the field beside. During our stay with these people we have always found them to be loyal, generous, and true, but the last few weeks were made especially precious by the way we were treated. The Young People's Missionary Society in its last meeting presented wife with a beautiful traveling set, and myself with a fine fifteen-jewel Waltham watch. Then a few nights later the church turned out in a body and marched to the parsonage. A very pleasant evening was spent, and a nice purse of money was presented to the pastor and wife. As we leave for the mission field these tender memories will linger with us. God bless them. Rev. A. K. Bryant, the new pastor, will find a true and loyal people.—Glen W. Siefarth, Pastor.

CLEVELAND, OKLA.

—We just closed a good revival meeting here and had a blessed good time in the Lord. There were about twenty-five saved or sanctified, but as yet there has been no additions to the church. Some have expressed a desire to join, which will be attended to next Sunday. Brother Ural Hollenback, of Indianapolis, Ind., was the evangelist, and he did some fine preaching, and God was with him. Sisters Grace McLenore and Bessie Robbins had charge of the song service and special songs, and God did wonderfully bless them and make them a blessing to the

Bethany Training Home

MEMPHIS, TENN.

Surely God's hand is directing in this work. Four years ago we came to this city and did not know a soul here. Through great obstructions but with a little faith in a great God the work has moved steadily forward until at this time the property is worth \$50,000 with an indebtedness of \$7,000.

We have just built over 1,500 feet of fencing, costing over \$400. Two more bathrooms have been installed complete at the cost of \$700. Repastering in kitchen and dining room and other parts of buildings cost \$158; and today we shall finish repapering and painting the home at a cost of \$465. Paid \$85 to have two hearths retiled. We have placed an order for ten more institutional beds, complete, costing \$280; also five more sanitary institutional washstands and wash sets costing \$114. Two more crows have been purchased for the home, one at a cost of \$127.50 and one at \$95. The upstairs front and part of the back porches have been walled in five feet and screened to make more bedrooms.

These changes have enabled us to take care of more girls than formerly, but we still have to turn them away almost daily. God has been with us all along, and there was never a day in the institution's history when God has not poured out His Spirit on the work.

The grounds of the home consist of twenty-four lots. One lot of this plot had been sold, however, when we purchased the property. We should by all means buy this extra lot, for which \$1,600 will be required. This purchase should be made at once to preserve the plot of ground intact. The need of making this purchase is immediate and pressing. With this purchase we shall have twenty-four lots valued at \$1,500 each, aside from the buildings thereon.

The Church of the Nazarene is the only church having a general rescue or social welfare board. To this fact all true Nazarenes may point with pride, as no work in the world lies closer to the Father heart of God than that of rescuing unfortunate girls and leading them to Christ.

We are all familiar with the story of the young man who visited Detroit, called upon Mr. Henry

Ford at the Ford Motor Company, and was shown through the factories of that concern. The visitor finally glanced at his watch and found to his dismay that he had only fifteen minutes in which to reach the depot six miles away. Mr. Ford requested him to wait five minutes so that a new car could be made for him. In the allotted five minutes the new car rolled out and Mr. Ford and his guest started for the depot. After traveling two miles the car stopped and Mr. Ford, upon investigating, found there was no engine in it; that important part of the car hav-



"THEY PASSED BY ON THE OTHER SIDE"

ing been hastily overlooked. The car had run two miles on its reputation!

This story has a moral for us. The day the Church of the Nazarene loses her interest in foreign missions and rescue work she may run awhile on her reputation, but she will soon die as dead as any formal, ecclesiastical church in the world. May God keep this vision before us.

A. J. VALLERY, Superintendent.

folks. We had street service every night after we got started in the meeting.—E. L. Looman, Pastor.

BRENTWOOD, PORTLAND, ORE.

—We have been called here for another year, making our fourth year. The last year has been one of battles and victories, but we thank God that He has brought us out more than conquerors through Him who loved us and washed us in His own precious blood. We are rejoicing that a \$900 debt that was on the church and parsonage when we came here has been reduced to \$90, and the balance is provided for. We are expecting to deed the property to the Brentwood Church of the Nazarene, burn the mortgage, and rededicate in the near future. We have tried to preach the full gospel, and many have refused to walk in the light, and, therefore, have left us. While, thank the Lord, others have seen the light, have walked in it, obeyed the truth, and have joined us, for which we give God the glory. Our son, Sergeant C. L. Fowler, who returned from France a little over a year ago, and his wife, are among those who have sought the Lord and found and have united with us. He is now our Sunday school superintendent and his wife the Sunday school organist. The Brentwood Church is on the upgrade and we are looking forward to the best year we have ever had for the ingathering of souls, and the settling down on the solid foundation in Christ Jesus. We are going on.—C. U. Fowler, Pastor.

FLUSHING, LONG ISLAND, N. Y.

—Memorial day closed a glorious revival campaign at our new church here. God's presence was manifested throughout. The meetings were held over two Sundays. Evangelist Theodore Elsner and wife were in charge. Many souls were at the altar for either pardon or purity. The seeking of some young people was a good feature of the altar work. The Spirit of the Lord had full lead and asserted Himself of the

same in manifestations of great blessing, encouragement, inspiration, and grace to the saints. All seemed to catch the vision of the work that is to be done at this place and rallied under the appeal to raise \$500 to purchase the building in which they are worshipping. This sum was pledged in the space of a few minutes one evening near the close of the meetings. The Holy Spirit was also in the move that our dear Brother Elsner made in the direction of a forward movement for the church in putting their pastor, Brother Herbert A. Bente, entirely in the field, he having been serving them as pastor, together with keeping his business. We all have felt that it has been too much for our brother but, thank the Lord, on July 1st he is to be entirely supported by this church at a salary of \$25 a week. God's will has been done. Glory! There are only a few happy saints at this place, and it is sure that they are sacrificing to do this, but "Sacrifice is sweet for OTHERS." The closing day was a marked time of blessing in the Lord. The spirit of conviction was on the afternoon and evening services and both found seekers at the altar. Saints from John Wesley, Richmond, Hill, East Rockaway, and Springfield were over to help out in their free will offering for the expenses of the evangelists, which amounted to \$107. They left humbly accepting same for the services. God bless them for doing so. Amen!—G. Howard Rowe, Pastor at Springfield.

SKEDDE, OKLA.

—Since last reporting, I conducted a short meeting near Cleveland, Okla., in which the Lord gave eight professions, and was well remunerated financially. The work here is progressing very nicely. We are beginning what promises to be a good revival, conducted by the pastor. We are anticipating a great time; the interest is quite gratifying thus far, and trust it will rise in momentum until we shall reach a glorious climax. I am closing my second year's

work at this place, and during the two years there has not been a cross between pastor and people. This will be a very nice work for some good man this fall, as I feel the Lord leading to other fields of labor.—W. B. Walker, Pastor.

STOCKTON, ILL.

—Our three weeks' revival closed recently. Mrs. Olin Waltz assisted most acceptably as song leader and the pastor did the preaching. While the attendance was not as large as we had hoped for, yet the Lord helped and blessed us, and eight souls prayed through to victory. We are now busy helping in the launching of the home missionary tent campaign at Galesburg, Ill., which will be held June 4th to 27th with Brother C. A. Gibson as evangelist. Prospects are good for this meeting. Please pray for this needy place.—W. S. Purinton, Pastor.

IOLA, KAS.

—We closed a revival here May 16th with Evangelist W. R. Cain. The pastor preached a week before Brother Cain arrived, and all was ready. The Word of God was faithfully presented, the saints were built up, and some twenty-five seekers were at the altar. We are pushing on, and laying plans for a new church. God is with us.—Ira F. Stevens, Pastor.

PASADENA, CALIF., FIRST CHURCH.

—The annual meeting of this church was held Thursday evening, June 3, a large number of members being present. The pastor, Rev. C. E. Cornell, was called for the third year with only three dissenting votes. The church has enjoyed a year of marked and almost unparalleled prosperity. Over \$17,000 has been given for all purposes; \$5,500 for missions. The membership now is 466, a net gain of 130 for the past year. During the two years of the present pastorate 276 new members have been received. The debt on the church of \$700 has been paid; a lot for a new church costing \$5,000 has been bought; the Sunday school has an enrollment of nearly 500, and the young people have added forty-eight new members, making 141 now in the society. The leaders have all acquitted themselves admirably. The unity of this growing church is unprecedented. Not a jar, no clicks, no growlers, no gossipers. The church has enjoyed a continuous revival. Hardly a Sabbath has passed without some one seeking the Lord. The liberality of the people as shown above is worthy of the highest commendation. They are a noble set. We are going on for a greater year and hope to build a new church. We thank God for His blessing, and push on for new victories.—C. E. Cornell, Pastor.

COUNCIL BLUFFS, IOWA

—Wish to report that the work here is moving on. The blessed Holy Spirit is with us in every service, not only in the preaching services but in our mid-week and cottage prayermeetings as well. Men and women are getting under conviction and we are expecting victory in the future. Rev. D. M. Spell has been pastoring the church here since January of this year, and we feel that he is the right man in the right place. The work was in a run-down condition when he came here, but it is slowly building up. There is a greater unity between the Church of the Nazarene of Council Bluffs and the other holiness movements in this place than for years, for which we thank the dear Lord.—Mrs. Blanche Leming, Secretary.

INGERSOLL, OKLA.

—The Alfalfa County Holiness Association meeting is now in history. The meeting was held at Ingersoll, Okla., under a large tent. The interest was good from the first, the congregation was attentive and appreciative, conviction was deepened, the saints prayed and shouted, and many found the Lord in the salvation from sin. Rev. I. M. Ellis and the writer were the evangelists. The people were very responsive in every way to the messages of the evangelists and sent us on our way rejoicing.—Evangelist R. M. Parks.

MARKSVILLE, LA.

—Through the invitation of two consecrated women I came to this place. They have the work at heart, and sent in a Macedonian cry over a year ago, which we felt was of God. I found a parish (county) seat of some 1,500 people, almost all of whom are Catholics. I was told on good authority that the great Catholic church there had a membership of 4,000, which included the thickly settled country around. I was in the midst of paganism. The priests told their people not to attend the meeting; that it was a mortal sin so to do. I passed by the cemetery and over the graves were built little structures like dog kennels, or chicken coops, with crosses over them. The Lord graciously blessed the Word, and the singing of Brother B. D. Sutton. We had a goodly number of seekers, some got blessed, and the last night of the service a great break came. A fine Episcopalian lady led the way to the altar, and thirty-three others followed, and the most of them seemed to pray through and get what they

were seeking, among them two Catholics. Those two sanctified women, Sisters Jeffrion and Coco, are standing out like beacon lights in the midst of paganism and darkness. Our meeting was held at night in the courthouse and in the afternoon at the Southern Methodist church. I trust that work has been done that will last till Jesus comes. I am now at the great Cincinnati camp. The greatest crowds of any year are in attendance. The power of God is upon the people.—W. E. Shepard.

PAULDING, PAYNE, AND MANDALE, OHIO

—We are just leaving the above churches and can but say it gives sadness to leave these dear people as we have seen the three churches born and organized in the past three years. But it makes our hearts rejoice to see them now well able to eat meat and sit up to God's table and feed. We feel sure Brother Dye, their new shepherd, is well able to feed and lead them on, and we pray God's blessing upon him and his good people. Five of our young people have been in Olivet University the past year preparing for gospel work. So the work is going on. Praise God. Our new field of labor is Huntington, Ind. Pray for us. Yours saved and kept.—R. L. and Mrs. Rich.

WICHITA FALLS, TEXAS

—Our Missionary Rally day has come and gone. We had a great day Sunday. Brother and Sister C. H. Wiman, our outgoing missionaries to Japan, were with us. We held the children's program Sunday night, at which time both Brother and Sister Wiman gave short talks. Praise God, we went over the top as usual on our collection. We had promised \$50, but when the entire amount was counted we had \$54.76. To God be all the glory.—Dr. W. T. Givens and Wife, Pastors.

MACKEY, IND.

—This is a small station on the E. & I. R. R., twenty miles north of Evansville, a town as old as the railroad itself, but there has never been a church here of any denomination. Very few services have been held, and these in the schoolhouse and hall by

visiting pastors. A camp has been held the last two summers by the Nazarene people with Brothers O. B. Gray and Albert Schocker, evangelists. We have recently organized a Sunday school and are using Nazarene literature; also have two prayermeetings a week, on Sunday and Wednesday nights. Have just closed a two weeks' meeting with Evangelist R. L. Morgan, of Anderson, Ind. Eight souls bowed at the altar, six claiming definite victory. We believe the seed sown will yield a bountiful harvest not far distant in the future. We feel like traveling on.—Mrs. Jerauld Peed, Reporter.

RIVERSIDE, CALIF.

—We have been here three weeks with Brother M. M. Bussey and "the end is not yet." Souls have been coming to God in this Romish-loving city. Our crowds are splendid on Sundays. We have lined up a goodly number for a Church of the Nazarene. We were privileged to attend commencement at Pasadena University on the 22d inst. It was good to see 400 shining faces among the students.—Will O. Jones, Evangelist.

RICHMOND, IND.

—We are glad to report that the church here is not merely existing but is getting ahead along every line and in every department of her work. God is with us and smiling upon us. We have had several people pray through to victory in our regular services. Last Wednesday evening there were sixty-one in attendance at our prayermeeting; one young man was healed in body and there were several shouts in the camp. Sunday was a most blessed day. After preaching a missionary sermon, we asked any who felt called to definite work for Jesus to meet us at the altar, and three responded. Four came to the altar in the evening, weeping and praying, and it wasn't long until they heard from heaven. A young man and his wife were sanctified, a young mother converted, and another reclaimed. Our Young People's meeting on Friday night is full of good things and is well attended. The W. M. Society is growing, both in interest and numbers. We took in four new members at our last meeting. The Sunday school is also on the upgrade and we are encouraged to push on. We thank God for the Church of the Nazarene, for our General Superintendents, District Superintendents, evangelists, and pastors, who really have a vision. Truly the opportunities are great before us. We purpose to put every bit of energy, strength, and talent we have in this great work and thank God for the opportunity. We also thank God for our church paper, which is such an inspiration and blessing to us.—M. T. and Lida Brandyberry, Pastors.

ONTARIO, CALIF.

—We started from Everett, Mass., May 5th in our auto for our new field of labor in southern California. When we reached the Rio Grande river it was necessary to go some distance out of our way as the river was overflowing its banks. This caused us a delay of three days. We felt no inconvenience in crossing the Mojave desert, as there was a cool breeze blowing. We enjoyed our trip across the country very much, and were wonderfully protected from danger in answer to the prayers of the people. We arrived in Ontario on prayermeeting night, thus having the privilege of meeting nearly all of our people immediately upon arrival here, and we enjoyed the freedom manifested in song, prayer, and testimony. Our first Sunday was a precious day. There were 107 present in the Sunday school and the offering was over forty-five dollars. About 150 were present at the preaching service in the morning and over two hundred in the evening. One brother came forward seeking sanctification. We believe we shall enjoy our field of labor here, and desire the prayers of our friends in the East as well as the prayers of our new friends in the West, that God may use us in turning many to Him.—A. K. Bryant, Pastor.

BERKELEY, CALIF.

—I was with Rev. S. M. Lehman fifteen days. The Lord graciously blessed the work and a goodly number of souls were saved and sanctified. On the last night we had a fine altar full of seekers. The church was much blessed and stood well by the meeting and the evangelist by their presence, efforts, and finances. Brother Lehman is much beloved by his church, and is doing a splendid work therein.—W. E. Shepard.

SIoux CITY, IOWA

We are in the midst of a revival with Brother N. J. Hepburn, evangelist, and the Aeolian Quartet, as singers. The 14th of May Brother Borders and the quartet came and held a campaign for Olivet University. The following week we began the battle for souls. The saints have been praying for this meeting for six weeks, or longer. Brother Hepburn has put the gospel plow to the beam. The members of the quartet have charmed the people with their wonderful voices and spiritual songs. They have won their way into the hearts and homes of the

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people, some outside of our own folks. We have not counted the seekers but nearly every service there are some bowing at the altar. There have been several definite cases of salvation, some are strangers who have never sought the Lord in our church before. Some, seeking sanctification for the first time, now hear it clearly taught. Last night we raised fifteen hundred dollars in cash and pledges; five hundred to finance this meeting, and one thousand for a campaign in the heart of the city at Eighth and Pierce streets, to begin June 13th. A liberal Methodist brother has helped us along financial lines. When our Assembly year closes we shall have raised over six thousand dollars for Foreign and Home Missions, education, local work, etc. Two native workers are also being provided for, one in China, and the other in Africa by the W. F. M. Society. To God be all the glory.—S. M. Doebler, Deaconess.

SOUTHARD, OKLA.

—I have just closed a two weeks' meeting here. It has been a hard fought battle, for the enemy was strongly fortified. Four prayed through to victory and many others showed interest during the closing nights. Ten days' and two weeks' meetings are entirely too short for these new fields and small churches. We, however, leave the results with God and believe that the seed sown will bring forth fruit to the glory of God. The finances were a success and came easy. Praise God for the fire that burns in my soul just now. I'm in the battle to stay. Brother Trueblood is an earnest man of God and is doing a splendid work here and at Watonga, his other charge. He knows how to pray and push things along.—M. J. Jones, evangelist.

DERMA, MISS.

—The Lord wonderfully blessed us by sending Brother A. M. Gammell our way, May 29th. We feel he is one of God's chosen vessels. He preached

with power, conviction seized souls, and victory was won. Two souls were saved, two sanctified, and there were many seekers. We had three services and all were well attended. Eighty people were present at prayermeeting Sunday afternoon. God be glorified for it all!—Ruby Mazey, Reporter.

WASHITA, OKLA.

—The Home Missionary work is moving nicely on the Western Oklahoma District. We are now in a blessed revival at the above place. The prospects are good for a new church here.—John and Grace Roberts, Evangelists.

RUSH LAKE, SASK.

—God has just given us a splendid revival here, lasting two weeks, and resulting in a church organization. In answer to prayer, much conviction came upon the people as the meetings progressed and the weeping and praying at the altar gave evidence of the earnestness and determination of the seekers. There were some remarkable cases. One man, sixty-two years old, was blessedly saved and delivered from the tobacco habit, after having been a slave to it for over forty-five years. A Church of England lady, nearly sixty years of age, was also gloriously saved. The town policeman, a returned soldier, came to the altar testifying that he had been a very wicked man, and the Lord gave him a new heart. His wife and sister were also saved. A section man on the C. P. R., his wife, and members of the family likewise found the Lord. On the closing Sunday six Sunday school children were at the altar in the morning and four young folks in the evening. All gave witness to having found salvation. Others were under deep conviction. At the close of the campaign, organization was effected with eighteen substantial members, among the number three licensed ministers, and one deaconess. "Praise God from whom all blessings flow." The way for a revival at this place had been well prepared by the faithful labors of Brother L. C. Brown, pastor of the nearby Morse church, together with local workers, who had fixed up a hall for worship and for some time had been conducting Sunday school and preaching services. They are people of great faith and devotion and are on fire for further battle and victory. A goodly representation from Rush Lake will be at the District Assembly in July.—W. B. Tait, District Superintendent.

MADILL, OKLA.

—We are glad to report victory. Last Sunday was a great day. A Methodist preacher came eighteen miles to our services and got sanctified. A soldier boy was also saved. These are good days for us at Madill. The church has raised my salary. Pray for us.—F. C. Savage, Pastor.

BUFFALO, KAS.

—We have just closed a revival here, with Rev. C. J. Garrett, evangelist, of Paola, Kas. We have not as yet seen the results we had hoped to see through this effort, but believe the outcome of this meeting will mean much for the work at Buffalo. Brother Garrett has preached the truth faithfully and with unction. He preached to a full house, on the second coming of Christ, the last night. Our meeting closed with our regular three days' group meeting, which proved a great blessing to all. God's presence and power was on every service. During our group we received thirteen subscriptions to the HERALD of HOLINESS. The people of Buffalo, and elsewhere in the group, responded when opportunity was given, with a good liberal offering for our evangelist. About forty Nazarenes from various charges on the group were present. We feel sure all have gone to their homes, and fields of labor, with new light and blessing and with more unction and settled determination to prove to a careless world the practical side of scriptural and experimental holiness.—Chas. R. Dick, Pastor.

ONTARIO, ORE.

—We have recently come here to take up the work which Rev. J. M. and Mattie Wines resigned. This church is one Nazarene church on fire and in perfect harmony. Rev. Wines and wife have done a good work here. The church has increased marvelously under their ministry, both numerically and spiritually. We were received royally and everything prepared in advance of our arrival for our comfort and pleasure. We have had a crowded house every Sunday since we came at both services. Last Sunday we took in two very fine people, also had one seeker at the altar. Nearly every seat is occupied at our services, and we will soon have to build a new church to accommodate the people. We have a fine seven-room parsonage, fully furnished. Help us pray up a new, commodious church for Ontario, Ore.—Rev. George Ward and Wife, Pastors.

MOSCOW, IDAHO

—June 1st we close our work of two and a half years with the church at this place. Our ministry has been days of real victory, many have sought and

found the "pearl of great price," for which we give God the glory; the spiritual tide has run high and the membership has increased above 300 per cent, many of Moscow's best folks have enlisted under the banner of holiness. This is a new work and one of the most promising churches on the District. We can say that Jesus saves and the blood still cleanses from all sin. We are ready to answer calls, either as pastor or evangelist.—L. W. Goss.

NOTES AND PERSONALS

The following telegram from D. M. Coulson, Donabsonville, Ga., was received too late for insertion in last week's HERALD of HOLINESS: "Jerrigan party at its best. Great crowds. Altar full. Splendid music. Finances easy. Meeting continues."

In a personal letter from F. Clarke, our pastor at Uddington, Scotland, we learn that they have recently procured and paid for a site, costing about \$1,500, and expect to have a good church building in the near future.

Brother B. L. Patterson, Superintendent of the Tennessee District, is in labors abundant, having organized two new churches recently and dedicated three. He has six tents with workers, besides the one he uses, on the District. A meeting is now in progress at Memphis, and great things are expected in the name of the Lord.

H. P. Blakely and wife, 327 Quapaw street, Hot Springs, Ark., have just closed a meeting at Perla, Ark. They will be at the above address about a month and are ready to consider calls.

Brother J. K. Mayberry, of Topeka, Kas., called on us at General Headquarters last week. Brother Mayberry and wife, after spending the winter in southern California, have returned to their home in Topeka.

Rev. T. H. Agnew, of Waverly, Ill., passed through Kansas City, giving the Publishing House a call on his way to Ottawa, Kas., to assist Brother E. H. Shook, pastor of our church at that place, to raise money for the church. Brother Agnew is spending his time, with much joy in his work, raising money for our churches from the business men on the com-

The Unreached Indian

By R. E. BOWER

Is a book you should read and encourage others to read. Part one is on "American Indians South of the Rio Grande." Among its seven chapters is one on "Our Southern Neighbors (Mexico)," one on "Neglected Indians of Central America," and one on "Unknown People of South America."

Part two is on "American Indians North of the Rio Grande." Its seven chapters give a brief history of these first settlers and our dealings with them, and show their present need and promise of a future. Chapter eleven, on "The Shy Little Indian," will interest the children.

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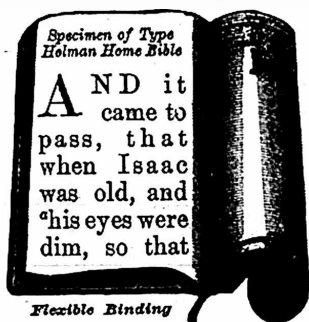
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mission plan, largely providing for himself without expense to the local church.

Rev. C. E. Ryder, our pastor at Beatrice, Neb., announces the arrival of a new preacher at their home—a boy, weighing six and three-fourths pounds, born June 6th. Mother doing nicely.

Brother L. S. Tracy writes that he has accepted the call to the pastorate at Burns, Ore., for the coming year. He says that the altitude and climate seem just what he needs at this time, and the prospects for the Lord's work are good. His family will be with him soon, and any mail should be sent to the new address. Let us pray that the Lord will abundantly bless this faithful missionary of the cross at Burns.

Rev. E. E. Hale, one of our young preachers from the South, and Miss Evangeline Miller, for several years a teacher at Oklahoma Holiness College, were united in marriage recently at the home of Rev. J. I. Hill, Long Beach, Cal.

Rev. B. H. Haynie, District Superintendent of the Eastern Oklahoma District, writes that he has resigned that position on account of his wife's health. He expects to take a pastorate. He says, "You are surely giving us a great paper—best published, I think."

CORRECTION

In the article, "The Rise, Progress, and Decline of Spiritual Movements," by W. E. Smith in our issue of May 26, it should read, "And a number of bouquets (not bouquets) sprinkled in." And, "we can't put special premium on our demonstration" (not denomination).

Word received from Rev. Melza Brown, our pastor at Fairbury, Neb., on the 7th inst. states he has been removed from the hospital to his mother's home but is very weak and still not out of danger. Pneumonia followed an operation and he has been at death's door for three weeks. We ask the prayers of all that God may be pleased to spare the life of this good and useful pastor.—Theo. Ludwig, District Superintendent.

ANNOUNCEMENTS

MEDICAL MISSIONARY DEPARTMENT

OLIVET UNIVERSITY

We wish to announce the generous gift of \$500 to the Medical Missionary Department, Dr. C. F. West, director, by Elmer H. Kouffman, of Detroit, Mich. Mr. Kouffman is a member of the Alumni Association of Olivet University. The Medical Department is planning great things for the coming year, and will be located in a separate building.—J. E. L. Moore, President.

TENT MEETING

At Findlay, Ohio, June 13, running over four Sundays. Meeting held under the auspices of the Church of the Nazarene, District Superintendent E. E. Wardsworth, Rev. William Urschel and others to be the workers. Churches on District take notice and come over. Pray for us.—B. M. Cook.

REVIVAL CAMPAIGN

To be held under the new District tent at Fort Smith, Ark., beginning July 1. Let all Nazarenes pray that the Lord will give us many souls and that a church may be organized in Fort Smith. If you have any friends in or around Fort Smith who wish us to reach, please send me their names and addresses and we will either visit or write them. Also if there are any Nazarenes close please write me.—Rev. J. D. Hoffman, R. F. D. No. 1, Box No. 152A, Stop Ten, VanBuren Car.

TENT MEETING

There will be a holiness tent meeting at Elmdale, Mich., July 4-18, conducted by Rev. W. A. Vander-sail, Findlay, Ohio, evangelist, and G. Arnold Clymer, Liberty Center, Ohio, song leader.—Rev. J. H. Clymer, Pastor Church of the Nazarene.

Notice—*Dakota-Montana District*: Will all delegates and visitors who are planning to attend the Dakota-Montana District Assembly, to be held in Minot, N. D., from June 29-July 4, send in their names as soon as possible, so that the entertainment committee may have some idea how many to make preparations for? All ministers, their wives, and delegates will be entertained free. Now, concerning the lady who shall attend, we can give you sleeping quarters, but owing to the high cost of foodstuff, we will have to charge for meals. Please pray and plan to come, and send your name at once to Rev. Alfred L. Ford, Jr., P. O. Box 606, Minot, N. D.

Notice—As I shall be closing my third year as Superintendent of Missouri District September 5, 1920, I feel called of God to enter the evangelistic field, and in this work will have for my co-laborer my brother, Rev. C. I. Deboard, pastor of Maple-

TELEGRAMS

PITTSBURGH, PA.

HERALD OF HOLINESS:

Great blessings upon us. One hundred seventy-two in Sunday school. Five hundred dollars in cash for first quarterly missionary offering. Twelve splendid accessions to the church. Revival campaign with A. G. Jeffries opens with swing of victory.

VIRGIL H. FISHER, Pastor.

EAST PALESTINE, OHIO

HERALD OF HOLINESS:

East Palestine church campaign for Eastern Nazarene College launched here Sunday. Nineteen hundred and eighty-five dollars raised. Four seekers at altar. More than twenty called workers will go from this local church to definite Christian work. Twelve students Eastern Nazarene College, Delong and Schurman, students, doing great work in song.

F. C. NORCROSS, Financial Agent.

WALLA WALLA, WASH.

HERALD OF HOLINESS:

Sixteenth Assembly Northwest District was season of special blessing. Great union upon General Superintendent Goodwin. Evangelist I. G. Martin at his best throughout two weeks, special revival. Seekers every service. Long altar filled last night. J. G. Bringedahl unanimously elected Superintendent, succeeding Mrs. Wallace. J. T. Larose secretary, Mrs. Idis Anglin treasurer, succeeding A. M. Bowes. Mrs. Wallace and A. M. Bowes transfer to other fields of labor. Twelve thousand dollars pledged Foreign Missions, five thousand Home Missions. Subscriptions to HERALD OF HOLINESS to equal membership of churches.

WM. M. IRWIN, Asst. Secretary.

HUNTSVILLE, ALA.

HERALD OF HOLINESS:

Great revival on here with Evangelist A. B. Anderson. Organized yesterday; continue another week.

H. H. HOOKER.

ST. LOUIS, MO.

wood Church, St. Louis, Mo. We are ready to make dates for meetings after September 5, 1920. My address is Clarence, Mo.—W. I. DEBOARD.

Notice—To Evangelists: Would like to get in touch with some good evangelist who could and would consider coming to Abilene, Texas, for a meeting in July and August. Address L. S. Redwine, Abilene, Texas.

CAMPMEETING ANNOUNCEMENTS

ELLIS, LA.—The annual campmeeting will be held at the Ellis Tabernacle, Ellis, La., June 18-23. Revs. Alvin and Emma Irick, evangelists, in charge. All within reach are cordially invited to attend and enjoy the feast and help push the battle.—H. L. KEENE, Secretary.

LINCOLN, NEB.—The forty-eighth annual campmeeting of the Nebraska State Holiness Association will be held June 18-27 at Epworth Lake Park, Lincoln, Neb. The National Holiness Association will have charge with the following workers: C. W. Ruth, Bud Robinson, Guy Wilson, Kenneth Wells and wife. Address W. G. PRESCOTT, 1417 O street, Lincoln, Neb.

WILMINGTON, N. Y.—June 25-July 4. Workers Revs. George J. Kunz, Syracuse, N. Y.; A. D. Buck, Avon Park, Fla.; Theo. Eisner and wife, Brooklyn, N. Y.; Mrs. Stevenson, Ogdensburg, N. Y., and others expected. Plan to come. Plan to stay. Daily bus from Saranac Lake, N. Y., to Plattsburg, N. Y., passes camp ground. Leaving Saranac Lake, 9 a. m.; Plattsburg, 2:30 p. m. For further information, address H. H. Haselton, president, Haselton, N. Y., or H. Elizabeth Cooper, Urbane, Haselton, N. Y.

EAST PALESTINE, OHIO.—The Pittsburgh District campmeeting will be held in the fair grounds at East Palestine, Ohio, July 2-11. Special workers, A. G. Jeffries, Pontef, Texas; Orval J. Nease, Wollaston, Mass.—J. HOWARD SLOAN, Dist. Supt.

ERICK, OKLA.—July 16-August 1. Rev. Oscar Hudson and wife will be the evangelists. We ask that the entire church have special prayers for this meeting. All who can, come and enjoy this feast of good things.—VERON McCANLISE, Pastor.

WANTS

WANTED—At once to correspond with a sanctified young couple or young man who would like to come to St. Paul to live and get a training in practical Christian work. Address Rev. L. W. Scott, 1562 Randolph street, St. Paul, Minn.

WANTED—Cook for holiness college. School opens September 1. Please apply to W. G. Schurman, 6645 Stewart avenue, Chicago, Ill.

FOR SALE—Second hand tent, 50x70 feet, \$100. G. C. Kinney, Cartersville, Ill.

"I can not afford to be without the HERALD of HOLINESS. It has been such a blessing to me and to my family." L. F. GATTS, Guntersville, Ala.

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Not one of these books has been written to make money; to advertise the author; or to exploit fanciful theories. There is a definite aim and purpose as a motive for writing and for publishing every one of these volumes. Look over this list and order such titles as you do not already possess. And by the way, don't forget your neighbor. What are you doing to give the gospel to those in your locality? The printed page is a splendid medium through which to reach needy souls. Will the Master say of you as He said of one of old, "She hath done what she could"?

SOUND DOCTRINE. By William E. Fisher. A scriptural treatise on the statement of doctrine as set forth in the Manual of the Church of the Nazarene and contained in the Word of God. 175 pages; pebble cloth, 40 cents; cloth boards, 75 cents.

THE MODERN SAMARITAN. By C. J. Kline. The why's and wherefores of Medical Missions are presented in this new book. It brings the needs and claims of Medical Missions with a force and simplicity that can not fail to stir the hearts of many to realize this need. 96 pages; paper covers, 25 cents.

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THE MAN FROM NAZARETH. By J. M. Nickels. A treatise on the Deity of Jesus Christ. A timely little book published to help stem the tide of anti-Deistic teaching that is sweeping the world. Paper covers, 10 cents; a dozen, \$1.00.

A WRONG CHOICE. By M. Edward Borders. This little book will bring conviction to many a hardened sinner's heart. It is especially valuable to Christian workers for free distribution. Paper covers, 5 cents; a dozen, 50 cents.

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MUST WE SIN? By Howard W. Sweeten. A newcomer in the ranks of holiness books; one that has been written to fill a real need. A book that will be welcomed by all lovers of the truth. Have you friends, relatives or neighbors who claim that it is impossible to live without sin in word, thought, and deed? This book will give them the truth by reason and revelation. Eight chapters that cover every phase of the sin question. 184 pages; bound in cloth boards, \$1.00.

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OFFICIAL PAPER, CHURCH OF THE NAZARENE
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B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor.

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REQUESTS FOR PRAYER

259. A sister in Texas requests prayer that her
son's mental faculties may be fully restored. She
has assurance that his soul has recently been
saved, but desires intercession for the restoration of
his mind.

260. A sister in Alabama requests prayer for the
opening of a Nazarene church in her vicinity.

261. A sister in Oklahoma asks prayer that she
may see her husband, son, and daughter brought
to Christ.

262. A sister in Oklahoma requests prayer that
she may be reclaimed and brought back into the
fullness of the blessed experience she once en-
joyed.

263. A brother in Massachusetts desires prayer
for healing of his mind.

264. A sister in Texas makes request for prayer
that God will open the way for her to go to another
state for medical treatment.

265. A sister in Tennessee asks the prayers of
our people that her daughter may be restored to
health.

266. A brother in California desires that inter-
cession be made for the restoration of his wife's
sight.

267. A pastor in North Dakota desires prayer
that his health may be restored.

268. A sister in Tennessee requests prayer that
her son be converted and be made useful in the
world.

269. A sister in Oklahoma desires intercession
in her behalf that God may bless her efforts in
bringing the full salvation message to a people who
have not heard holiness preached except by the
Tongues movement. She also requests prayer for
the conversion of her prodigal son.

270. A sister in Tennessee requests prayer for
the healing of her body. She also requests prayer
for the outpouring of the Holy Spirit upon a coming
revival to be held in her church.

271. A sister in Rhode Island desires prayers for
a friend who is critically ill, but who has faith in
the power of prayer for his healing.

272. A brother in Washington requests prayer
for the healing of his wife and little daughter.

273. A mother in Rhode Island urgently requests
prayer for the protection of her daughter, who is
being severely tested and persecuted.

274. A son in Ohio desires prayer for his father,
who is in need of both spiritual and physical heal-
ing.

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Missouri.....September 1-6
Tennessee (Nashville).....September 8-12
Kentucky.....September 15-19
Alabama.....September 22-26
Florida.....September 29-October 3
Georgia.....October 10-14
Mississippi.....October 20-24

All Assemblies will be preceded with an evan-
gelistic meeting beginning at 7:30 o'clock on
Tuesday night. The Assembly will open its
first session on Wednesday morning at 9
o'clock. Place to be announced.

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947 Greenwood Ave.

Chicago Central (Olivet, Ill.).....September 1-5
Michigan.....September 8-12
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East Oklahoma (Madill).....October 6-10
Arkansas (No. Little Rock).....October 13-17
Little Rock.....October 20-24
Louisiana (Shreveport).....October 27-31

J. W. GOODWIN, Pasadena, Calif.
305 W. Dakota St.

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Alberta (Calgary, Alta.).....June 29-July 4

Campmeeting closing July 11th
Manitoba-Saskatchewan (Lunenburg, Sask.) July 7-11
Campmeeting closing July 13th.
New Mexico (Deming, N. M.).....July 29-Aug. 1
Campmeeting over August 8th.
Nebraska (Hastings, Neb.).....August 11-15
Iowa.....August 18-22
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EVANGELISTS' DATES

A. B. ANDERSON, 6211 Centennial Blvd., Nashville,
Tenn.
Cuthman, Ala.....June 17-July 4
Haverhill, Mass.....July 7-13
Jasper, Ark.....July 21-August 1
JARRETTE AND DELL AYCOCK, Atwood, Okla.:
Marshalltown, Iowa.....May 30-June 20
Beatrice, Neb.....June 23-July 18
LEWIS H. AND NELLIE BACHLEER, Michigan Dis-
trict, care of Dist. Supt. C. L. Bradley:
Holland, Mich.....Beginning June 6
A. F. AND LEONORA BALMEIER, 2109 Troost Avenue,
Kansas City, Mo.
Etta, Neb.....June 17-July 4
Hemlock, Neb.....July 8-25
R. E. BOWER, 1917 Vauclaire St., Philadelphia, Pa.:
East Palestine, Ohio.....July 2-11
La Plata, Md.....July 30-August 6
WILL BANTLEY, Bismarck, Ark.
Cale, Ark., Pleasant Home.....July 9-13
Cale, Ark., Caney Church.....July 23-August 2
Cale, Ark., Mt. Moriah.....August 6-16
W. R. CAIN, 515 South Vine Avenue, Wichita, Kas.:
Toledo, Ohio.....June 20-July 4
Lansing, Mich.....July 8-25
R. W. CHATFIELD, 1126 King Avenue, Indianapolis,
Ind.
Nelsonville, Ohio.....July 3-13
Hazelton, Ind.....July 30-August 8
M. S. COOPER:
Flint, Mich.....June 20-July 20
D. S. CONANT AND WIFE, 1326 North Hill Avenue,
Pasadena, Calif.:
San Diego, (Assembly).....June 16-20
REV. F. W. COX, Lasdon, Ohio:
Menomonee, Wis., care of Rev. A. J. Laird
Danville, Ill., 105 W. Fairchild St. July 14-Aug. 1
MARTHA E. CURRY, 138 Larch St., Providence, R. I.:
Greencastle, Ind., Care of Rev. Guy Mc-
Henry.....July 24-August 16
EARL E. CURTIS, 16 Stewart St., Lowell, N. Y.:
Lawrence, Kas.....May 31-June 20
H. J. ELLIOTT, 916 18th Avenue S., Nampa, Idaho:
Homer, Ill.....June 10-July 4
Benton, Ill.....July 7-25
L. M. ELLIS, Bethany, Okla.:
Hugo, Okla.....June 18-July 4

Marlow, Okla.....July 9-13
Dunsmuir, Okla.....July 23-August 1
THEO. ELDER AND WIFE, 1428 Pacific Street, Brook-
lyn, N. Y.:
La Fargueville, N. Y.....June 4-20
Wilmington (N. Y.) camp.....June 25-July 4
Auris (N. J.) camp.....July 9-13
East Rockaway, L. I.....July 30-August 15
E. P. AND EMILY ELLYSON, Trevecca College,
Nashville, Tenn.:
Owensboro, Ky.....June 20-July 4
Erin, Tenn.....July 11-23
BONA FLEMING, Ashland, Ky.:
Racine, Wis., camp.....July 9-13
Denton, Md., camp.....July 23-August 1
FRIESE AND WATKIN, 3219 Cedar Avenue, Cleveland,
Ohio:
Bethesda, Ohio.....June 14-21
Delaware, N. J.....June 25-July 4
Hughesville, Pa.....July 8-15
Sharon Center, Ohio.....July 22-August 1
CHAS. A. GIBSON:
Milford, Ill.....June 6-27
Burr Oak, Kas.....June 30-July 15
Mrs. M. E. GOSAWAY, Houston, Miss.:
Paducah, Miss.....June 19-30
Tupelo, Miss.....July 6-21
Cincinnati, Ohio.....July 23-30
H. A. GREGORY, Van Alstyne, Texas:
Rogers, Ark.....July 2-11
Ben Franklin, Texas.....August 1-8
LEE L. HAMRICK, Merkel, Texas:
Aldene, Texas.....July 17-27
Halesboro Camp, Deport, Texas.....July 2-13
Shawnee, Okla.....July 23-August 8
ROY AND ESTHER HOLLENBACK, Miss HAZEL WOOLEY,
Miss LOLA WHITE:
Nashville, Ark.....June 3-27
URAL HOLLENBACK, Greenfield, Md.:
Guthrie, Okla.....June 10-27
Miltown, Ind.....July 5-26
Miss MERTIE E. HOOKER, R. 4, Box 85, Brazil, Ind.:
Crawfordsville, Ind.....June 10-July 4
Brazil, Ind.....July 6-18
H. P. HOFFMAN, Box 365, Carnegie, Okla.:
Clarita, Okla.....June 20-July 11
Lula, Okla.....July 13-23
W. P. JAY, Nampa, Idaho:
Nashville, N. J.....June 13-27
Dakota-Montana Assembly.....June 30-July 4
Snwyer, N. D.....July 8-15
Meridian, Idaho.....July 22-August 8
LUM JONES, Box 3, Kingston, Okla.:
Henryetta, Okla.....June 10-27
Durant, Okla.....July 16-August 1
E. ARTHUR LEWIS, 341 W. Marquette Road, Chi-
cago, Ill.:
San Antonio, Texas.....June 3-August 3
THEODORE AND MINNIE LUDWIG, 1020 E. St., Lincoln,
Neb.:
Alliance, Neb.....Indefinitely
J. A. MANASCO, Nauvoo, Ala.:
Dora, Ala.....June 8-20
Dora, Bergin, Ala.....June 23-July 11
Mount Zion, Ala.....July 16-25
GRACE McLEMORE, 49 N. Jefferson Avenue, Indian-
apolis, Ind.:
Guthrie, Okla.....June 10-30
Hollis, Okla.....August 1-15
OKLA. MONTGOMERY, 613 South Fifteenth Street,
Terre Haute, Ind.:
Modoc, Ind.....June 6-20
Petersburg, Ind.....June 24-July 4
R. L. MORGAN, 2205 Central Avenue, Anderson, Ind.:
Brazil, Ind.....June 13-27
Hartford City, Ind.....July 7-25
WM. O. NEASE, 8 High Street, Malden, Mass., or
Box 42, Olivet, Ill.:
New Bedford, Mass. (Grand View Park
Camp).....June 25-July 4
Omaha, Neb. (Swedish Holiness Camp).....July 16-26
G. F. AND BERTIE OWEN, Bethany, Okla.:
Galesburg, Ill.....May 23-June 21
R. M. PARKS AND WIFE, Ingersoll, Okla.:
Harrison, Ark.....June 13-27
Berryville, Ark.....July 4-13
BUD ROBERTSON, 1369 Breeses Ave., Pasadena, Calif.:
Riverside, Cal.....June 18-23
Lincoln, Neb.....July 2-12
Huntington Beach, Cal.....July 16-26
Pasadena, Cal.....July 30-August 8
Eldorado, Ill.....August 13-23
Kirk, Colo.....August 13-23
CHARLIE ROBINSON AND WIFE AND LAWSON BROWN,
Bethany, Okla.:
Olathe, Okla.....June 25-July 11
Wann, Okla.....July 15-August 1
FLORA N. RUTH, 526 Walsh Street, Kane, Pa.:
Walbridge, Ohio.....June 15-27
T. W. SHARP, 3920 W. 14th Street, Little Rock, Ark.:
Westmoreland, Ark.....July 15-August 1
W. E. SHARP, Nampa, Idaho:
St. Louis, Mo.....June 18-July 5
Iowa District.....July 9-25
Penel, Texas.....July 23-August 3
B. D. AND M. D. SUTTON, 4232 Castleman Avenue,
St. Louis, Mo.:
St. Louis, Mo.....June 4-30
Evansville, Ind.....July 1-13
Muncie, Ind.....July 19-August 1
TH. W. SWANSON, Ashley, Ill.:
Fort Towson, Okla.....June 8-20
Fort Wayne, Ind.....June 27-July 13
New Carlisle, Ohio.....July 15-25
W. H. TULLIS, Olivet, Ill.:
Jamestown, N. D.....June 17-27
Oslo, Minn.....July 3-12
Logansport, Ind.....July 29-August 3
W. B. WALKER, Skedes, Okla.:
Ingle, Okla.....June 19-July 4
Hollis, Okla.....August 1-15
KENNETH AND EUNICE WELLS, 2015 Mabel Street,
Indianapolis, Ind.:
Lincoln, Neb.....June 18-27
Eldorado, Ind.....July 30-August 8
Mrs. BESSIE WILLIAMS, 1815 South Main Street,
Fort Worth, Texas; and Mrs. EUPRA D.
BRADLEY, Hugo, Okla.:
Dalark, Ark. (Haynes Chapel).....June 30-July 11
Milano, Texas.....July 18-August 1
A. L. WHITCOMB, University Park, Iowa:
Red Rock, Minn.....June 24-July 5
Deposit, N. Y.....July 7-11
Douglas, Mass.....July 15-25