

Herald of Holiness

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The Open Door

By REV. L. MILTON WILLIAMS

NEVER in the history of the world have such unlimited opportunities been laid at the door of any religious organization as are now being laid at the doors of the Church of the Nazarene. With her flexibility of government and the tremendous truths that God has given her to proclaim; with consecrated men and money at her command; with hundreds upon hundreds of cities and towns in this great land, containing teeming multitudes who have never heard the gospel which proclaims a freedom from all sin, practically untouched; the doors of opportunity are indeed swinging wide open and the hour is at hand. The clock has struck twelve and in the light of existing world-wide conditions it seems to us that it is now or never. With the nations in turmoil, with a seething restless sea of humanity that scarcely seem to realize the cause of their unrest, with a thousand different signs pointing to the early return of our Lord, it seems to us that the hour has come and it is now or never. Will the Church of the Nazarene—this movement that has sprung up, it would seem in a day, heralding the greatest truths that mortal man ever listened to—will she catch the vision? Will she see her opportunity? Will she rise, and grasping the sword of truth and leaning on the mighty arm of her Commander, go forward until every town and city throughout the land shall become a center from which the clean, clear, burning gospel of God's message to a lost world shall ring forth? Will she catch the vision? Will she grasp her opportunity? Will she enter the open door?

How our hearts were stirred at the last General Assembly. With what holy enthusiasm our people answered the call. With what holy freedom and abandonment they subscribed their money and how carefully the Assembly proceeded to select the men on whom they would rely to put forward this great movement—the work of Home Missions and Evangelism—the work

which forms the foundation for every ramification of the work of the church.

The General Board of Home Missions and Evangelism was duly organized and placing one secretary in the field began its work. After four months had elapsed the board met in Kansas City in February in connection with the general boards of the church. Every member of the board who was present came up with an enlarged vision. They saw that hitherto they had scarcely realized the fringe of the great opportunity that lay open before the church. With but one purpose in view, a great onward sweep, a mighty movement which would result in tens of thousands of souls being saved and sanctified wholly, hundreds of churches organized and a strengthening of the weaker ones already in existence, they carefully and prayerfully and on bended knees approached the herculean task which the church had given them to do. There were a number of District Superintendents upon the General Board of Home Missions and Evangelism and every ramification of the church was carefully canvassed and considered and a plan was sought that would strengthen the bands, knitting us together into a solid, compact body, marshaling the whole in such a way that a simultaneous movement could be made in every District and part of this great country. One hundred thousand dollars had been subscribed at the General Assembly for the carrying on of great campaigns and opening up of new work. This was to be paid in in annual payments during the next four years, which would mean but \$25,000 a year, providing there were no losses. This would be a very small amount indeed to spread over this great land, the United States and Canada, and would indeed have to be spread very thin. From different parts of the field there came calls for financial aid from churches, unable, on account of the conditions with which they were surrounded, to finance themselves. Financial aid would have to be given or they would have to close. Condi-

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EDITORIAL

Faithfulness

Brilliance is not the requirement made of us. Neither are we commanded to be profound or acute. We are not commanded to be successful. The solitary requirement is that we be faithful. "Be ye faithful" are the awe-inspiring words of the great common commission of the children of God. Think not that you are getting off any easier because this is the command. As it stands the words are enough to send a thrill of concern and solicitude through us all. It will require every moment of our time and every ounce of our strength and every scintilla of all our ransomed powers consecrated to our duty to achieve this quality of faithfulness demanded of us. There is left no room for slovenliness or slackness or half-heartedness.

There is nothing blazing or spectacular about this homely requirement. Nothing to attract the attention of the curious or to call forth the wonder of onlookers. It has a homely sound and blows no trumpets, but when utilized to the full it brings forth the glad applaudit which confers great peace of mind and quietness of spirit and joy of soul both in the dying hour and in the realities of the upper and better world.

One charming feature of faithfulness is that anybody who so determines can reach its acclivities. There is no aristocracy about it. It spurns the claims of high birth or nobility of descent or title to learning or fame or glorious achievement. It is humble and self-effacing and unassuming. It is truly Christlike in its lineaments and demeanor.

The one-talent man can be faithful and the ten-talent man can be no more faithful by his superior trust than the one-talent man. There is a glorious leveling reached in this requirement which is attained by no other imaginable command which could be made of us. The race is a unit in the face of this law of faithfulness and no partiality or injustice can be alleged against it. Let us therefore gird up our loins and anew direct our energies for the magnificent award due the FAITHFUL. God will be sure to award the due to all who reach this high and glorious acclivity of simple faithfulness.

Why Not a Mission to the Jews?

IT is a matter of profound surprise to a student of Scripture that there are not more missions to the Jews established by the Protestant denominations. Their failure to do this is a most flagrant blunder, and is certainly highly displeasing to God. To establish our position let us notice here a few of the reasons why there should be Jewish missions.

In the first place the Jews are human beings, part of the fallen family of Adam, and

on this basis have as solid a claim on our love and liberality and evangelizing effort as any other people on the face of the earth. In addition to this is the corollary fact that the Jews are sinners just like all other kinds of sinners in the world, and hence are in the same dire need of salvation. In the next place there is no other Savior but our Christ to deliver them from their sin and guilt. For these reasons why should not these people excite as profound interest in us as any other people? Were we to stop here our case would be made out, for it would rest upon a foundation absolutely impregnable. But the case does not stop here, for the Jews occupy a peculiar relation to God and have peculiar claims upon us as God's people.

The Scriptures make a difference between the Jews and other nations. The Bible history will not let us forget their past history, the wonderful revelation which God gave to their forefathers, and the marvelous acts which He did in their behalf. A consideration of these things can not fail to awaken gratitude in our hearts if we are truly akin to God. The whole Scripture was written by Jewish hands and was wonderfully preserved for us and handed down to us by them. The glorious Psalms of David so revered by us all and so helpful to devotion were the product of the sweet psalmist of Israel. The matchless apostle to the Gentiles, whose heroism and apostolic fervor and learning we so much revere—the author of most of the New Testament—was of the tribe of Benjamin. We reach the acme of appeals to our gratitude when we remember that Jesus, according to the flesh, was of the seed of David, and of the seed of Abraham.

In addition to the foregoing considerations which certainly appeal to our sense of justice and to our gratitude we submit another thought. Should not our compassions be stirred to their uttermost when we think of the wonderful sorrows of this nation, the suffering through which they have passed, and the horrible persecutions which have befallen them adown the ages? As loudly is the call made to our sympathy by the misery in which they still exist in their state of homelessness and sorrows and sins. If we get into harmony with the mind of God and are swayed by the impulses that moved the heart of Christ and look upon this people with the same eyes with which Jesus looked upon them and with which He wept over them we will certainly be led in light and love and liberality to do our utmost in this most difficult work which God has entrusted to the Church on Israel's behalf.

The medieval Church did not possess sufficient gospel light and was too paganized to reach the glorious conception of Israel's high claim to Christian evangelistic effort. The Reformation Church was as poorly qualified by lack of prophetic light for the glorious undertaking. The time has now come when the Church has certainly reached an adequate understanding of the first eleven chapters of

the Epistle to the Romans to know that God is calling her definitely to the evangelization of the Jews.

Israel is the only nation respecting which we have a positive promise in Scripture that they shall all be saved; that is, that in a coming day the race in their totality at that time shall be saved. It is the only nation Christ was said to have died for *as a nation*. For the rest He died as individuals. In the twenty-sixth verse of the eleventh chapter of Romans Paul distinctly declares, "And so all Israel shall be saved." And in that happy day of the consummation of all things these restored and redeemed people will become wonderful missionaries of the gospel among the other nations of the world.

We understand the extreme difficulty of the work, the hardness and prejudice of the Jewish mind, and the scattered condition of this people, but in facing a call of God to evangelize a people we have no right to consider difficulties. Nothing is too hard for God. Besides, no promise in Scripture is more conspicuous or is oftener repeated than the promise that these people shall be restored and shall be saved and come to the light and the knowledge of the glory of Christ whom they rejected and slew. One pertinent fact just here is truly surprising both as a fact and also because it is so little known by Christian workers as a class. We refer to the fact that Jewish missions for the past hundred years have been more successful than missionary work among any of the heathen nations of the world. Dr. Barth is considered an authority on missions, unexcelled—if equaled—by any other known authority. This eminent man of God says, "God has greatly blessed the mission among the heathen, but nothing in comparison with the blessing which has attended the Jewish mission. The result of the mission among the heathen in China, India, Africa, and wherever it has been has not been as great as the result of the mission among the Jews. In proportion to the number of Jews there have been a far larger number of converts during the last fifty years brought to the knowledge of Jesus from amongst them than from among the other nations. The Jewish mission is unparalleled, not only in the scriptural importance which God has given to it, but also in its results—that during the nineteenth century, as far as we can compute, three hundred thousand converts have been brought to the Savior, and that this very day there are about three hundred ministers of the gospel, Jews, who by the grace of God have been brought to the knowledge of Christ."

WHY DO THOSE WHO DENY a hell insist upon clinging to a belief in a heaven? They rest on a similar foundation found in the same Bible and are supported by a similar philosophy. They stand or fall together.

Poison Transferred Through the Body

The great body of the church as represented in the large denominations is largely filled with the Unitarian heresy. We have been told by pastors of large churches that practically all their official members were disbelievers in the deity of Christ and that the same prevailed largely in their churches. It is astounding to see the dishonesty of these people. Why do they not go to the Unitarian church if they hold to their infidel views? There is where they belong and where they should go at once if they are intelligently honest. We quite agree with the *Eastern Methodist*, which says:

A Unitarian has untrammelled liberty of thought, but if he is honest he exercises it in the Unitarian church, and never by hypocrisy gets into the Methodist, Presbyterian, or Baptist church to teach Unitarianism fraudulently. The German critic in Germany is not applying for admission to the Methodist conference. There he sincerely calls himself atheist or agnostic. Everybody is free, thanks to the orthodox gospel, to believe and teach in America any religious doctrine he pleases. But orthodox honesty would not allow one to preach Unitarianism or destructive Bible criticism in the Methodist church and take a salary for doing it!

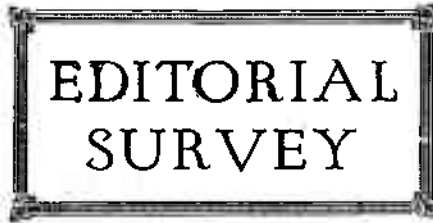
The Religion of Morality

Humanity is slow to give up its desire and purpose to accomplish a righteousness of its own. This it was Paul had to fight so hard in his epistles and his preaching. Hence we hear him saying in Tit. 3: 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewal of the Holy Spirit." He also insists upon Christ as the foundation instead of our works. He declares, "If righteousness come by the law, then is Christ dead in vain" (Gal. 2: 21). Many men are today living in solitary dependence upon their good works for salvation and would be profoundly amazed if not positively offended to be told that they are without God and without hope. The futility of dependence on works of righteousness for salvation is illustrated by the following incident in Dr. Goodell's experience:

A young man named Andrew Herlin was secretary of a Sabbath school, but he had never acknowledged Christ as his Savior. He was a young man of irreproachable character and blameless morality, but he depended upon his morality to save him. One night he heard Rev. Dr. Charles L. Goodell, at that time pastor of the First M. E. Church of New York City, preach a sermon, in which the preacher said: "A young man of blameless moral life who is not a church member and has not acknowledged Christ as his Savior does more harm than a drunkard, a gambler, or a libertine."

That sentence pierced Andrew Herlin's heart and conscience. He called upon Dr. Goodell the very next morning. The minister explained to him the gospel plan of salvation. Herlin came to see Dr. Goodell several times. Three weeks afterward a messenger came with a note to Dr. Goodell which told him that Herlin had had a hemorrhage and was not expected to live. "But I have found Christ," said the note, "and I am trusting in Him alone for salvation and am happy as I look forward to eternal life through His name. I want you to preach at my funeral, doctor, and tell the young people to avoid the mistake I made by thinking that I could save myself by my own good life."

Cuyler Chapel was crowded at that funeral serv-



ice. Few eyes were dry as the story of Herlin's conversion was told by Dr. Goodell, and a real revival of religion began in that community.

Those Who Help Us Most

We can err in our thinking about those persons who help us most in our religious lives. We are prone to rate those who keep themselves busiest in their Master's work as most influential in their lives. But this is far from being necessarily true. Really one can be so very busy about his religious duties and work as to lose the keen edge of his influence and have less of real power to move others than many of the more quiet and deeper kind. The New York *Christian Advocate* makes this point well:

It is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look out and of which we gather the deepest calm and courage." In short, it is the men who, whatever their special work or situation, so manifest the presence of God in their lives, so exhibit the Spirit of Christ in their dealings, that they lift our whole thought and purpose to things eternal. It is said that, when Phillips Brooks was walking along the streets of Boston one day, a working man stopped him and said, "Mr. Brooks, every time I see you you make me think of God." Of course the rector of Trinity would have denied that he was a saint. But his great soul was marked by the qualities which led William James to say, "Economically, the saintly group of qualities is indispensable to the world's welfare. . . . Let us be saints then, if we can, whether or not we succeed visibly and temporally."

A Religion Which Can Stand Alone Needed

The world needs a religion that can stand alone, which needs no props of any kind. We need a religion independent of circumstances and surroundings whatever they may be. We must have the kind which will make circumstances bend to us and not allow us to bend to circumstances. We insist that holiness is the very kind of religion which meets these imperious demands of our natures. We thoroughly agree with these words of *The Way of Holiness*:

Real holiness can stand alone. More than that, it can go alone. Like steam crafts, it does not depend upon the winds and waves. If the winds of public opinion blow the same way, well and good, but if they blow contrary, it goes on just the same, for the motive power is within. It does not look to see whether the majority is with it or not, or whether the rulers of the synagog believe yea or nay. If friends forsake, still it goes on; if foes grow more hateful and defiant, still it goes on. If traitors betray the cause, it does not waver.

A holy man goes on without being flattered, and he will not flinch when he stands alone. There is too much at stake to draw back. He did not embrace holiness because some one else did. He gets his encouragement from God, so that when human props fall out he still stands. He has the blessing

on his own account, and not on account of the crowd.

How many during the last twenty-five years have gone back because they did not seek holiness for its own sake? When opposition came they looked round to see where the crowd was, and went with that. The kind of holiness they got was below market price. It was shoddy. The real article costs all a man has, and he pays too much for it to throw it away for trifles. This is the kind that does not seek to be propped by men of high or low degree. It does not depend upon outside influences. Like the thunder cloud, it carries its own motive power with it.

Advertising by the Church

One Mr. A. C. Fegert is a church advertising expert. He has done some remarkable things in the way of awakening churches here and there to the needs and the proper methods of advertising their church work and meetings. There is no doubt that we are far behind our duty and privileges in this matter of church publicity. We have often wondered that so little time and attention were given to this matter. It is brought very strikingly to our notice by Mr. Fegert by the following statement he makes to impress the lack of advertising upon the mind of the church:

"The Protestant branch of the 'House of the Lord' alone has in the United States an estimated invested capital of more than \$2,000,000,000 in buildings and equipment, with more than 160,000 paid representatives and 180,000 branch houses," he said. "The operating expenses aggregate about \$500,000,000 annually, yet no systematic effort is made, or specified amount of the regular income appropriated, toward advertising to the millions of people who never go inside the four walls of the churches."

"Not more than 30 per cent of the people of this country go regularly to church service. In the business world, with such a field open, the manager of a concern would launch a big advertising campaign telling of the merits of his product. With a favorable atmosphere thus produced, the representatives in the field would find it easier to interest the people by direct, personal efforts."

A Satisfying Religion

Life is fuller of the unsatisfying than of anything else. All around us we see the disappointing and the lack of satisfaction in things. Strange that men do not turn to the only really satisfying thing to be found. Only in our Christian religion do we find true satisfaction and solid comfort and reliability. General Booth put it right when he said:

There is a religion which is satisfying. I will call your attention to four features of it:

First, a sense of the conscious favor of God. You feel that God loves you, that He holds you in His arms.

Second, the consciousness that He has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

Third, the consciousness that you are doing your duty to the Lord and to those about you.

Fourth, the assurance that all is going to be well. There may be difficulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him.

Better fill a lowly position than be overwhelmed by a great one.—Ex.

Importance of Sound Doctrine

By A. M. Hills, D. D.

Part Three

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

WE have already pointed out how some great teachers, preachers of world-wide fame, have become confused by their theology and missed the great doctrine of full salvation. We have further noticed what a serious detriment it was to their life and their influence.

We will cite some others that every word may be established. We all love the name and memory of Dwight L. Moody. The writer of these lines named a precious son after him. We did not then know the deep things of God as we do now, but still that name will ever be fragrant in Christian history. After the burning of Brother Moody's church in the great Chicago fire he went East to raise money to rebuild his church. Dear Mrs. Cook and her sister in Chicago had been praying for him that he might receive the baptism with the Holy Spirit, and he was under conviction for the blessing. He afterward said in Edinburgh, Scotland, "For months I had been *hungering and thirsting* for power in service. I had come to that state I think I would have died if I had not obtained it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to this world at all. The blessing came upon me suddenly like a flash of lightning right there on the street. The power of God seemed to come upon me so wonderfully that I had to ask God to stay His hand. I thought that I could not endure any more and live. I was filled with a sense of God's goodness and felt as though I could take the whole world to my heart. . . . I want to tell you I would not for all the world go back to where I was before 1871." No doubt he was then sanctified and soon after he went to England to preach with power and was launched on his wonderful career.

But mark you during his stay in England he fell in with the Plymouth Brethren and with Mr. Darby, their leader, whom Dr. Steele pronounced "the tallest Calvinists on earth." They filled Moody's head full of their false notions about "*holiness of standing in Christ*" rather than *holiness in his own heart*. The false doctrine fermented like an evil leaven in his mind until he was silent about holiness and then he began to deride the profession of it. A holiness evangelist, Dr. C., told us that he was once a member of a committee to invite Brother Moody to conduct a series of meetings in a certain city in Massachusetts. He went and preached the opening sermon. This was followed by a testimony meeting, during which two of the most godly souls in the city humbly testified to being sanctified. Brother Moody instantly sprang to his feet and told a silly story to raise a laugh on those two saintly women! Our in-

formant said, "The meeting fell that moment, and during the two weeks of preaching that followed it never recovered power. I made up my mind that the Holy Spirit would not endure to be perpetually insulted even by His own dear servant Moody."

We were on the union committee that once engaged Brother Moody to hold a series of meetings in Pittsburgh, Pa. In seventeen days, with three meetings a day held at vast expense, not one person was baptized with the Holy Spirit, nor was any one asked to be sanctified, nor was the subject even mentioned! Brother Moody himself confessed to a doctor of divinity in Chicago, who repeated it to us, that he had not the power in preaching which he once had. We have heard of his meetings from those who participated in different cities and states, all confirming Moody's own judgment, that there was a lack of spiritual power in his meetings, in his later years. A clipping was sent to us from a Boston paper, reporting Moody as saying not long before he died, "Let me tell you if you should get sanctified *you needn't blow a horn about it, people will find it out.*" That was a coarse and cruel sneer in the lips of that dear man at confessing the work of grace which God's Spirit does in so many hearts. God says, "YE SHALL BE MY WITNESSES" (Acts 1:8). Who could have injected that derisive remark into Moody's mind but the Devil himself? It would have been just as wise if he had told his converts, "Let me tell you if you should get converted you need not blow a horn about it [confess it]; people will find it out." Such advice universally obeyed would put an end to the Christian Church in a generation.

Now we can not but believe that if some good, sanctified men, well trained in theology and acquainted with such holiness literature as was then at hand, had got in touch with Moody and helped to guide him into the truth of full salvation, as the Plymouth Brethren sidetracked him away from it, his whole life's work would have been changed and he would have spread holiness to the ends of the earth. What if the schools he planted had been thorough, deeply spiritual holiness schools! Who can attempt to measure their increased influence for time and eternity? Oh, the power

of truth and error to make or to break a life! to build up or tear down the lasting influence of a great soul!

The life of that prince of evangelists, Charles G. Finney, gives another striking illustration of the immeasurable importance of correct Christian doctrine—"the faith once for all delivered to the saints." It was delivered ONCE FOR ALL: it will never be changed to accommodate the shifting, fitful notions of this or any other age. If we miss its heavenly light there is nothing left for us but to grope our way in nature's darkness.

Charles G. Finney was marvelously filled with the Holy Spirit. He loved God and holiness with all his soul; he spent more pages in his theology trying to teach holiness than is given to the subject in any other theology we have ever seen. His argument for the possibility of sanctification is worthy of any human mind. He was a man of Holy Ghost power and rare usefulness to the end of life. His fame is secure and he needs no praise from us or from any living man.

But, admitting all this, it is a striking fact that he built up no strong holiness work or movement that would be a monument to his memory and represent him after he was gone. There was certainly some cause for such an unexpected result from the earnest, lifelong efforts of so gifted a man.

We have pointed out the cause of his failure at considerable length in the second and third chapters of our book, "Holiness and Power." We will briefly mention the facts here.

His philosophy was wrong as to what sanctification was and how it was to be obtained, so that it was impossible for him to reproduce a great family of spiritual children like himself.

1. He had an idea that all moral depravity was in the will. He made too little of all the disordered physical appetites and passions and all the deranged sensibilities and clamorous desires and cravings that lie back of the will and prompt it to evil choices.

2. He thought that all that was needed was to confirm the will in right choices.

3. He thought that regeneration is "an instantaneous change from entire sinfulness to entire holiness." "The only sense in which obedience can be partial is that it may be intermittent." Sanctification was only the confirmation in right choices. There was no cleansing in his system of thought.

4. He directed seekers after holiness to renew their self-renunciations and consecrations to Christ and purposes of obedience, all only human doings.

5. He confused consecration and sanctification as being identical.

6. He somehow missed the great scriptural teaching that sanctification is not the result of our doings, but is obtained by faith and wrought *instantaneously in us by God* through the baptism with the Holy Ghost.

Only a very few comparatively obtained the blessing under his mistaken teaching. It only intensifies the great fact that no man, however gifted, can be a great success along any line of Christian work if he misses God's truth with regard to it.

PASADENA, CALIF.

"For this is the will of God, even your sanctification."—1 Thess. 4:3.

"Verily, verily, I say unto you, *Whatsoever* ye shall ask the Father in my name, he will give it you" (John 16: 23).

"If ye abide in me, and my words abide in you, ye shall ask *what ye will* and it shall be done unto you" (John 15: 7).

"And *whatsoever* ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14: 13).

ARE these words true and practical? We believe that every reader of the HERALD of HOLINESS will say, "Surely, they are the words of Christ the Lord; and practical because of that fact." All God's "*Whosoever*" find their provision in Christ's "*Whatsoever*." For all that become the children of God there is ample and sure provision for spirit, soul, and body in the marvelous "*Whatsoever*" of Jesus.

Last words spoken by those who are soon to leave us for the unseen glories are treasured ones, and often important ones. This being so in reference to our loved ones, how much more should the last words of our Holy Master control our thoughts, affections, and activities because of their greater importance in relation to our holy life and service and also our eternal weal or woe?

Of course the above promises can not, under any circumstances, have reference to selfish asking, or asking, as James says, "to consume it upon our own lusts," or pleasures. The genius of our asking must be that the Father may be glorified in the Son. The highest use for prayer is not to get things for ourselves, but to forward God's kingdom on earth. After we have touched the last needy man in the world in the interests of his soul, then and only then can we ask for bread for ourselves, for the above reasons are a great missionary text.

The caption of this article is only one word found in each of the three verses taken from the last comforting talk of the Master to His disciples before His final prayer for their sanctification and which include the operations of the whole trinity—the Comforter (John 14: 16); the Father (John 16: 23); the Son (John 14: 13, 14.)

"*What-so-ever*!" What a marvelous triune word in its fullness, power, and assurance. Its all-inclusiveness takes in the display of God's infinite power; the widest range of this world's rim; the glories of the other world; the things of time and the things of eternity. *What-so-ever*—the thing asked for—it shall be "*so*"—it shall be so for "*ever*."

In studying these promises of our Lord we have been deeply convinced that even as holy men and women *there is more to be had from God than we are getting* in marvelous displays of His divine power and in personal experience. In these days of swinging off from divine things by multitudes of churchgoers there is something needed beyond the ordinary; and if we who profess to experience the highest type of Christian life do not get more than we are getting, then these clear, definite, and sure declarations of the Master are no more than "scraps of paper," so far as we are concerned. If we exist as a church for anything it is to "show something" different and beyond anything that the world is now acquainted with in spiritual power and glory. Until we do the world will never see the "greater works shall ye do" in practical demonstration: for these promises of Jesus

"Whatsoever"

By Rev. R. Pierce

have reference to the spiritual life and service of the believer.

A thoughtful and prayerful reader of these declarations of the Master must be deeply impressed with the wide margin between the promises and the realization of them by the Christians of today. There are three clear statements given in connection with these three "*Whatsoevers*" which show the reason why we get not: 1, not believing; 2, not abiding; 3, not glorifying God. The saint

The Pilgrim's Song

By E. WAYNE STAHL

*My home is in heaven, my home is not here;
My home is in heaven, where is never a tear;
Where never the night comes, nor winter
winds blow;*

*My home is in heaven, to heaven I'll go.
There dear ones will greet me, who've passed
from the earth,
This dwelling of sickness, of pain, and of
dearth.*

*Though far o'er the wide world my pilgrim
feet rove,
My home is in heaven, the land of my love.*

*Through pearl gates I'll enter, and joyfully go
Where fruits of the orchard of life ever grow.
I'll walk by that river whose source is the
throne,
I'll see there my Lord, who will give me a
crown.*

*My home is in heaven, my home is not here;
My home is in heaven, where is never a tear.
Where never the night comes, nor winter
winds blow;
My home is in heaven, to heaven I'll go.*

that has these promises made real to him must be a "believer on me," said Jesus, and "the works that I do shall ye do also, and greater works shall ye do." He also must be an "abider," for "if ye abide in me, and my words abide in you ye shall ask *what ye will*, and it shall be done unto you." And he must be a "glorifier" of God—"that the Father may be glorified in the Son."

Now this brings us face to face with our spiritual condition and life. Are we in a condition to be in the position to ask the fulfillment of this marvelous promise? It is what we are that gives weight to what we ask. Lack of power with God and men points to some lack in our Christian life. If we do what God asks He will give us what we ask. We can only pray as we live.

We believe that the promises of Jesus to His disciples were to come down through the ages to us in these days, and to be as fully realized as they were when first spoken—even unto "all that shall believe on me through their words." Many of God's commands *seem* to be beyond human reach; but His promises and provisions are coupled to His enabling power to the believing soul. So the withered arm springs into life, not only at the command of the Master, but also at the obedience of the afflicted man. Peter's all night of useless toil amounted to nothing when the voice of Jesus called him to "Launch out into the deep," for Peter's "nevertheless at thy word" was the faith that filled the boats with fish.

There were some marvelous works that Jesus did in His sovereign power, in which He took in no associates: The stilling of the tempest, the raising from death of Lazarus and the widow's son, and the deliverance of the demon-possessed Gadarene; but in most of His miracles He enlisted the co-operation and the faith of man. He still works in His sovereign power at times to give us a sample of what He can do.

The awful times in which we are living seem to portend such trying conditions as the world has never seen; and to make any impression on this world—that the Devil seems to be having his way with—we must, yes, we must have greater displays of God's supernatural power that will "convince the world of sin, of righteousness, and of judgment." Oh, I do believe that if we will risk all for God, God will do all for us, for we must give all to get all. We must have God more in our individual lives. We must have Him more in our public services. We must fight against and push back the encroaching forms and ways of the worldly church and let God preside over His assemblies.

Jesus promised us the fulfillment of these great "*Whatsoevers*." They are for us. We ought to have them. Shall we "purpose in our hearts" that we will see to it that we will have the realization of them in our service and life?

Oh, for the divine manifestation of power that will move entire congregations in our church service to weeping because of contrition to sincere confession and to purposes of restitution.

Oh, for a vision of God that will humble His saints into abject nothingness before Him instead of always looking for "hallelujah times."

Oh, for a faith that takes God at His word and an obedience that will do His will at any cost.

Oh, for a dying out to all selfish ambitions, to all politics, and wire-pulling for place in our assemblies, so that the Holy Ghost might have right of way, and the will of God rather than the way of man be supreme.

Then and not till then will we be in a condition to come into a position before God to claim the "*Whatsoevers*" of our divine Lord.

Thank God for what He has done and is doing for us, but let these be but incitations to greater and more glorious things born of a living faith and the practice of a holy life. Amen, so let it be.

LOS ANGELES, CALIF.

The Open Door

CONTINUED FROM PAGE ONE

tions were such that a pastor could not be supported. There were no funds for this purpose. These matters had come up during the four months and with the sole purpose of being able to assist these weaker places in connection with the great forward movement the board finally adopted the following plan, which they felt would be received with gladness by the church at large everywhere, a plan which would be connectional and tie the church together from one end of the land to the other. The plan was as follows:

Divide the country into six zones and place an experienced man as "field secretary" in each zone. The business of this secretary was to help raise more funds, assist the forces already existing in planning for great evangelistic campaigns, and helping to push forward with might and main, receiving his support entirely from the general office. This would mean the raising of large sums of money hitherto unraised which would add to the sinews of war. These moneys to be paid into the District treasury of the Districts on which they were raised, 50 per cent to be sent to the treasurer of the general board, which was to be added to the amount paid in from the subscriptions made at the General Assembly and the remaining 50 per cent left upon the District at the control of the District Superintendent and his advisory board. The board felt fully assured that this 50 per cent alone would far exceed any amount the District had had for such work hitherto. The 50 per cent which was to be sent to the treasurer of the general board, added to the amount paid in from the subscriptions made at the General Assembly, was to constitute a fund which was to be divided into six equal parts, an equal amount being sent to each zone. By this method the stronger zone would be helping the weaker zone, not only in pushing on and opening up new places, but would furnish funds whereby the weaker churches in that zone could receive financial assistance. Where there would be no field secretary then the amount set apart for that zone was to be divided into as many equal parts as there were Districts in the zone, sending these amounts to the District Superintendents of the Districts composing that particular zone. This would place in the hands of the District Superintendent funds for the carrying on of the work as he saw fit, funds in addition to the 50 per cent that had already been left at his disposal. By this method the stronger Districts would be helping the weaker Districts, as each District would receive the same amount. The board felt they had a plan on which the entire church would unite gladly and they closed the meeting with the blessing of God down on them. After their deliberations were over, the plans signed by its officers and three General Superintendents, and adopted by the correlated boards, they got down upon their knees and with tears running down their cheeks and with God's blessing upon their souls felt that God indeed had been their leader and guide.

A number of secretaries were elected and arrangements made for a great onward sweep.

Of course they knew that it would take time to arrange for such a mighty onward simultaneous movement throughout the length and breadth of the land. Canada was to be included, as we had promised our Canadian brethren we would recognize no lines between the United States and Canada. Strange to relate, there was some opposition in certain quarters to the plan and we can only feel that it came about through a failure to catch the vision and realize the great nation-wide sweep of the proposed plan. A number of the District Assemblies were visited and the matter carefully laid before them and the plans accepted. A few instances were found where prejudice had been raised against the plan, although it had not yet been thoroughly explained. To change, after what headway had been made, would only result in loss of time and expenditure of money, but wishing to have free and full and hearty co-operation throughout the entire church a meeting of the executive committee of the General Board of Home Missions and Evangelism was called and they met with General Superintendent R. T. Williams at Marion, Ohio, May 13, 1920, where new plans were formulated.

These new plans were then submitted in writing to the members of the general board, including the General Superintendents, and also to every District Superintendent throughout the church and we give a synopsis of the replies below. The plans were as follows: We would do away with the zone proposition and field secretaries. As the Manual states on page 74, "The General Board of Home Missions and Evangelism, under the supervision of the Board of General Superintendents, shall have oversight of the general home missionary work; in conjunction with the Board of General Superintendents it shall designate all home missionary territory." Following these instructions of the Manual the general board will employ workers as "Home Missionaries," who will assist the District Superintendents of the different Districts wherein there is unoccupied territory in raising funds and in planning, organizing, and conducting evangelistic campaigns and opening up new work upon their several Districts. Again, the Manual, on page 74, states, "The General Board of Home Missions and Evangelism shall receive and disburse all general Home Missionary money and shall report all receipts and disbursements to the General Assembly." In accord with this the General Board of Home Missions and Evangelism requests that all money subscribed at the fifth General Assembly shall be paid into the office of the General Board of Home Missions and Evangelism, 2109 Troost avenue, Kansas City, Mo. This shall constitute a fund out of which the general board will bear all its expenses in carrying forward its work, remunerate its home missionaries, workers, etc., that it may employ. The above mentioned funds were given for the above mentioned purpose, but there being no funds whatever from which the weaker Districts and churches could receive aid the following was adopted:

The general board requests each District to forward to its treasurer at Kansas City, Mo., 10 per cent of all moneys raised upon the District for Home Missions. This would constitute a fund from which financial aid

could be rendered to the weaker Districts and churches.

While we do not believe this plan as good as the former, yet by paying in 10 per cent from the different Districts throughout the church it will still give us a connectional spirit and give each one of us the satisfaction of knowing that we are helping our weaker brethren who are struggling with all their might to maintain their footing, keep the struggling churches of which they are pastors open, places where their people can hear the pure gospel presented, Sunday schools running on full salvation lines, and the ground that has been won through tears and sacrifice retained until circumstances shall so change that they will be able to finance themselves. Surely no Nazarene could find serious objections to such a movement.

SYNOPSIS OF REPLIES FROM GENERAL SUPERINTENDENTS AND DISTRICT SUPERINTENDENTS

General Superintendents

Rev. John W. Goodwin: "Gladly approving Marion plan, believing universally acceptable."

Rev. H. F. Reynolds: "Owing to the reason given in your letter of May 17th and statements contained in the introductory note to Plan Number Two I believe the desired hearty and thorough co-operation through our whole church may be the quicker made possible by adopted Plan Number Two for the present working basis of the General Home Missionary Board."

District Superintendents

S. E. Galloway, Mississippi District: "First plan preferable, but have no objection to second plan."

E. C. Pounds, Dakota-Montana District: "I heartily favor Plan Number Two."

B. L. Patterson, Tennessee District: "Have seen Supt. Williams. Will accept ten per cent plan."

J. E. Moore, Arkansas District: "Believe plan adopted at Marion more acceptable."

John Nolt, South Dakota District: "Will say last proposition best. Prefer that."

W. M. D. Gaar, Louisiana District: "I am in favor of the adopted plan by General Board of Home Missions and Evangelism at Kansas City. However, I shall not object to Plan No. 2."

P. L. Pierce, Dallas District: "I vote for Plan No. 2."

Theodore Ludwig, Nebraska District: "Second plan much the best. Will receive much less opposition."

A. E. Sanner, Colorado District: "Plan Number Two seems to me much better."

J. T. Maybury, Wash.-Phila. District: "My judgment is Plan No. 2 would be best."

J. H. Sloan, Pittsburgh District: "Prefer Plan Number Two of Home Mission Board."

E. E. Angell, New York District: "Think Plan One the better and what will eventually form the basis for the greatest success. Under circumstances should judge it wisdom to work Plan Two as hard as possible for the present."

W. I. Deboard, Missouri District: "First plan with the handling of finance left to the different zones."

J. W. Short, Indiana District: "All love the last plans submitted at Marion, Ohio."

Howard Eckel, Southern California District: "While I have heard of no complaint I am of the opinion that Plan Number Two would be more satisfactory."

Mrs. DeLance Wallace, Northwest District: "I heartily indorse the plan adopted at Marion. Will push here."

C. B. Jernigan, Florida and Georgia Districts: "With you heart and soul. Keep me posted as to the status of things and I am ready for any emergency."

S. H. Owens, Western Oklahoma District: "Between the two, I think that I would prefer the latest plan as being more generally acceptable to our people."

Charles Brown, Chicago-Central District: "Rela-

tive to the two plans suggested in papers sent to me, if either is to be used, I would prefer the second to the first."

E. E. Wordsworth, Ohio District: "Personally favor Plan Number Two, the Marion proposition. I believe for the present it will be a workable plan. Ultimately it may be a wise plan to adopt the 50-50 plan, but for the present the ten per cent for general purposes should meet with hearty approval everywhere."

E. J. Lord, Kansas District: "I think that Plan No. 2 would be the best if it can be worked out or if we can accomplish the work we want to do that way."

A. F. Daniel, Little Rock District: "My honest conviction is the second plan is my choice."

S. W. Beers, New England District: "I have talked with some of the members of our Home Mission Board in regard to your letter and we have agreed that whichever plan you adopt we shall stand by according to the vote taken at our New England Assembly."

W. B. Taft, Manitoba-Sask. District: "I am in favor of Plan No. 2."

E. A. Clark, Iowa District: "I believe former plan most effective if received general co-operation."

N. B. Herrell, Idaho-Oregon District: "First plan far the best, but if unacceptable then push Plan Number Two. This work must go."

C. Howard Davis, North Pacific District: "If we have the plan God wants it will succeed and that I believe is your desire."

W. F. Rutherford, San Antonio District: "I am in favor of Plan Number Two if there are not too many helpers."

C. R. Pollard, Kentucky District: "My judgment is Plan No. 2 would be best."

Having adopted Plan No. 2, the General Board of Home Missions and Evangelism requests that each District Superintendent will please see that the District treasurer is duly notified and instructed regarding the 10 per cent plan. The board would request that the District treasurer forward 10 per cent of all moneys collected on the District for Home Missions once a month to the treasurer of the general board, Rev. E. G. Anderson, 2109 Troost avenue, Kansas City.

L. MILTON WILLIAMS,

President, Board of Home Missions and Evangelism.

N. B. HERRELL,

Secretary, Board of Home Missions and Evangelism.

Spiritual Lights: Influence

By REV. J. N. SHORT

NO professed believer can have the favor of God who is not especially careful of his influence. Like Christ, in his measure, he becomes the light of the world. Paul says, "Abstain from all appearance of evil." It is not a very high standard of grace that would abstain from all forms of openly acknowledged evil. The intelligently instructed believer obeys the spirit of the truth in its most subtle forms, and on the finest lines of righteousness.

The true believer does not live to himself or for himself. Love denies itself and sacrifices itself for the object upon which it is centered. A true believer seeks in all things to walk in the light as God is in the light, first for himself, and then for the sake of his influence. If he did not have this spirit he would not have the Spirit of Christ.

He will not allow himself to be occupied with doubtful things, or stand in a doubtful position. Sometimes you will hear a man professing the truth say of doubtful things, "It does not hurt me, I don't care." A man never says that when he has a Christ-like regard for his influence. He is pleased always to deny himself, and do that which will help the other man.

If we were to ask, What is the spirit of the man who does not do this? all would answer, "He is selfish." He surely has not the Spirit of Christ who pleased not Himself. This will naturally suggest the gravest thought as to who will be finally saved. But all will be saved finally who are saved now if they walk by the same rule and mind the same thing. That spirit and rule is love to God and man.

It is then a great mistake to suppose, because a man is not saved, he is openly wicked before men. He may be selfish, and not be openly wicked. Often then it is not on grosser lines that men fail of the grace of God, even after beginning this life. It is on finer lines that many fail, pleasing themselves at the expense of their influence.

Believers may be careless as to their responsibility of being their brothers' keeper. It is easy to see that a man may be indifferent in this respect while others might not question his faith.

Some young believer says, "He is a good man, and he does this and that. If he can do that, I can." Then he switches off the main line and the damage wrought may end in eternal loss. Then what about our influence upon weaker souls for whom Christ died?

The lack of this spirit is quite general, and is one reason why we do not have sweeping revivals. I must then inquire as to my responsibility in the case. Am I helping or hindering the real work of God by my influence?

A true believer in Jesus never pleases himself at the expense of the wellbeing of others. He is then so alive and keen as to the welfare of others that

he is thoughtful, careful, and prayerful as to his own spirit and bearing. He abstains not only from all evil, but from all appearance of evil.

If many abstain from all generally acknowledged evil they think they have done well and feel justified. But it is evident to a thoughtful man that that does not embrace the Spirit of Christ. Love goes leagues beyond all that.

"The freedom from all willful sins,

The Christians' daily task;

Ah, these are graces far below

What longing love would ask."

Some, when admonished that certain things are not best, say, "That is nothing: it don't hurt me," and they put on a bold front and continue on their way. But if they had the Spirit of Christ they would not only abstain from all evil, but from all appearance of evil. By so much as they fail of this they misrepresent Christ. Then no believer will live this life constantly without perfect love.

Why are we commanded to abstain from all appearance of evil? First, without such a spirit we would become careless and indifferent in our thought of evil. We would soon drift into open sin. We would soon come in our spirit to deprecate the Spirit of the gospel and the purpose of God in Christ and would lose the spirit of jealous regard for the will of God in Jesus Christ, who "chose us in Christ before the foundation of the world, that we should be holy, and without blame before him in love."

Lacking in this we are lacking in love for the souls of men for whom Christ died. Such a man is not careful for his influence. Then the man who is not careful to abstain from all appearance of evil will come not to be careful to abstain from all evil. He will not have that fine delicacy of spirit, that feeling respecting sin that characterizes the spirit of the man who has the Spirit of Christ.

Then "if any man have not the Spirit of Christ he is none of his." This reveals that there is no middle ground for the believer to occupy in life between sin and holiness. We can not obey then from the heart the commands of God without a holy heart. There comes a time when the believer must be holy in heart or be disobedient.

Secondly, we must abstain from all appearance of evil, then for the sake of our influence and saving help of all. We can not save ourselves and not seek to save others. To do this we must always seek to be at our best.

How many, after years' professing the truth, say, "I feel I must be very careful how I walk, and the spirit I manifest in word and deed lest those who are young in the way, and who may be weak, take their cue from me, my spirit and bearing, and stumble!"

How few are thinking of the influence, the in-

flow of their spirit and life into other hearts and lives in such a way that they will be ready to meet and face it all and the souls they have touched by the light they have shed on their way?

What will be my influence if I neglect the means of grace, or if when present do not make it manifest that I have been with Christ, and have drank into His Spirit? Surely all this I will have to meet.

What will be my influence if I indicate that Christ does not satisfy me, and I seek what the world can give to satisfy my heart? What if some do not please me, and men see that by the spirit I manifest the grace of God has broken down in my case?

What if men see that I manifest more interest in the business affairs of this life than in Christ and the advancement of His kingdom? What of my influence and the final result if, because of what men see in me, they have little respect for Christ and the power of His gospel to save?

If I am not asking these questions I have not the Spirit of Christ and I am living an indifferent life. All know true love to God and men and a true sense of our responsibility would instinctively ask these questions.

A CHINESE DOCTOR DISCUSSES HER AMERICAN SISTERS

IDA Kahn, of Nanchang, China, is one of the leading physicians in the Flowery Republic, where she is head of half a dozen large hospitals. She is also one of China's leading feminists.

Just how she came to be a feminist and a physician known throughout the land is an interesting story. She was born in the province of Kiangsi, and differed from other little almond-eyed girl babies who are greeted so reluctantly by their parents in only one fact—her parents were Christians.

Early in life she went to a mission school.

"It was the missionaries who made me a doctor," she said. "I was a very small girl when I first heard them tell how great was China's want of doctors, and how much even one good physician meant to our big country. I made up my mind even then that I would study medicine. At first my relatives were inclined to smile at what they thought was my whim, for in China it is harder than in America for girls to make their families take them seriously. But my parents wanted me to get into the work where I could do most for our country and for the church."

In the end she had her way and was educated to be a doctor. Most of her studying was done here in America at Anna Arbor and in Northwestern University. Recently she returned to this country to attend the International Conference of the Young Women's Christian Association.

In spite of the fact that she is a feminist and a wide-awake twentieth-century woman, Dr. Kahn deprecates some of the manifestations of modernity as she finds them in the present-day American women.

"Both the American woman and the Chinese woman would be better off if the qualities of each could be shaken together and then divided by two," she declares. "If they could be what you Americans call fifty-fifty, it would be much better. Each has something the other lacks."

"The Chinese woman has a self-restraint and a poise that the American woman needs badly. The American woman has a well earned freedom and a belief in herself and in her sex that are unknown in China. But she lacks dignity in her dress and in her manner. It is quite shocking to us in the orient to see her lack of reserve. I have never seen a wife kiss her husband in all my life in China, but here in the United States women kiss men even at the railroad stations and on the trains, quite openly."

"The American woman's dress is not conducive to health and lacks the elements of propriety with its thin waists and short skirts. Our Chinese high-necked coats and trousers are a much more suitable garb for a woman."—*World Outlook*.

"The HERALD of HOLINESS is a treat to me." JOSEPH N. COSBAMAN, Cheney, Wash.

"Inclosed find remittance for renewal of the HERALD of HOLINESS, the best paper for the spread of scriptural holiness I have ever known." Mrs. E. W. McDONALD, Avoca, Iowa.

Dear Young People:

Won't you read very carefully the little story which follows? I want to know what you think about it.

GENEROSITY

"What are you crying about, Mary?" asked Jessie of the poor little girl who helped her mother sweep and clean the little country school-house. She had just hung up her broom, and was wiping her eyes with the back of her hand when Jessie came into the entry.

"Nothing you can help me about," answered Mary.

"Perhaps I can," said Jessie kindly. "Tell me what it is."

"I have lost two spools of thread mother told me to buy," said Mary, sobbing again. "I didn't mean to. I tried to be careful. But I am afraid to go home, for she will beat me."

Poor Mary's mother was a hard woman, with a violent temper. It was known that she drank sometimes, and then she acted like a crazy woman—often beating her children cruelly.

"I can help you, Mary," said Jessie, putting her hand into her pocket and pulling out a small purse. "I was going to buy some marble-paper, but I would rather give you the ten cents to buy more thread with." And Jessie handed Mary the piece of money.

"Oh," cried the child, "it is too much for you to give me; what will your mother say?"

"Why, she will not mind at all. It is my own, and I would rather you had it than not."

"You are so good, so generous," said Mary as she timidly took the money.

"What can I do for you? I will pick you a bowl of my plums—I will."

Mary put on her bonnet, and turned to Jessie again, big tears of gratitude in her eyes, but a happy smile on her little pale face.

"Oh, Jessie, you can't think how thankful I am to you, but I am sure God knows how I feel."

Jessie's own eyes were wet, but her heart was filled with a warm and tender happiness. How glad she was that she had been able to help the frightened child. And how much better it was to lift a load from some one's heart than to buy something you wanted yourself.

SELF-WILL

At recess one of the girls came to her and said, "Jessie, had you not just as soon give up going to Boiling Brook this afternoon, and go to Green Cove?"

"No," said Jessie very positively. "I certainly would not. It is much prettier at Boiling Brook, and I had a great deal rather go there."

"Yes, but Mary Rice can not go so far, and I don't believe the Perry's mother will let them go. But we can all go to Green Cove, and we could go to the other place another time."

"You may go another time if you want to," said Jessie, with a flash of her eyes, "but I shall go this afternoon, and I know that some of the girls will go with me."

"But that means that you will spoil the party," said the other girl, gently.

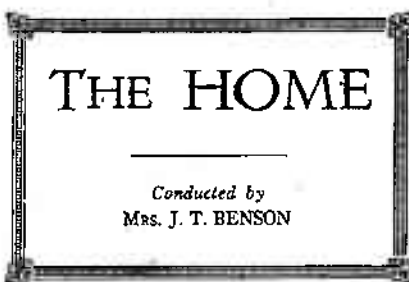
"Let her alone," said two of her schoolmates. "You know how selfish she can be when she sets her head to have her way. Of course it is better for us to go where all can walk, and none of us will have a very good time if we divide up, but there is no use talking to her."

The girls did divide into two parties. Some went with Jessie to Boiling Brook—it was a beautiful place to go for a walk. Others went to Green Cove, which was not too far for Mary Rice and the little Perry children. But neither party had a very good time; the afternoon walk, from which they had expected so much enjoyment, had been spoiled by one girl's willfulness.

At night, after Jessie had gone to bed, her mother came into her room for a little talk.

"Did you get your marble-paper?" she asked.

"Why, no, mother, I gave my money to poor little Mary Brown. I felt so sorry for her. She had lost some thread her mother told her to buy and she was afraid to go home. She said her mother would beat her. Don't you think it must be dreadful to be so afraid of your own mother?" asked Jessie.



"It was very generous in you to give her your money," said her sister Augusta, who sat by the table studying.

"I'm not generous," said Jessie, who nevertheless felt very comfortable over August's praise.

"I think you really are a generous little girl," said the older sister. "I have noticed that you are always ready to share with others. Don't you think she has a generous nature, mother?"

Mrs. Abeel did not answer at once. Jessie looked at her mother's thoughtful face, and suddenly she wanted to know just what her mother did think about her.

"Say truly, mother," she said earnestly, "am I generous?"

"In some things," answered her mother slowly.

"In what, please, mother?" asked the child, rising up and propping her head on her elbow.

"You are generous to give away, but not generous to give up," said Mrs. Abeel. "There is a generosity which doesn't cost us very much. Young people sometimes spend their money freely, in seeming generosity, partly because they do not really know its value, and partly because they feel that they can get more easily. Sometimes it is spent wisely, sometimes foolishly, in the indulgence of a sort of natural kindheartedness which is often mistaken for true generosity." Mrs. Abeel stopped.

"Go on, mother," exclaimed Jessie.

"Such persons may really be extremely selfish," she continued, "for they may never give up their will, or ease, or pleasure, or their own way. They may never sacrifice themselves for the good or happiness of others. True generosity gives that which often costs us a good deal. It lets go ill-founded opinions; it foregoes its own preferences, for others' happiness; it is ready to give up its own way if good will come of it. In giving up one's own wishes, sometimes, there may be more real generosity than in giving away a thousand dollars."

"Mother is right," said Jessie when her mother had done speaking. The memory of the afternoon came before her, and she saw herself as a selfish, ugly girl, with very little true generosity in her heart.

"But, mother, giving away is being generous, isn't it?" asked Augusta.

"A person may be generous in giving away," answered her mother, "but giving away is not always generous."

"Who would you say is generous, according to your definition?" asked the elder girl.

"I know," said a little voice from under the quilt, for Jessie had turned over and hidden her head in the bedclothes. "The Lord Jesus, for He gave Himself for our good. If we could only be like Him!"

A FAMILIAR STORY

Children, does this little story strike you as queer? Is there something peculiar about it? Is there anything in it very different from what you are used to?

Why no, you are thinking, we don't find anything strange in the story. We see so many things happen just like this at school or play that it seems a very natural story to us. "Except," adds one little girl, "that the name Abeel is very odd." "Yes," says one of our boy readers, "that and the marble-paper. I never heard of that kind of paper."

Neither did I, children. The fact is, that I got the story out of an old, old newspaper which a friend brought me some time ago. There were several of these papers—yellow and brittle with

age. The one from which this story was taken was published in 1857!

Put on your thinking cap right away and tell me how old the story is. 1857 from 1920 leaves—sixty-three years.

"Oh," you say, "we thought little girls who lived sixty-three years ago would be so very quaint and—old-fashioned, you know. We supposed that they would talk in a very prim, grown-up sort of way and not be doing the same kind of things we do. But Mary and Jessie and the schoolgirls and Augusta talk just like we do. Why, they aren't a bit different from us! And that story is just such a story as the ones which are being written for the Nazarene children, and published in our *Youth's Comrade* from week to week right now."

And that is one of the reasons I wanted you to read this little story, to show you that the human heart doesn't change because sixty, or a hundred, or a thousand years have gone by.

FOOLISH WISE PEOPLE

There are a lot of very learned people who haven't been wise enough to see this truth.

"What the race needs," they say, "is to have its circumstances, its surroundings changed." They call this by a big name, *environment*. Can you remember it?

"Change the environments," they tell us, "and the life will be changed. Make the surroundings right, and the heart will be right."

Do you believe that, children? Just think of the changes which have taken place since 1857, yet there was Jessie, willful, selfish, determined to have her own way, just like thousands of girls and boys are this very minute. And if you will go back a hundred years further, and then another hundred, and keep on going back through the long, long centuries until you come right into the Garden of Eden itself, you will find that same thing—the human heart determined to have its own way at any cost.

The kind of clothes that people wear, the way they build their houses, and cook their food; the manner in which they travel on land and sea, these things change. But straight through all these changes, men and women, and boys and girls, and little children, have quarreled in the same old way, about the same old things.

Why? Because all these outward changes have no power to change people inwardly.

"But," you ask, "do not circumstances have a great influence over lives? Does not a child have a better chance who grows up in a Christian home than one who never knows anything but the wickedness of a slum in some great city?"

Certainly outward things influence our lives, but they do not give us a new, a different nature. Only the power and grace of Jesus, our Savior, can reach down into our innermost being and make us right in there.

It is a priceless privilege to live in a Christian home. But a child may grow up in the holiest home that was ever found on this earth, and still be unsaved.

Homes, and parents, and influences help us. They can not bring salvation to our hearts. Jesus can. We have got to be changed inside. We must be born again. We must become new creatures. And there is but one power in the universe which can do that for us. How glad we should be that Jesus not only can, but is willing. Has Jesus worked in your heart, changing your nature and making you different inside?

If He has, then you are a new creature, and have become a child of God. If He hasn't, I pray that you will go to Him at once and ask Him to save you.

MAKE SUNSHINE

It's a good thing to scatter sunshine,

It's the best way we know

It's a good thing to make hearts happy,

To bring gladness where we go.

Kind hearts scatter sunshine,

Kind words dry the tear;

It's a good thing to make hearts happy,

And that's why we're here.

—Jewels.

Heart Talks With Pastors

Talk No. 6

By E. P. Ellyson, D. D.

WE ask now, Is this inward consciousness of ought a sufficient call to the pastoral office? The answer is, Yes, it is knowledge from God and to question it is to doubt God. But we have already admitted the possibility of mistake. We are human and therefore liable to error, but the weakness and the ground for the error is all with us. There is the possibility of diseased nerves, of mental hallucination and wrong judgment by which mistake in the knowledge of natural things may occur. And yet we do not question the general fact of certainty of knowledge on this account. There is the possibility of a self-persuasion growing out of a strong desire; there are other spirits beside God, there is Satan and demons who may influence our consciousness. But we are told to "try the spirits," and by this certainty is evidently possible. While the inward consciousness of ought is a sufficient call yet there are always certain accompanying or following corroborative evidences. As we have said, these may often be incidental and special to the individual case, but there are some that are more general. Of these we may mention a few.

LOVE FOR SOULS

First, while there will be present that hesitancy and the sense of inability referred to which begets a true humility, there will also be present or will come into the life of one truly called a burning desire to fulfill the will of God as thus known, an intense interest in and burden for the work and a strong love for the souls of men; his sympathy with Christ in His work of saving men and fitting them for heaven will become all-powerful. He will see others about him prospering in secular business and professions and well know they are better paid for their work so far as earth's currency is concerned, but the work to which he is called burns on his heart so strongly that these other things have but little pull upon him. An English clergyman once said, "Notwithstanding the solemn responsibility of the pastoral office, I would sacrifice everything for it." We believe such a feeling is normal to the truly called. There may come times of difficulty, trial, suffering, extreme sacrifice, and possibly misunderstanding, when the tempter will suggest secular occupation as a relief and he may sometimes make it look very reasonable and tempting, but if one is truly called the consuming interest in the work will soon triumph and the temptation be overcome. This intensity and deep burden for the work is necessary to effectiveness. Its presence is an attestation to the divine call. Its absence would seem to say, You are not called.

DIVINE PROVIDENCE

Second, is divine providence. The inward consciousness of ought, which is the true call, may be of rather slow development and may come in connection with some divine providence or even a series of divine providences. Ambrose, bishop of Milan, is a remarkable example of this. He was descended from a pious Christian ancestry and had martyr blood in his veins. His father, being a man of high civil dignity, had him trained to occupy a civil post. He was appointed praetor of the province of which Milan was the capital. Just before he came to his post the Arian bishop of Milan died, and on account of the excited state of religious controversy and party strife in the diocese, there could be no election. At one of the meetings the popular feeling ran so high that there was likely to be a riot in the church. Ambrose, as the civil officer, came in to restore order. A child's voice was heard crying out, "Ambrose, bishop!" The people took up the cry and he was soon elected bishop. He sought by every means to evade the call but the people pressed it upon him. Under this providence he at last felt the inner call from God, accepted the place, and became one of the greatest and most efficient of the church fathers. After one has received the true call there will be the

providential opening for the accomplishment of this ministry. God never calls any person to go on a "wild goose chase"; He never calls one to mock him. God's call is a pledge of success. If then one believes himself called to this work, responds to the call, holds himself in readiness and faithfully does his part to enter the work, or to enter school in preparation for the work if that is the immediate need, in due time the way is sure to open if the call is from God. But if under these circumstances no work opens within a reasonable time this would seem to be a clear evidence that he is mistaken in believing he is called and he should settle down contentedly to some other work. Men, and sometimes ecclesiastical bodies, may for a time hinder, but God has a way of bringing that one into his place whom He has called when that one is trustful and obedient. If, then, there is no place for you there evidently has been no call. But let no one who is unwilling or who is neglectful in pushing out, who does not do his part when small doors are opened, seek to take advantage of this to get out of entering the work. Every man has his part to perform, which part must be performed for the plan to succeed. But when he has done his part and the way still does not open let him not get "sore" and get out with the church and with everybody about him, but let him examine and see if the fault may not be his own in thinking he is called.

Moreover, should the work open, should certain places make the way for you to serve them as pastor but at the same time not give you a sufficient support so that your wife is practically a subject of charity and then scarcely decent to appear in society, and your children are underfed and stunted, very shabbily clothed and uneducated, and no place of sufficient support does open, it would soon be time for you to seriously question your call. You have no right to subject your family to such treatment. Of course there are sacrifices the pastor and his family must make. Possibly the poorest paid people these days are the pastors and the teachers. In the recent survey taken by the Interchurch Movement in the state of New Jersey it was shown that the average pay of the pastors of the state; with their families to support, was no more than that of the single young lady stenographer. It is a crime the way many churches treat their pastors. But the pastor must be willing to make sacrifices beyond that which many others are called upon to make, yet there is a place where this reaches a limit. God has promised to care for His own, not necessarily with luxuries, but with the necessary things. When these necessary things are not being supplied it would seem that you are either not in your right place, or are not rightly doing your work or you are mistaken in believing you are called. Such financial conditions should at least call for very careful and serious consideration in review of the call. Yes, this consideration must be very careful lest Satan take the advantage of one and discourage him on account of his small salary and get his heart too much on money and cause him to seek a better living through other means and thus hinder him in his work or it may he take him from his life work entirely. We shall have more to say at another time as to the pastor and his finances, but just in passing we assert our belief that he whom God has really called, as he fully follows God, trusting and obeying, God will supply his need, and when the real need is not being supplied there is good ground to begin to question the call.

SPIRITUAL FRUIT

Third is spiritual fruit. The pastoral office is not an end, it is a means to an end. "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain." No matter how perfect the means to the end if the end, the fruit, is not there it is only failure. Though the pastor have a good parsonage, a splendid salary, a large congrega-

tion, with social standing and influence in the community, if there be no spiritual results, no matter what ethical and humanitarian things may have been accomplished, he is failing of real pastoral work. There is somewhat of success promised to those whom God calls, and this success is measured, not by material or social, but by spiritual results. As the really called man preaches, exhorts, prays, visits, and carries forward the work he will find that the Holy Spirit is present in blessing, his own heart will be touched and those to whom he ministers will be helped. If you are not being blessed in your work, if others are not being blessed by your work, if the work is not being spiritually prospered under your leadership it is time to begin to ask questions. Notice, we did not put the test on the conversion of sinners. Usually there should be some conversions, but it may be you are working entirely with Christians. The same may be said of the sanctification of believers. Spiritual work consists in the conversion of sinners, the sanctification of believers and the building up of the Christian life. Pastoral fruit should usually embrace all three of these. However, it would not do to take any one of these as the sole test, but where all are lacking, whatever else is present, there is utter failure and good evidence that a man has missed his calling. God never calls men to failure. If you are not succeeding, if the work is not prospering under your care it must be you are not in your right place, or you are not doing your work correctly or you are mistaken in believing you are called. But if you are blessed and made a blessing in your work this is corroborative evidence that you are really called of God.

As we look over the field, and as the results of the survey being made by the Interchurch Movement come in revealing the meagerness of spiritual results, the poorly supported pastors, many of whom are working at secular employment part of the time, and the number of preachers who are without appointment, we can not but draw the conclusion that there must be some ministerial unfaithfulness and some persons in the pastoral office by mistake. Oh, no, we would not place all the blame on the pastors. To do so would be very unjust. But we are not speaking of the Church at this time. As to the pastor our suggestion is that where there seems to be no doors open, or where a necessary support seems to be withheld, or where there are no attendant spiritual results, or where one is unable to become deeply interested in the spiritual work of the Church that the question of the call be reopened and seriously reconsidered. Life is too valuable to be mispent even in the pastoral office, and the work is too important to be bungled by one not called. There is no doubt but there are men carrying the ordination of the Church who should not be, and that there are others who are engaged in other work who should not be, and that there are others who are engaged in other work who should be in the pastoral office.

God has a place in life for every person, a work for him to perform. The next saddest thing to spending eternity in hell is for one to live all of this life never having found his place and thus not having done his work. When we have both a lost soul and a misspent life how very sad it is. It is possible through mistake for one to have a misspent life though the soul be saved. No life can be really satisfactory and successful out of its proper place. There is no doubt but that much of the friction and hardship of life comes from persons being out of place. It is not just to be at work, to be doing something, but to be fulfilling life's calling that is success. A young woman recently said to her aged father-in-law, whose life did not seem to have been much of a success, "Father, had you done what you ought to have done would you not have been a preacher?" His reply was, "I suppose I would." The thought of such a life is sad indeed. Let us consider this matter of our calling with great seriousness.

He who prays the loudest will not, of necessity, reach the ear of God the quickest. It is the heart quality of prayer which gives it its worth. The prophets of Baal prayed louder than Elijah, but no fire came down.—*Herald and Presbyter.*

Men in their theological thinking had gone from the extreme of making salvation dependent upon God alone to the other extreme of making it dependent upon man alone. It was time we were coming back to God in our thinking.—*BISHOP SHERMAN.*

Thirty-Five Outgoing Missionaries

Sailing in October, 1920

FIFTEEN FOR INDIA, TWO FOR PERU, AND ONE FOR DAMASCUS SHOWN HERE

(Seventeen Others Will Appear Next Week)

Thirty Thousand Dollars Needed

What will be YOUR PART in PRAYER and in FINANCIAL SACRIFICE?



REV. F. A. ANDERSON



MRS. F. A. ANDERSON



MISS RUTH RUDOLPH



MISS MAY BURSCH



REV. F. E. BLACKMAN



MRS. F. E. BLACKMAN



MISS RUTH WILLIAMS

WE have thirty-five missionaries ready to sail in the fall. We sincerely believe that they have been divinely appointed. They are among the very best young people in our church. The most of them have attended and graduated from our colleges.

But it is not only intellectually that they are prepared; they have the necessary spiritual preparation also. They have heard and obeyed the command, "Tarry ye." They have received the baptism with the Holy Ghost, and they have also heard the command, "Go ye." They are ready to "go" and "preach" to those who have never heard.

There are seven million people in the territory "held," but not fully worked by our missionaries now on the fields. The majority of this number will never hear if we fail to do our part. Our young people are hearing the call of God. He is sending them forth. Shall we fail to do our part? "How SHALL THEY HEAR EXCEPT THEY BE SENT?"

Brother Schmelzenbach, our missionary Superintendent in Africa, writes, "Give us mis-



MISS LOU JANE HATCH

sionaries, but not the feather-bed kind that want to put their feet under the table three times a day for a good meal. That kind will never reach the interior of Africa. While this is 1920, yet we still need the Moffatt and Livingstone type to spread the gospel in the unoccupied territories. The same fever, the same kind of snakes, the same jungles, the same rivers, the same kind of crocodiles, and the same kinds of diseases still exist that the old type of missionaries had to endure."

Our young people are begging for an opportunity to go and sacrifice and, if need be, give their lives.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

"Salvation, oh salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

Write us that you will join in prayer that the whole amount needed may be secured. If possible to make a special contribution send it to E. G. Anderson, 2109 Troost avenue, Kansas City, Mo.



MISS L. M. TIDWELL



MISS NELLIE ELLISON



REV. JOHN DENBO



MRS. JOHN DENBO



MISS AMBER TRESHAM



REV. R. E. BAUERLE



MISS ETHEL SPRINGER



REV. M. A. DERABEYEH
FOR DAMASCUS



REV. AND MRS. E. RADEMACHER AND HERBERT—FOR PERU

Brother Bud's Good Samaritan Fund.

To the Readers of the Good Samaritan's Corner.

Greetings from Shenandoah, Iowa: Dear saints, you will remember that I told you some time ago that in a short time we would be prepared to tell you how our gracious heavenly Father was blessing us in placing the HERALD of HOLINESS in the various institutions we have been so interested in, and I am sure you will rejoice with me when you learn the fact that from the 5th of May till the first day of June we received \$158.50 and sent the HERALD of HOLINESS during those twenty-five glorious days to 106 of the institutions that lie so near our heart, and, thank the Lord, each week they will receive the visits from the dear old HERALD of HOLINESS. We know that this will be a great blessing to their sad hearts and we want to rejoice with you for what you have done because it will bring great joy to your heart, for after all it is an encouragement to the saints of the Most High to see that the Lord is blessing the work of their hands, and we want the dear ones that are shut in to hear about a salvation from all sin, for all men, provided through the atoning blood of Jesus. One of the best ways in the world for them to hear about it is to give them a copy of the HERALD of HOLINESS each week.

We have never been just quite so thankful for the HERALD of HOLINESS as we are now. When we see the drift toward the world from so many of the Lord's people we are so glad that we can take the dear old HERALD of HOLINESS and spread it out before the hungry multitudes, and not have to apologize for one word that they will read in the HERALD of HOLINESS. For the HERALD of HOLINESS is a perfect cube. It's as high as it is long, and as wide as it is high; in fact, it is just as high when it is lying down as it is when it is standing up. And we want the HERALD of HOLINESS as a beautiful white-winged messenger to fly to tens of thousands of homes and hospitals and jails and rescue homes and orphans' homes and various places where they need something that will cheer them along the way and bring joy to their hearts.

After our long experience of three months on our back in the hospital our very hearts

go out to those in such institutions and we want them to feel like somebody is interested in them and loves them and sympathizes with them and would be glad to bring them a message of love and cheer, and we want the dear ones who are shut in from the outdoor life to know that somebody on the outside is thinking about them and would be glad if possible to sit down by their bedside and sing, "Jesus, Lover of my soul, let me to Thy bosom fly," and then read the beautiful Psalm, "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside still waters, he restoreth my soul," and then kneel by their bedside and pray with them and for them and then sing "Amazing grace, how sweet the sound, that saves a wretch like me," I once was lost but now I'm found, was blind, but now I see." And then as we walked away from their bedside, we could feel that the "Everlasting arms were beneath them," and that the loving face of our gracious heavenly Father would be out just before them, and that His love would come in to abide forever in their hearts. But as it is impossible for me to come to all of these institutions and visit these dear ones personally, then the next best thing for me to do is to send you the HERALD of HOLINESS and write you a love letter every week, for while many dear ones are shut in through affliction others have been shut in because of some act of wrongdoing that has taken from them their liberty. They have found out that the Bible is true where the Lord said, "Be sure your sins will find you out."

A noted prisoner once said that "Sin has killed my liberty." The Lord bless his heart, he never said a truer thing than when he made that statement. God said, "The wages of sin is death." He also said, "To be carnally minded is death." But while sin is a double tragedy, thank God He provided a double remedy. We will expect to hear many good things from the shut in ones of this country. Let the friends up and down the land send their little offerings to the Publishing House to Brother Lunn to go on the Good Samaritan's Fund. In love,

UNCLE BUDDIE.

OLIVET COMMENCEMENT

We are glad to announce that this has been one of the best years in the history of Olivet University. God gave us several seasons of refreshing from the presence of the Lord and many souls were blessed in a definite way during the year. A large number of missionaries were called to the various fields. At the close of the year there were forty students preparing for foreign work and sixty for home work, making one hundred preparing for ministerial work. We consider this a remarkable record, indeed.

Our special Bible study conferences, under the leadership of Dr. J. W. Goodwin, General Superintendent, Dr. A. L. Whitcomb, and Dr. Andrew Johnson, proved to be a success in deed and in truth. We plan to have at least two such conferences during the coming year. We expect to have Dr. R. T. Williams, General Superintendent, as one of our leaders.

The *Aurora*, which is our annual gotten out by the students of the university, is indeed a credit to the school. It has 175 pages, and just to peep into it will show that it does not savor of the world, but is characterized by the spirit of the institution.

Our commencement was great, indeed. While there were programs during the most of the week previous to commencement, the commencement proper began Saturday evening, May 22d, with the Bible College graduating program. This program was one long to be remembered by those who were present. The various numbers were given in the Spirit, and the climax was reached in the oration delivered by Ralph E. Bauerle entitled, "Present Day Martyrs," while shouts of victory punctuated his remarks. Sunday morning the baccalaureate sermon was given by the writer. The Spirit of the Lord was upon the service, for which we praise Him. Sabbath afternoon there was a great missionary service with about forty missionary students testifying to their call. This service

was in charge of our General Missionary Secretary-Treasurer, Rev. E. G. Anderson.

At the close an offering was taken for four of our missionaries who are going out in the fall, Rev. Paul J. Goodwin and wife, Ralph E. Bauerle, and Miss Ethel Springer. The offering amounted to nearly \$1,500. The Sabbath night service was in charge of our pastor, Rev. J. E. Gaar. Brother Gaar gave us a soul-stirring message on "The Value of a Soul."

On Monday evening the piano recital was given by the graduate students. This was a most excellent program enjoyed by all present. The Tuesday evening program was rendered by the academy graduates. Several splendid orations that were a credit indeed to our institution were rendered by this class. Our hearts were all melted together as the valedictorian gave her address amid her sobs and rejoicings, and God seemed to come very near to us. On Wednesday evening an address was delivered by the Hon. J. Frank Hanley, ex-governor of Indiana, who spoke on "America My Country." This was a wonderful address. He showed that materially the United States was one of the greatest nations on the globe, yet after all our need was moral and spiritual. Mr. Hanley also delivered the commencement address and continued the thought of Wednesday evening, "The Needs of Our Country," showing that we needed men, real men, true men, moral men, religious men, more than anything else. After his address the diplomas were presented by the president to about fifty graduates. Thus closed one of the greatest years we have seen.

We have a strong faculty for the coming year, having added two teachers who have master's degrees, and a number of others who have had post-graduate work.

Our beautiful illustrated catalog is now off the

press and we will be glad to send it free to any who will send us their name and address. The outlook is glorious for a great year next year for Olivet University. Remember us at the throne of grace.

J. E. L. Moore, President.

ALABAMA DISTRICT

Victory is perched upon our banner on the Alabama District and the ark is coming up the road. Our people are working, praying, and paying. This with straight living brings results. Thank God for a people that prove their faith by their works.

The Calera meeting with Evangelist Manasco resulted with a number in the fountain and a healthy addition to the church. Pastor Farmer reports that the revival continues after the evangelist is gone.

The Edward and Wenger campaign in Pensacola was a great success for a coast city. They won the hearts of the people to the truth and quite a few found God and eleven united with the church. We arrived for their last service and continued the meeting a week to push a building program. Five more united with the church and enough cash was raised to pay for all material except doors and windows. They were putting the material on the ground before I left there Monday. Pastor Cornelison and his faithful committees will see that this building is up free of debt within thirty days.

Revs. Manasco and Farmer with Brother Jones as singer were greatly hindered by rain at Columbiana, but they report that the truth was well received. Evangelists Ramsey and W. R. Platt and wife have just closed a great revival in Tuscaloosa with an organization of fourteen members, and over \$100,000 in cash and subscriptions for Home Missions.

God gave J. W. Heathcock, Mrs. Hooker, and me a great victory with Pastor Butler at Cordova. One hundred and fifteen prayed through in fine shape, eighteen united with the church, fourteen subscriptions to the HERALD of HOLINESS, twenty-eight to the *Other Sheep*, a good cash offering for both Home and Foreign Missions, and a four thousand dollar building program over half way up the hill. Work begins on this building at once and we expect to hold the Assembly in this building in September. There are no greater people than the Cordova people. They love God and their pastor and they should, for he keeps things going at high tide all the time.

Mr. Crooks and Miss Sims gave us a convention during the Cordova meeting that resulted in the offering for Foreign Missions and the subscriptions for the *Other Sheep*. They have been a great blessing to our people as they have toured the District stirring up the missionary spirit and enlarging our vision. They have pulled several of our churches over the top with their subscription for Missions. It has been a great privilege to have these choice spirits on our District.

We arrived in Huntsville Tuesday morning and found Evangelist Anderson in a great revival, and before this reaches the readers we will have organized here, and have four other tent meetings going over the District.

It appears to me that God is pulling on some one to donate a tent to the Alabama District, as we so badly need it. Let all hands lift and every heart believe.

H. H. HOOKER, Superintendent.

IOWA DISTRICT

Everything is set for the greatest campaign ever launched on this District. We are expecting to start June 16 and 17 with three tents well manned and carefully organized. The object of this campaign is twofold: first to strengthen our weaker churches and help them in getting on a basis where they will be self-supporting; second to enter fields and plant our work in places heretofore unoccupied. While Iowa has been one of the most thoroughly worked states for the cause of holiness, yet there is a great deal of virgin soil in the state that we are expecting to break up, seed down, and plant our work. The workers are ready with hearts burning and souls burdened for a lost world, the tents are on the ground, or are on the way, the fields are open, and dates arranged, all we are lacking is the cash to properly finance these campaigns to make them all they should be. Let those who have subscribed for Home Missions, either at our last Assembly or in the local church, please send the money promptly to our district treasurer,

Mr. Edward Scott, University Park, Iowa, that we may not be hindered in pushing this work. In addition to the three tents mentioned we are expecting that many other meetings will be held in different parts of the District by various evangelists and workers. I wish that our people would not only send their money in promptly but that they would back this great work with their prayers that God will make this the greatest summer of our history. Take the evangelists and workers on your hearts and make frequent supplications in their behalf.

E. A. CLARK, Superintendent.

DALLAS DISTRICT PREACHERS' MEETING

The Dallas District preachers' meeting convened at Klondike, Texas, June 2-6. This preachers' meeting was filled with a great variety of helpful and interesting things, and a number of topics were discussed. "The necessity and importance of retaining the rural and village churches and how to maintain them" was very impressive in that out of the many preachers present all by vote showed that they had received their calling directly from the so-called lesser important places. "How to obtain the best results from gospel singing" was discussed from the standpoint that we could not have lasting results in song until the fundamental truths and doctrines of the Bible are presented in our congregational singing instead of the jiggy, sentimental ditties so extensively used today. A strong appeal was made that our people use those unctuous songs that move the soul to God. "Prospects and possibilities of our Home Mission work on this District," was presented by some of the Home Mission evangelists. The past work by the District bands showed successful establishment of three new churches and the strengthening of the weaker ones.

Different from anything heretofore on this District was the "School of the Prophets," conducted by Dr. E. P. Ellyson and wife. These teachers and lecturers, as well as preachers of the Word, know how to present the doctrines and fundamentals of the Bible in such a way as to produce a greater vision among our people.

The impression made upon the citizens of Klondike and the surrounding community was very strong and will likely produce lasting results for our people.

REPORTER.

TREVECCA COLLEGE COMMENCEMENT

Trevecca College has just finished one of the best years of its history.

It would be hard to describe the commencement exercises. From the baccalaureate sermon on Sunday morning, by Dr. E. P. Ellyson, through the programs by the literary societies, and music department, and ending up with the graduating address by Dr. Allen Fort of the First Baptist Church, it was a veritable feast of good things.

There were eleven members in the graduating class, six of them from the Christian Workers' School, which is a particular feature of Trevecca.

Scores of preachers, missionaries, and Christian workers have gone out from this school to work for the Master. Our students not only get the theoretical teaching, but they have practical training as well. The jails, penitentiary, hospitals, missions in the poorer sections, and street services are all open to our young people.

The missionary service held during the commencement was a wonderful service. Two of the students, Miss May Tidwell, and Mr. A. R. McDonald, are going to the field this fall, and a roll call of the old students showed that Trevecca has sent out a total of fifty-five missionaries. Truly this is a splendid record. The glory fell in this service, and the students cried and shouted, and many pledged themselves to lives of service.

We had practically as many students this year as we could care for. A fine class of young people, too. Many improvements are being made this summer, and we expect to be able to take more next year.

Our faculty for next year is the best we have ever had, and we are sure it is going to be the best year we have had.

The new catalogs are off the press, and any one who wishes further information may write the president, S. S. White, Trevecca College, Nashville, Tenn.

WESTERN OKLAHOMA DISTRICT

It has been some time since we reported our work but we have not been idle, by any means.

We have been constantly on the go, visiting the churches, and the special meetings being held under the direction of the District Board of Home Missions, and we are glad to report that the work is in a flourishing condition generally all over the District.

We have recently organized two new churches, one at Lone Wolf, Okla., where Brother Charlie Robison and Lawson Brown held a very successful meeting. And the other one near Weatherford, Okla., where Brothers Wister and M. P. Smith held a splendid revival. There are at present three meetings being held on the District under the direction of the Home Missionary Board and we are expecting something definite to develop at each of these places. Reports also come from pastors of good revivals at Mangum, Ponca City, Skedee, and Cushing, with many others just on the eve of beginning revival meetings. Brothers Chapman and London are in a great battle in Oklahoma City church, with Brother Oliver, the pastor, shouting the victory.

I don't think that I ever saw the work on the District in better condition or the pastors more enthusiastic. All seem to be expecting great things to happen this year.

We have been pretty well over the District, and with the exception of two or three small churches, we find every church and every pastor full of faith, and courage, and expecting some great things to happen for God and full salvation.

We have recently dedicated our new church at Knowles, Okla., and I have been notified of three more churches on the District ready for dedication. So we feel that God is helping us along.

S. H. OWENS, Superintendent.

PENIEL COMMENCEMENT

The commencement exercises of the twenty-first year of Peniel College were enjoyed by the largest number of visitors in recent years. Doubtless some came to witness the rumored obsequies of this institution, but were rejoiced to find instead the birthday party of a youngster that, having attained its majority, was even now entering into its full life work.

The week was filled with the usual exercises of graduation, and department programs, delightful in themselves, and to which none of us who love the Master would have hesitated to invite Him as our guest. Along with the spirituality and literary excellence which mark Peniel, there was entertainment of high order, a dash of fun—good, clean fun—of which we are not afraid in moderation, and which has place even in holy lives.

There was joy, almost hilarious, upon the announcement that Peniel, after having given herself into the hands of the General Board of Education "for sacrifice" for the good of the church, had been bidden by the representative of the board to live and thrive and continue to bless the church and humanity. Others will write of not what may be seen in mirage, but what has been accomplished in the way of real forward movement for the school.

We have not had the largest student body of any of our schools this year, but a fine class was graduated from both the college and the academy. Fortunately indeed have these young people been, and their lives will show the advantage that has been theirs in receiving the personal touch of such educators as Sanford, the Kingsleys, Northcutt, Gustafson, and others—a personal contact not possible in the larger colleges.

An appreciated feature of our commencement was the presence of the presidents and some of the teachers of our sister schools, of Hamlin, Bethany, and Vilonia—most of them former Penielites. It is delightful when the officers and teachers of our various schools can come together without restraint in beautiful harmony and fellowship.

Our commencement speakers from abroad were Dr. E. P. Ellyson, of Nashville; Dr. J. B. Chapman, and Rev. B. F. Neeley, of Oklahoma—three of the strongest men in the holiness movement, and each holding a degree from Peniel.

We are grateful to Almighty God for His continued goodness to Peniel, and, through the constant indwelling of His Spirit we expect to continue to serve the church in ever widening usefulness, and to glorify His Son, our Savior.

CHAS. A. MCCONNELL.

WILLIAMS-SHAFFER EVANGELISTIC CAMPAIGN

We have just closed one of the best general campaigns that our church ever put on in the city of Indianapolis. We had the five Nazarene churches of the city and the help and co-operation of many other good people of this part of Indiana. Too much praise could not be given to our pastors and people for making this meeting a success.

We gave the meeting the most general publicity. We used various methods in advertising, spending about \$800. It was very evident that it was a success, for we had more than 1,000 at the opening service. There was a steady increase in our attendance until the closing day, when a very conservative estimate was about 3,000. Our day services were well attended and we had from 100 to 250, with 1,000 to 1,500 Sunday afternoon. I might just say we had the attention of the city.

As to the workers, we had some of the best we have in our church, and they did a fine piece of work. With Dr. R. T. Williams as our leader we were well assured of success, for he always is safe and keeps us in the middle of the road. I have heard Dr. Williams preach on various occasions, and I must say I never heard him do greater or more helpful preaching. In fact, he held all who came and doubled our day and night crowds. Miss Virginia Shaffer was a great help to our campaign. Of course her singing was of that high class, yet simple and in the Spirit. I might say she is a fine altar worker as well as a good personal worker. And we all enjoyed her very much.

Too much can not be said as to the musical side of this campaign. We were well assured that we were surrounded by all kinds of attractions. We were well able to put this side of the campaign by in good order. We had C. C. Rinebarger and wife to direct our chorus of about 100 voices, and had great singing. Then our brass band, directed by Mr. Joseph Kemp, was a fine drawing card. We had a thirty minute's band concert each evening.

As to the results, we had a steady flow of seekers and our altar services were easily conducted and there were many men among the seekers. On the closing Sunday there was said to have been as many as fifty at the closing services. In fact, we had a great crowd of hungry people.

The finances of the campaign were taken care of without any strain or injury to the services. The campaign will cost more than \$2,500.

Then the general effects of the meeting. It put our Nazarene work before the city of Indianapolis. On the closing Sunday it was asked how many of those present knew where our churches were located. And not more than 20 per cent of the crowd knew. Of course we told them where they were. The general impression on the city was good, for on the closing Saturday night the leading city officials saw that we got the courthouse lawn for surrendering up the Tomlinson hall, and the bill of some \$400 was paid by the Advertising Club of the World.

This is my testimony: It was the cleanest cut, most commendable, most spiritual big meeting I ever attended.

By Committee, Per E. O. CHALFANT.

AMONG THE CHURCHES

CAMBRIDGE, MASS.

—Sunday, June 6th, was a red-letter day here. We had an all-day meeting with God's blessing on every service. At 10:30 four children were baptized, followed by the Children's day Sunday school exercises. It was one of the best programs ever given by our children. A collection was taken at this meeting and \$200 was raised, after which a large number of plants were given to the Sunday school scholars. In the afternoon at 3 o'clock a very interesting service was held, at which the mortgage on our church was burned. Six years ago the church was built, valued at that time at \$15,000. Although we did not know where the money was coming from, God has signally blessed us, in raising up friends, and putting it into the hearts of our people to sacrifice, in order that the cause of holiness in our city might be advanced. Our pastor, Rev. J. N. Short, burned the mortgage. Brother Short, although advanced in years, is strong and vigorous, and expects to live many years to come. In the evening Rev. S. W. Beers, our newly elected District Superintendent, preached a powerful evangelistic sermon, followed by an altar call.

A large number responded and some prayed through to victory.—A. R. Shepherd, Reporter.

HOTCHKISS, COLO.

—We are just closing a good meeting at this place. We found it hard in the beginning, as there has been a spiritual drought here for years. But we praise God that He has sent a revival to this needy field. There have been quite a number prayed through to victory. Not only so, but we have just organized a Church of the Nazarene with sixteen charter members, with several other prospective members, which we believe will come in soon. Last night was a great service. The altar was filled with seekers, praying through till almost midnight. It made us think of old times. We believe there are great victories ahead for this place. We praise Him for all He has done and press on for the prize.—Charles W. and Florence Davis.

MUNCIE, IND.

—We are glad to report that the church here is making rapid progress. God is graciously blessing the work. Our Sunday morning services are wonderful times of refreshment and spiritual uplift. The Sunday evening services are evangelistic in their nature. Last Sunday evening three grown persons sought the Lord who had never been to our altar before. We surely praise the dear Lord for the way He is helping us. To Him be all the glory. We are enjoying our labor for the Lord here in Muncie very much and we are looking to Jesus for great things. The Sunday school has greatly increased in attendance and interest. We are planning to begin our annual tent meeting about the middle of July with Dr. J. E. L. Moore as evangelist, and Prof. B. D. Sutton song leader. Please pray that God will bring a mighty awakening to Muncie.—E. E. Turner and Wife, Pastors.

ST. LOUIS, MO., FLOWER MEMORIAL CHURCH

—At the close of our school at Clarence the writer returned to St. Louis. We found the church filled with anticipation, preparing for a great revival campaign in a large tent. The Children's day exercises, which would otherwise have come on the Sunday designated, were held the week before, on Friday night, in a great missionary rally, in conjunction with the senior and Young People's Societies. This proved to be a happy union and the church was well filled with attentive listeners. The program was beautifully rendered as young and old sang and recited the sweet story of the gospel and told of the needs of the foreign fields. A good offering was given. The tent meeting opened on June 4th and will continue over the Fourth of July. From the first service the entire community around Barrett street and Garrison avenue became interested. Holiness has never been preached there until our church was opened eighteen months ago nor has a tent meeting been held. Crowds have attended the services and a number have found God. Rev. M. E. Borders has preached effectively for ten days, closing on last Sunday night. His messages were heart-searching, unctuous, and adapted to the needs of the people. His closing effort stirred them and conviction seemed to seize the hundreds present who knew not God. The altar was filled and a number of new people found Jesus. Several had been saved before. Professor and Mrs. B. D. Sutton will continue to lead us in song throughout the month and Rev. W. E. Shepard will begin his labors on the 18th. We expect a great revival before this campaign closes. Beloved, pray for us.—Mrs. Carrie M. Flower, Deaconess.

DELIGHT, ARK.

—The fifth Sunday rally held at Kingsland, Ark., with Pastor A. M. Youngblood and his faithful flock was wonderfully blessed of the Lord. A number of souls were blessed at the altar, some were saved, some reclaimed, and others sanctified. An offering for home missions was taken, and although this very small band of Nazarenes has been to a great deal of extra expense, and some of them have lost part of their crops on account of rain, they thought it would be a task to raise as much as \$50, which was the amount apportioned to that church for home missions; but the first donor gave \$50 and the offering in cash and pledges was \$133. Interest in the home mission work on the Little Rock District was greatly increased by this rally and a certain time for the whole District to pray for our District mission work was decided on which is the noon hour each day. The many visitors were royally entertained and all seemed to enjoy the feast of good things.—Ethel Barham.

NEW PHILADELPHIA, OHIO

A great revival has just closed in this city with Freese and Watkin and wife as evangelists. The meeting was held under a tent and hundreds of souls heard the gospel of full salvation. There were about one dozen at the altar, while some folks prayed through at home. The meeting was held as an in-

terdenominational meeting. Brother Freese preaches straight; clean, and without compromise. He is a wonderful teacher. Brother Watkin is full of holy fire and zeal. His sermon on the closing night was an inspiration to all who heard him. We closed the meeting with one of the greatest victories we have ever seen. During the afternoon meeting a great storm arose and it thundered and lightning flashed, and the wind blew the tent nearly down, and it looked as though we would have to call the evening meeting off, but God was on hand, and crowds filled the tent in the evening. The evening service was the greatest service of all. Finances came easily, considering the weather during the meetings. God is blessing our little Nazarene church here in this place.—B. H. Pocock, Pastor.

TABLE, NEB.

—A good revival closed here last night under the efficient leadership of Evangelist Balsmeier, who brought powerful soul-stirring messages. Conviction was deep and several prayed through to definite victory. Many refused to yield, counting the cost too high. Liberal offerings were taken for evangelist and pastor. We are pushing ahead, expecting God to do greater things for us.—E. R. Borton, Pastor.

SREDEE, OKLA.

—The meeting reached a glorious climax last night and we closed in a blaze of glory with souls praying through until near twelve o'clock. There were a number of professions during the meeting and the church was greatly strengthened. The Methodist pastor dismissed his services to attend ours. The work here is in splendid condition. Pray for us.—W. B. Walker, Pastor.

PLAINVIEW, TEXAS

—Rejoice with us, for God has visited us with a very gracious revival of old-time religion, which resulted in about thirty-eight either saved, reclaimed, or sanctified. People prayed through in the old-time way. There were three or four definite cases of divine healing. We received a fine class of sixteen into the church. I think there will be more come in yet. This was something that made our hearts rejoice to know that some good, substantial people were coming in to help us push the battle for God and holiness. The church was greatly encouraged and the spiritual life deepened. The meeting had been preceded by much prayer and thorough advertising. And the people had a mind to work. Most of the preaching was done by the pastor. Rev. Lawson Brown, of Comanche, Okla., was our song evangelist and he did his part well. We had some other local helpers, who did efficient service. Among whom was Miss Nora Gehres. She preached a few times and was a great help in song and prayer. We received eleven subscriptions to the HERALD of HOLINESS. Brother Mulanax received thirteen subscriptions to *Rescue Messenger*. Sister Mulanax lectured on rescue work and got a nice offering of \$117.51 for Rest Cottage. More than \$435 was raised during this meeting for all purposes outside of the incidentals.—J. P. Ingle, Pastor.

ALLIANCE, NEB.

—The battle against many odds is on here. Spiritual dearth and pleasure madness are the great obstacles. Will continue on through next week and possibly longer, as the Lord directs to preach, pray, sing, and shout the victory, and we expect God to break through. We covet the prayers of all the HERALD of HOLINESS family for this place.—Theo Ludwig, Dist. Supt.

ELLENDALE, OKLA.

—We closed our four weeks' revival Sunday night, June 6th. Our pastor, Rev. W. F. Gales, did most of the preaching, but was assisted by his son, J. S. Gales, of Harmon. Other preachers who were a blessing to us were Brothers Bolerjack and Seaton, of Woodward, Brother Magnus, of Fargo, and Brother P. J. Miller, of Harmon. This meeting resulted in about twelve souls being saved or sanctified. The church is in better spiritual condition than it has been for two years. The Lord so wonderfully blessed that our faith has increased and we're believing for great things in the regular services. We are ready to dedicate our building as soon as we can get Brother Owens, our District Superintendent, for a visit. Pray for us that the revival fires may be kept burning and that those convicted may be brought into the kingdom.—Chlorus Rose, Church Secretary.

INGERSOLL, OKLA.

—Great revival here at the Alfalfa County Holiness Association camp. The attendance was good and about fifty-five prayed through. The last Sunday night thirteen came forward and all found the Lord. The Methodist pastor's wife received the blessing and was used in a great way in the meeting.

The German Methodist pastor was also sanctified, and his going to the altar resulted in a goodly number following his example. Brother R. M. Parks was my collaborator. The most blessed harmony prevailed throughout the campaign. The finances were easily raised.—I. M. Ellis, Evangelist.

MACKEY, IND.

—Our revival meeting of fifteen days' duration with R. L. Morgan as evangelist closed Sunday night. All through the meeting Brother Morgan pointed us to the "old paths" like Jeremiah the prophet. The saints were blessed under the preaching. On Wednesday night following about a dozen and a half of us met for our mid-week prayermeeting. We heard the murmuring in the "mulberry trees" before we arrived at the services. The Spirit of the Lord was so manifest that every one present was blessed in an unusual way and sometimes four and five were on the floor shouting at one time. It alarmed the town so much that people came in from the street. We feel we must have a Church of the Nazarene at Mackey to stand out clearly against sin in all forms and where the saints may get blessed of God and shout as they did in the days of former Methodism. We covet your prayers.—Mrs. Jerauld Peed, Reporter.

SPRINGFIELD, ILL.

—Have recently closed a ten days' revival meeting which has proved to be a great blessing to the church. Evangelist Harry J. Elliott did the preaching. A number of souls sought God in both pardon and purity and we had good crowds practically every night, especially the last Sunday. The church here has only been organized about one year, but God is richly blessing the work and many of Springfield's folks are beginning to know who we are and what we stand for. We are growing in every way for God's seal is upon us. The last day of Brother Elliott's stay the church, together with a number of outside friends, gave him the neat sum of \$100 for his service. We are expecting to reap a great harvest from the seed that has been sown during this meeting.—C. E. Fritch, Pastor.

RUSSELL SPRINGS, KAS.

—Our Children's day program, rendered June 6th, was a grand success and was well attended, people coming a distance of thirty miles. The children rendered their parts well, considering the many disadvantages we have out here in the "short grass country," where we live many miles apart. At the close of the program an offering was taken for foreign missions, to which the people responded freely, giving \$32.66. This may not look like a very large offering, but taking into consideration the newness of the work and their being unaccustomed to giving, it was great.—R. L. Martindale, Pastor.

NEW BELFORD, MASS.

—It has been some time since we told you of our Young People's Missionary Society. We are still in existence and adding to our numbers of late. We are supporting one school in Japan and will now take up another school either there or elsewhere as the Lord directs. Truly the Lord does bless and inspire this work. Thursday evening, June 10th, we will have with us Brother and Sister Thatcher, returned missionaries from Japan, who will relate their experiences in the heathen country. The church with the missionary spirit, led by a pastor such as Rev. Tom M. Brown, is bound to succeed and we are indeed on the upgrade. Brother Brown will open up fire on the Enemy in revival meeting the 11th and is trusting God will send along some one with the baptism of the Holy Spirit who will awaken things up spiritually in this old whaling city.—W. W. Atwood, Reporter.

HARVEY, ILL.

—Our work here is progressing and God is leading on to victory. He has been mindful of our needs, supplying them according to His riches in glory. Until recently we have been worshipping in a rented hall, but God has graciously made possible the purchasing of a little church in which to worship Him in the beauty of holiness. The dedicatory service was held last Sunday with Brother Charles A. Brown, our District Superintendent, in charge. An offering of \$214 was taken just before the dedication to be replaced in the Home Mission fund. The evening service was given to the children's missionary program and a fine program was rendered. An offering was taken at this service which amounted to \$10 for foreign missions.—Samuel G. Muse, Reporter.

McLOUD, OKLA.

—Our Children's day program was a success, with our pastor's wife, Sister J. H. King, in charge. Had a good audience, church nicely decorated, and had many well-filled mite boxes. Brother Fitz was with us and delivered a fine message on China and her needs. The birthday offering will go to help build a hospital for him in China. Our church is pre-

gressing nicely, for which we give God all the praise.
—Ella C. Mooney, Reporter.

LANSDALE, PA.

—The work of our church here is being graciously blessed of God and we can report victory on all lines. We held an all-day meeting Memorial day, and although the weather was very hot, the house was crowded all day. Rev. W. D. Shelor, pastor at Harrington, Del., and Rev. J. N. Nielson, pastor at Darby, Pa., preached for us. God honored the Word with five souls in the afternoon session and a full altar in the evening. It was a day of holy hilarity and when the last amen had died away we went home feeling we had spent a day in the presence of God. We believe the work of holiness has a strong grip in this locality and we are looking ahead for greater victory in Jesus' name.—J. H. Parker, Pastor.

BLOOMSBURG, PA.

—We observed Children's day yesterday, June 6th, and the program was a grand success. The offering for missions amounted to \$73. The goal of our church is \$10 a member for missions and as much more as possible during the year. Nearly all the members have pledged their budget for the coming year; all the current expenses are promptly met. We have decided to remodel and enlarge our church building before the annual Assembly, which will be held here in April, 1921. We have opened up a new Sunday school about one and a half miles from our church. Forty-one were in attendance yesterday. This is a promising field and the people have a mind to work. Truly this will be the greatest year our church has yet known. To God be all the glory. Amen!—E. C. Krapf, Pastor.

SALEM, MASS.

—We have a small Sunday school of sixteen members, it having been in existence only about three months. We sent for the missionary programs and planned and worked for the concert, which we think was a grand success. The offering amounted to \$16, so we are thanking God and taking courage.—A. H. Higgins, Pastor.

NASHVILLE, TENN., FIRST CHURCH

—We are prospering under the blessing of God and the ministry of our beloved pastor, Rev. E. A. Girvin. He has been with us less than two months,

and already has made 162 visits and prayed with about 240 people. Possessed with a spirit of gentleness and humility that is rare Brother Girvin's preaching is deeply inspirational, and a cry is beginning to go up to God from pastor and people for a real old-time Holy Ghost revival in our midst. We covet the prayers of all of God's people that it may come soon. The membership of our church numbers 300, and we rejoice to say its indebtedness is all paid up to date. Our Sunday school is steadily growing in numbers and increasing in interest under the splendid leadership of our superintendent, Brother John T. Benson. The school numbers around 250 and we are asking for a fifty-fifty school and church. One method devised by our efficient superintendent to increase the interest among teachers and scholars has proved helpful and I pass it on to others. Monthly meetings of officers and teachers are held with the superintendent. Topics are discussed or papers read bearing on the different phases of Sunday school work. These meetings are proving instructive and enjoyable, not the least interesting being the social feature, including delightful refreshments served by those appointed for the purpose. This last has seemed a necessity, as the corps of workers may come directly from their place of business to the meeting which is set for 6:30 p. m. We are looking forward to a great time at the campmeeting which is to begin July 11th. Pray with us for a great ingathering of precious souls at that time.—Meda C. Taylor, Reporter.

PANGBURN, ARK.

—Our work on Pickens Chapel circuit is doing very well. The work at Higden is encouraging, and we have some people at this place who are real intercessors with God. Here we have an excellent Sunday school and prayermeeting. We are looking forward to a revival at Pickens Chapel, beginning July 16th. Rev. J. E. Moore, our District Superintendent, will be the evangelist. Let all who read these lines breathe a prayer to God for a great outpouring of the Spirit.—J. D. Saxon, Reporter.

BROMIDE, OKLA.

—We have just closed what has been in many respects the greatest revival known here. It has been a fight from the very word "go," but we have had complete victory each step of the way. We began May 20th, closing June 6th. Rev. Lum Jones was the evangelist; the writer led the singing. About seventy-five or eighty were saved and about ten or twelve sanctified. Praise His holy name. We organized a church with nine members and more are coming later. We ask the prayers of the HERALD of HOLINESS family for this little band of loyal Nazarenes. The finances came easily. Brother Jones goes to Henryetta. Pray for him. The writer at present is at Shay. May I ask an interest in your prayers also?—Rev. Wade L. Nelson.

SANTA FE, TENN.

—We are glad to report that the Lord is blessing us. At our last appointment at Sawdust the glory of the Lord fell and the people were shouting in every part of the house. Children's day each year is a blessed time on our work. We have large crowds and good programs. At the close of each program we have a mite box rally for the children, at which time their mite boxes are opened. The offering this year far exceeded that of last year. At Fly the mite box offering was \$33.75; at Akin \$77. This is the first year we have had a mite box band at Fly and Sawdust. The offering was \$106.95 at Sawdust and was raised by thirteen children; one four-year-old girl had \$28 in her box. It is wonderful what children can do when given a chance. In seven months \$217.80 was raised, which is as much as the entire circuit raised two years ago. May God help each pastor to give the children an opportunity to take part in this good work. We are pressing the battle for the Lord and He is giving us victory.—Pray for us.—E. T. Cox.

HILLSBORO, TEXAS

—The work here is prospering. Our Sunday school is making good gains and is an inspiration to both young and old. Our preaching services Saturday night and Sunday are usually well attended, and our pastor, Brother Flynn, gives us the old-time gospel in the old-time way. We believe victory is ahead. Pray for our meeting which begins July 8th.—Mrs. Myrtle Collins, Reporter.

SOMERTON, ARIZ.

—June 5th was a great day with us here. Our Children's day program was well rendered and in spite of the warm weather a goodly number were present. An offering of \$31.85 was given for missions. Brother Robert Kirk, of the Methodist church, gave us a fifteen minutes' talk, which was inspiring, and was followed by a talk on missions by the pastor. A basket dinner was served and

from 3 to 5 o'clock we had a great song service. At the close of the message in the evening six or eight asked for prayer. We give God all the glory for His blessings.—A. C. Willbanks, Reporter.

NOTES AND PERSONALS

Evangelist James Miller, working under the direction of the District Superintendent and the Home Mission band of Indiana, is holding a meeting at Aliceville, Ind., a small mining town and a very needy field. He says, "The crowds are coming and conviction is on the people. We are expecting to leave a place here where the people can get their souls fed."

The following telegram arrived at our office too late for insertion in our issue of June 16th: "Palisade, Colo. Tent meeting closed with victory. Church organized with seventeen charter members and more to follow. Church building has been secured in a fine location. Rev. Geo. B. Munns called as pastor. Great things ahead for Palisade.—D. S. Corlett and Wife, Evangelists."

Sister Martha E. Curry, evangelist, who has just closed a good meeting at Ponca City, Okla., spent a few hours at General Headquarters last week. Sister Curry has been in revival meetings continuously since the last General Assembly in the Central West and South and has now returned to her home in New England.

A Correction: In the report of the group meeting held at Buffalo, Kas., in our issue of June 6th, it was stated that over \$2,000 was raised. It should have read, "Over \$700 was raised for all purposes."

Evangelist A. W. Johnston writes from Lansing, Mich., as follows: "We are having a delightful time here associated with Brother Gilley of our church. Souls are getting through. We enjoy the HERALD of HOLINESS better with each issue."

The following telegram from B. L. Patterson, McMinnville, Tenn., reached us too late to be included in last week's issue: "Great revival here. Eleven professions last night, three night before. B. F. Sheffer at his best. Great conviction, sky blue conversions, clear sanctifications. Young Mathews and McDonald much help. Wiley Mathews excellent pianist. Mr. and Mrs. Savage charming in song. Another week yet. Pray for us."

Evangelists A. F. and Leonora T. Balsmeier have just closed a good meeting at Table, Neb. They say, "Closed last night with the house packed to overflowing and an altar full of seekers. The church was revived, the community blessed, and a number will join the church. On the last night we raised the money for four auto tires for the pastor's automobile."

Brother Oscar Hudson writes of a quiet, simple, but impressive wedding at Peniel Orphan's Home, Peniel, Texas, June 12th, the contracting parties being Miss Lucy Stacks, one of the choicest girls of the home, and V. H. Rainwater, an excellent young farmer of Whitesboro, Okla.

Evangelist J. A. Ludlam and Prof. A. S. London, of Bethany, Okla., have an open date for July, due to cancellation of former engagement.

Space forbids the publishing of the excellent words

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Idaho-Montana (Minot)..... June 30-July 4
South Dakota (Beulah, reached by auto from
Fulton Railway Station)..... July 7-11
Missouri..... September 1-5
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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Chicago Central Olivet, Ill.)..... September 1-5
Michigan..... September 8-12
West Oklahoma (Guthrie)..... Sept. 29-Oct. 3
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.
309 W. Dakota St.

Alberta (Calgary, Alta.)..... June 29-July 4
Campmeeting closing July 11th
Manitoba-Saskatchewan (Luseland, Sask.) July 7-11
Campmeeting closing July 18th.
New Mexico (Deming, N. M.)..... July 29-Aug. 1
Campmeeting over August 8th.
Nebraska (Hastings, Neb.)..... August 11-15
Kansas..... August 18-22
Indiana (Indianapolis)..... August 25-29
Kansas (Newton)..... September 1-5
Texas (Port Arthur, Texas)..... November 10-14
San Antonio (San Antonio, Texas)..... November 17-21

DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker..... Jasper, Ala.
Arizona—James H. Bury..... Coliholms, Alta., Can.
Arkansas—J. E. Moore..... Prescott, Ark.

BRITISH ISLES—George Sharpe..... Glasgow, Scotland
14 Muirfield Drive, Parkhead.
CHICAGO CENTRAL—Charles A. Brown..... Olivet, Ill.
Colorado—A. E. Sanner..... Colorado Springs, Colo.
602 W. Platte Avenue.
DALLAS—P. L. Pierce..... Peniel, Texas
DARTMOUTH—E. C. Potts..... Van Hook, N. D.
EASTERN OKLAHOMA—B. H. Haynes..... Ada, Okla.
FLORIDA—C. B. Jernigan..... Donaldsonville, Ga.
GEORGIA—C. B. Jernigan..... Donaldsonville, Ga.
HAWAII—J. Walter Hall..... Hamelin, Texas
IDAHO—OREGON—N. B. Herrell..... South Nampa, Idaho
920 Sixteenth Avenue.
INDIANA—J. W. Short..... Indianapolis, Ind.
311 Eastern Avenue.
IOWA—E. A. Clark..... University Park, Iowa
KANSAS—E. J. Lord..... Hutchinson, Kan.
918 North Poplar street.
KENTUCKY—C. R. Pollard..... Box 10, Lexington, Ky.
LITTLE ROCK—A. F. Daniel..... Prescott, Ark.
LOUISIANA—W. M. D. Gaar..... Winnfield, La.
Route 3, Box 63.
MAINE—W. B. Tait..... Morse, Me.
MICHIGAN—C. L. Bradley..... Grand Rapids, Mich.
146 Quigley Blvd., S. W.
MISSISSIPPI—S. E. Galloway..... Houston, Miss.
MISSOURI—W. I. Deboard..... Clarence, Mo.
NEBRASKA—Theodore Ludwig..... Lincoln, Neb.
1020 E street.
NEW ENGLAND—S. W. Beers..... Lynn, Mass.
8 Story Avenue.
NEW MEXICO—H. C. Cagle..... Roswell, N. M.
NEW YORK—E. E. Angell..... Flushing, N. Y.
62 Queens Avenue.
NORTH PACIFIC—C. Howard Davis..... Portland, Ore.
2050 East Stark street.
NORTHWEST—J. G. Bringsdahl..... Portland, Ore.
644 Northwick.
OHIO—B. E. Wordsworth..... East Palestine, Ohio
78 South Market street.
PITTSBURGH—Dr. J. H. Sloan..... East Liverpool, Ohio
614 Jackson street.
SAN ANTONIO—W. F. Rutherford..... Meridian, Texas
Box 5.
SAN FRANCISCO—P. G. Linaweaver..... Stockton, Cal.
435 East Wyandotte street.
SOUTH DAKOTA—John Nolt..... Mitchell, S. D.
SOUTH CALIFORNIA—Howard Eckel Alhambra, Cal.
119 North Curtis Avenue.
TENNESSEE—B. L. Patterson..... Nashville, Tenn.
Care Trevecca College.
WASHINGTON—J. T. Maybury..... Philadelphia, Pa.
3926 Parrish street.
WESTERN OKLAHOMA—S. H. Owens..... Bethany, Okla.

HOME MISSION ZONE SECRETARIES

SOUTHWEST—C. E. Roberts..... 2109 Troost Avenue,
Kansas City, Mo.
SOUTHERN—J. B. Chapman..... Bethany, Okla.
SOUTHEASTERN—C. B. Jernigan..... Donaldsonville, Ga.

EVANGELISTS' DATES

AROLIAN QUARTET, 304 W. 63d st., Chicago, Ill.:
St. Louis, Ky., Iowa..... June 12-27
Newcastle, Ind..... July 1-18
A. B. ANDERSON, 6211 Centennial Blvd., Nashville,
Tenn.:
Cullman, Ala..... June 17-July 4
Hanceville, Ala..... July 7-18
Jasper, Ala..... July 21-August 1
Cullman, Ala. (Shiloh)..... August 4-15
JANETTE and DELL AYCOCK, Atwood, Okla.:
Beatrice, Neb..... June 23-July 18
LEWIS H. and NELLIE BACHELIER, Michigan Dis-
trict, care of Dist. Supt. C. L. Bradley:
Holland, Mich..... Beginning June 6
A. F. and LEONORA BALSCHER, 2109 Troost Avenue,
Kansas City, Mo.:
Etna, Neb..... June 17-July 4
Hemphingford, Neb..... July 8-25
T. E. BEEBE and DAUGHTER, 950 Atlantic Avenue,
Long Beach, Cal.:
Winfield, Kas..... Beginning June 27
R. E. BOWEN, 1217 W. Aldridge st., Philadelphia, Pa.:
East Palestine, Ohio..... July 2-11
La Plata, Md..... July 30-August 6
North East Md..... August 13-21
WILL BRANTLEY, Blumark, Ark.:
Cale, Ark., Pleasant Home..... July 9-18
Cale, Ark., Caney Church..... July 23-August 1
Cale, Ark., Mt. Moriah..... August 6-15
J. E. BRASHER, Crestview, Fla.:
Mobile, Ala..... June 16-28
Lottle, Ala..... July 8-19
W. R. CAIN, 515 South Vine Avenue, Wichita, Kas.:
Toledo, Ohio..... June 20-July 4
Lansing, Mich..... July 8-25
Minden, Mo..... August 1-15
R. W. CHATFIELD, 1126 King Avenue, Indianapolis,
Ind.:
Nelsonville, Ohio..... July 3-18
Hazelton, Ind..... July 30-August 8
M. S. COOPER, Ellettsville, Ind.:
Ellettsville, Ind..... June 20-July 20
Rev. F. W. Cox, Lisbon, Ohio:
Menomonic, Wis., care of Rev. A. J. Laird
Danville, Ill., 105 W. Fairchild st. July 14-Aug. 1
Indianapolis, Ind. (Salem Park Camp)..... August 5-15
MARTIN E. CURRY, 126 Larch st., Providence, R. I.:
Greencastle, Ind., Care of Rev. Guy Mc-
Henry..... July 24-August 16
H. J. ELLIOTT, 916 16th Avenue S., Nampa, Idaho:
Homer, Ill..... June 10-July 4
Benton, Ill..... July 7-25
I. M. ELLIS, Bethany, Okla.:
Mingo, Okla..... June 18-July 4
Marion, Okla..... July 9-18
Duncan, Okla..... July 23-August 1
Wheeler, Gageby Camp, Texas..... August 8-15
THOMAS ELIASSON and wife, 1425 Pacific street, Brook-
Wilmington (N. Y.) camp..... June 25-July 4
Anda (N. Y.) camp..... July 9-18
East Rockaway, L. I..... July 30-August 16
E. P. and EMILY ELLISON, Trevecca College,
Nashville, Tenn.:

Owensboro, Ky..... June 20-July 4
Erin, Tenn..... July 11-14
McConnell, Tenn. (Euba Springs Camp)..... August 3-25
BONA FLEMING, Ashland, Ky.:
Radnor, Wis., camp..... July 9-11
Deaton, Ind., camp..... July 23-August 1
Dyer, Tenn..... August 6-15
FRENSE and WATKIN, 3219 Cedar Avenue, Cleveland,
Ohio:
Delanco, N. J..... June 25-July 4
Hughesville, Pa..... July 8-13
Sharon Center, Ohio..... July 22-August 1
CHAS. A. GIBSON:
Galena, Ill..... June 6-27
Burr Oak, Kas..... June 30-July 13
Mrs. M. E. GASSAWAY, Houston, Miss.:
Paden, Miss..... June 19-28
Tupelo, Miss..... July 6-11
Cincinnati, Ohio..... July 23-30
H. A. GREGORY, Van Alstyne, Texas:
Bogers, Ark..... July 2-11
Bon Franklin, Texas..... August 1-3
LEE L. HAMRIC, Merkel, Texas:
Abilene, Texas..... June 17-21
Haleboro Camp, Deport, Texas..... July 2-11
Shawnee, Okla..... July 23-August 6
ROY and ESTHER HOLLENBACK, Miss Hazel Woolley,
Miss Lola White:
Nashville, Ark..... June 3-21
URAL HOLLENBACK, Greenfield, Ind.:
Guthrie, Okla..... June 10-27
Milltown, Ind..... July 5-11
Indianapolis, Ind..... August 1-29
Miss MARTIN E. HOOKER, R. 4, Box 85, Brazil, Ind.:
Crawfordsville, Ind..... June 10-July 4
Brazil, Ind..... July 6-13
H. P. HOFFMAN, Box 355, Carnegie, Okla.:
Clarita, Okla..... June 20-July 11
Lula, Okla..... July 13-21
Bennett, Okla..... August 7-22
W. P. JAY, Nampa, Idaho:
Mohall, N. D..... June 12-27
Dakota-Montana Assembly..... June 30-July 4
Sawyer, N. D..... July 8-14
Meridian, Idaho..... July 22-August 5
LUM JONES, Box 3, Kingston, Okla.:
Henryetta, Okla..... June 10-21
Durant, Okla..... July 16-August 1
E. ARTHUR LEWIS, 341 W. Marquette road, Chi-
cago, Ill.:
San Antonio, Texas..... June 3-August 1
THEODORE and MINNIE LUDWIG, 1020 E st., Lincoln,
Neb.:
Allamore, Neb..... Indefinitely
J. A. MANABCO, Nauvoo, Ala.:
Dora, Bergh, Ala..... June 23-July 11
Mount Zion, Ala..... July 16-25
Jasper, Ala. (Grace Chapel)..... July 30-August 1
GRACE McLENNON, 49 N. Jefferson Avenue, Indian-
apolis, Ind.:
Guthrie, Okla..... June 10-30
Hollie, Okla..... August 1-15
ORLA MONTGOMERY, 513 South Fifteenth street,
Tevre Haute, Ind.:
Petersburg, Ind..... June 24-July 4
Bluffton, Ind..... August 6-16
R. L. MORGAN, 2206 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.:
Haverhill, Mass. (Grand View Park
Camp)..... June 25-July 4
Omaha, Neb (Swedish Holiness Camp)..... July 15-26
Milltown, Ind..... August 6-16
R. M. PARKS and WIFE, Ingersoll, Okla.:
Harrison, Ark..... June 13-27
Berryville, Ark..... July 4-15
BUD ROBINSON, 1159 Breeze Ave., Pasadena, Calif.:
Lincoln, Neb..... June 18-28
Huntington Beach, Cal..... July 2-12
Pasadena, Cal..... July 15-24
Eldorado, Ill..... July 30-August 8
Kirk, Colo..... August 13-23
CHARLIE ROBINSON and WIFE and LAWSON BROWN,
Bethany, Okla.:
Oologah, Okla..... June 25-July 11
Wann, Okla..... July 16-August 1
Wister, Okla..... August 6-21
FLORA N. RUTH, 628 Welsh street, Kane, Pa.:
Walbridge, Ohio..... June 15-27
T. W. SHARP, 3920 W. 14th street, Little Rock, Ark.:
Westmoreland, Ark..... July 16-August 1
Coleman, Okla..... August 5-15
W. E. SHEPARD, Nampa, Idaho:
St. Louis, Mo..... June 18-July 5
Iowa District..... July 5-25
Peniel, Texas..... July 29-August 8
B. D. and M. D. SUTTON, 4232 Castleman Avenue,
St. Louis, Mo.:
St. Louis, Mo..... June 4-30
Evansville, Ind..... July 1-18
Munich, Ind..... July 19-August 1
Malden, Mo..... August 5-15
H. W. SWERTEN, Ashloy, Ill.:
Fort Payne, Ind..... June 27-July 13
New Carlisle, Ohio..... July 15-25
Lapeer, Mich..... August 5-15
W. H. TULLIS, Olivet, Ill.:
Jamestown, N. D..... June 17-31
Oslo, Minn..... July 3-12
Lexington, S. D..... July 29-August 6
W. B. WALKER, Skedee, Okla.:
Holla, Okla..... June 19-July 4
KENNETH and EUNICE WELLS, 2016 Mabel street,
Indianapolis, Ind.:
Lincoln, Neb..... June 18-27
Eldorado, Ill..... July 30-August 8
Mrs. BESSIE WILLIAMS, 1816 South Main street,
Fort Worth, Texas, and Mrs. EUPHIA D.
BAXTER, Hugo, Okla.:
Dalark, Ark. (Haynes Chapel)..... June 30-July 11
Milano, Texas..... July 16-August 1
A. L. WYRHOOPS, University Park, Iowa:
Red Rock, Minn..... June 24-July 8
Deposit, N. Y..... July 7-11
Douglas, Mass..... July 16-25
New Albany, Ind. (Silver Heights)..... July 23-August 8
Lacoma, Iowa..... August 13-22