

HERALD of HOLINESS

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

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EDITORIAL

The Fundamental of the Fundamentals



THE BIBLE may be correctly called the fundamental of the fundamentals. It contains all the other fundamentals and bears witness to them. It is the great gateway into all truth and contains everything necessary to our salvation, so that it challenges our belief as to all it contains as the inspired Word of God. The churches have been greatly hindered in their work by assaults upon this precious Word of the living God, and are today laboring against difficulties of unbelief and doubt put into the minds of the public by these teachings from so many pulpits. Strange that preachers will preach their doubts instead of the truths relating to salvation. What possible good can anybody's doubts do people? Why project them upon people from the sacred desk which God has appointed for the enlightening of people and their salvation?

There is absolutely no mystery, to our mind, as to the cause of the impotency of the church of which so much is being said. It is plainly because the faith of the public has been undermined in the inspiration of the Bible. People reason correctly on this subject and are not inconsistently like so many of the preachers of the higher critical school. These preachers claim to believe in the Bible while they reject its divine inspiration. The people with whom I thoroughly agree take a different view. If the Bible be not inspired they want none of it, and they will not accept or believe in it at all or be governed by it. This is just our position. We refuse to believe in a lying and false Bible, which the Bible is if it be not God-breathed and supernaturally inspired. It claims to be thus inspired over and over again, and if it be not, the Bible not only is not inspired, but it is false and can not be relied on in anything at all.

Position Must Be Faced

This position can not be gotten around and must be faced by the gentlemen of advanced thought and of progressive theology and of the new theology. Let them accept this inevitable issue honestly and repudiate the Bible in toto. They must do this if they are honest, and cease to draw large salaries as pastors and as college professors from churches whose Bible they have betrayed and crucified. Let men be decently honest if nothing else. Of all things, let there be candor and mere downright honesty among men who claim to be preachers, and let them reject the Bible and sur-

render their salaries and their positions in churches they have betrayed and misled and wrecked.

A True Witness

We rejoice to see the word of any and every true witness to the power and the truth and the inspiration of the Bible. We append the testimony here of Rev. R. O. Lawton, which we find in the *Christian Advocate*, and wish to pass along for the merit of its words:

"The Bible is the Word of God. It came from God. Holy men of old were inspired to write it. It is God's Book, through which He tells us about His nature, His character, His purposes, and His dealings with the children of men. The Bible is the Rock upon which those who trust in God have stood through the ages. The Bible is the Rock of ages. Against that Rock the winds of the centuries have blown and the storms of the ages have beaten and the tides of ages have swept, but the winds of criticism only blow themselves to pieces, and the storms of cynicism beat themselves to pieces, and the tides of antagonism dash themselves to pieces.

"The enemies of the Bible have been trying for centuries to blast the Rock of ages, but the Rock abides. Sometimes the onslaught is tremendous and terrific, and rumblings are heard throughout the earth; but, after the smoke has lifted and the noise subsided, the Rock rises grandly and majestically with the beauty of the morning on its face and the dew of the morning on its brow. /

"The Devil has done his utmost to destroy the Bible, because it has done so much to destroy the Devil, but he can not destroy the Bible. He has been using all sorts of men in manifold ways to destroy the Bible, but no man or men can destroy it. So-called higher criticism and new thought have done their best in the name of scholarship and learning, and even the very elect are for a season led away and astray; but higher criticism can not destroy the Bible.

"So-called higher criticism is turning out to be nothing but German poison gas, spreading its deadly fumes over the Rock of ages, posing as an angel of light adorned in the garments of scholarship. This was for a time the most dangerous antagonist the Bible has met in its triumphant march through the ages, because it was spreading over Christendom to such an extent that the most conservative men and scholars were becoming affected by it. It was getting to such a point that nothing was considered scholarly and modern

unless it had the German label on it, and some of our best scholars in theology allowed Germany to make such fools of them that they even followed her in questioning the miracles of the Bible, in the practical elimination of the supernatural, in robbing the world of its Christ.

"To my mind one of the best results of the present world war will be the elimination of German theology from the scholarship of the world. It is already discredited. When the war is over it will be as broken as the German armies. And this is the work of almighty God. He is not going to let the Devil or the children of the Devil destroy the Book that He has so beautifully, so wonderfully made."

The Only Hope

THE ONLY hope for this world is in the Christian religion. Today is a time of fearful looking forward certainly. Many hearts are failing them for fear. Dark clouds hang on our horizon and ugly presages are felt and seen. We acknowledge all this, and yet we are not without hope. God lives and He has established times and seasons in His own counsel, unrevealed to us. Only in promises general are we assured that "all things work together for good to them that love God, to them that are the called according to his purpose." Our trouble is that we concern ourselves about the detail of things and the times and seasons, and fail to exhibit that fullness of faith which admits its limitations, refuses to be disturbed about these minor matters, and simply trusts God for the outcome of all in His own time and way. He has assured us that no good thing will He withhold from them that love Him. He has sworn that the heavens and the earth shall praise Him and that the time will come when all nations shall recognize the reign of His Son when He comes.

A secular editor has recently said (and one who is not friendly to the church), "Surely the future looks black enough, yet it holds a hope—a single hope. *One, and only one* power can arrest the descent and save us. *That is the Christian religion.* Democracy is but a side issue. The paramount issue underlying all is the religion of Christ and His cross. *If the world is to be saved from destruction, it will be saved alone by religion.*"

God has revealed to us that the gospel shall not fail. He has assured us that His Word shall not return unto Him void, but shall accomplish that whereunto He has sent it. The end shall be glorious, but between now and then there are to be troublous times and we seem to be in the midst of them now. Look up and forward and hope thou in God, for you shall yet praise Him, who is the health of your countenance and your God.

Misunderstood

THE HOLY people of God are often misunderstood by others. The matter of testimony is a thing of conscience with them. They have read that "They overcame him by the blood of the Lamb and by the word of their testimony." They also read much about the duty of confessing God before men that they may be confessed by Him before the angels in heaven. They are informed also in the Bible that the classic promise reads: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Much every way they learn about the duty and the blessing of testimony, and their own sense of propriety tells them the same story—that, real testimony to the precious work the Lord does for them will make for their growth in grace.

Very often hearers, especially who are out of sympathy with the truth of entire sanctification, take exceptions to such testimony as smacking of pride and unbecoming that humility which should ever characterize the children of God.

Wait a moment, please, and let us be fair; first, in understanding these people who thus testify to what the Lord has done for them. First, they are not boasting of themselves at all. They are only exalting the Lord for His marvelous and matchless work in their hearts and lives. You would not object to a man or woman who had been long confined with a dreadful malady considered fatal, and who had been wholly delivered, testifying to the skill of the physician who had cured the patient. Certainly not. Well, this is exactly a parallel case, except that the patient was down of a far worse malady than a mortal can be with sickness, and the cure infinitely more remarkable and worthy of testimony. Other people need to know of the chance of a cure of this same malady, and this is a fine way of spreading the glad news.

You will notice that these testimonies point not to the one testifying but to the One who did the mighty cure. Him and Him alone they seek to honor and express thankfulness to. Let no one ever challenge the right or the duty of such testimony, for it is of the Lord and honors Him. Why not return such gratitude to such a Benefactor, as well as seek to pass along the glad news of the cure for all so in need of a cure?

It Will Out

INBRED sin will out. It may lie quiescent for a long time. It may deceive us as to its very existence by its long season of quietude. Yet on occasion it will come out and perhaps astonish us by its force and ferocity. Like the possum the farmer heard making disturbance in his henhouse, which pretended to be dead when the farmer came suddenly upon him. The farmer took him to the kitchen, fearing he was really "possuming." He made a trial by placing him in a box and putting a piece of freshly dressed chicken near his nose. Just then a cat came softly in, and smelling the chicken quickly jumped into the box, but like lightning as quickly there shot up a cloud of fur into the air with a dark streak in the midst of it. The cat had been ejected quite summarily. The farmer hurried to the box expecting to see the possum eating the chicken, but, lo, he had gone dead again. He had the knack of going dead as occasion seemed to demand.

So it is with inbred sin. It can get such a jolt from prayer or devotion that it gets afraid and simulates death until it gets us off our guard, when it can flare up and do great harm and hurt us most disastrously, if we allow ourselves to be deceived by its dissimulation. There is in inbred sin a principle of deceit which will betray us if we are not careful to watch (Eph. 4:22).

We once heard it compared to a hawk which a man raised from its earliest life in his yard with his children. It picked around the yard with the chickens as innocently as the real chickens, and the children grew fond of the pet. Finally as it grew toward maturity the hawk nature developed and the chickens began to be missed. The hawk was eating the chickens, for the man finally caught it in the act, and he learned to his sorrow the truth. He at once killed the hawk and the chickens were safe from its death-dealing work.

So there is no safety except in the death of inbred sin. We may coddle it and pet it and persuade ourselves that it is harmless, but beware! There is "death in the pot." There is absolutely no safety while it lives, no matter how nicely it may behave or how innocently it may demean itself. Put it to death at once, if you would be safe.

THE MOVIE picture shows as conducted tend to give to children distorted views of life; to unfit them for future duties; to encourage the notion that life is for excitement; to encourage belief in luck; to dissatisfaction; to weaken respect for authority; makes for the precocious on sex life; to a disregard for marriage; has a bad effect on modesty; and tends to the destruction of purity. Yet this monster of ravages on our American young life is allowed to go uncensored or censored after a false and flimsy fashion which means nothing.

Bible Pictures of Holiness

By H. ORTON WILEY, D.D.

The Galley and the Gallant Ship

"But there the glorious Lord will be unto us a place of broad rivers and streams; where-in shall go no galley with oars, neither shall gallant ship pass thereby" (Isaiah 33: 21).

THE EXPERIENCE of a sanctified man or woman is one in which divine love is shed abroad in the heart by the Holy Ghost, perfectly filling the entire being and flowing through the soul like a broad river. In this river there will be found no galley with oars, neither shall any gallant ship pass thereby.

The galley with its oars is the symbol of bondage; the gallant ship with its spreading sails is the emblem of pride. Divine love in the experience of the sanctified so fills the soul that there is no bondage but the bondage of love; no exultation but the exultation of love.

Has the galley with oars been removed from your experience? How about that little two-oared affair—that bondage to some habit, to some pet plan or ambition? Have you committed your all to God, or are you still paddling about a little on your own account?

How about that gallant ship; does it pass by sometimes? When you have attained some success—perhaps a victory won or a worthy purpose accomplished—is there a tendency to exultation or does your soul spontaneously bow in humble reverence before God who is the Author of all success? There is a place where the soul dwells, neither being brought into bondage on the one hand nor taking credit to itself on the other, but where God is a place of broad rivers without either galley or gallant ship.

The Lifted Veil

The veil hung between the holy place and the holy of holies in the sanctuary of God. Before it was the altar of incense, the table of shewbread, and the golden candlestick, while just behind the veil with its heavy folds there burned in ineffable splendor the glory of the shekinah Presence.

The heart of man is the sanctuary of God. The converted man knows only the holy place with its life and light and fellowship; he knows nothing of the glory behind the veil. He is keenly conscious that there is a veil; that there is something deeper down and farther back in his being to which the light has never penetrated, which is untouched by fire and uninhabited by the Holy Ghost.

The veil is sin; not actual transgressions, but "sin conditions," the carnal mind which obscures the vision of God. It may be removed. The baptism with the Holy Ghost and fire will remove everything which prevents the soul from being filled with all the fullness of God. What an experience is this! To be purified from sin by the fiery baptism, to come through the veil into the holy of holies by the atoning blood of our great High Priest, to know that the deepest recesses of the soul have been illuminated, the center of the being touched with fire, and the whole soul hallowed by the presence of the indwelling Spirit—this is the New Testament teaching on the great theme of Christian holiness.

In the sanctified experience the soul rests unreservedly upon atoning blood for present and future good, and feels the nearness of the presence of God through the Spirit. The sanctified man receives his light from above, reaches out his hands to grasp the very horns of the altar, pillows his head upon the mercy seat, gazes into the shekinah glory and is

changed into the same image from glory to glory.

Is this your experience? Is God near you or does He seem afar off? Has every avenue of your soul been penetrated by the white light of the judgment, has the center of your being been touched with fire, and are you conscious that your whole being has been hallowed to God by the indwelling of the Holy Ghost?

The Everlasting Burnings

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33: 14).

The devouring fire—the everlasting burnings! How full of meaning are these words to sanctified men and women! They have been purified by fire, they have held steady in the presence of the devouring flame, until it has consumed all that is unlike God, has purified them as silver, and tried them as gold. This is a marvelous experience, to be purified from sin and purged from dross until nothing remains of anger or pride, of impatience or malice, of envy, jealousy, or any of those tempers which are contrary to pure love.

But there is a positive aspect to this experience of entire sanctification. Having faced the devouring flame until all sin has been consumed, the sanctified man continues to dwell with the everlasting burnings. Sanctified men and women live in the fire. Their souls have been wrapt in holy flame like a seraph and they burn with the intensity of holy love.

Have you held steady in the devouring flame until everything in your soul which can be burned has been burned? Is there anything in your soul which is contrary to divine love? And does your love now glow and burn with a holy intensity which could be characterized as the "everlasting burnings"?

Knowing God

By REV. J. M. BEECHER

ONLY TWO short words—merely ten letters—but they set before us what is at once humanity's one fundamental, eternal need and its most rare experience.

We are not speaking of mere information about God, familiarity with what men have spoken and written concerning God, but refer to that personal acquaintance with Him (which Jesus came and died and ever liveth to make possible and spread abroad); an actual, personal knowledge of God.

"I am come that they might have life, and that they might have it more abundantly" (John 10: 10). "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5: 26). "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 11, 12). "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3).

This is what we mean—to have eternal life, to be in possession of the Son of God. All who lack this knowledge of God, who have not the Son of God, are dead. Therefore this knowledge of God is the one great fundamental and eternal need of all men. "This life is in his Son," not only in the sense that Jesus, having this life in Himself, brought it to us (which no one else could do), but this life

which can be obtained from Jesus *only* can be retained *only while abiding* in Him. "Your life is hid with Christ in God" (Col. 3: 1-3). "So walk ye in him; rooted and built up in him" (Col. 2: 6-10).

Just as the life of a fish is in the water, so is the life of a Christian in Christ: just as naturally and inevitably as death seizes the fish that is out of water, so death seizes the soul out of God. Just as water is the natural element for which fish were made, so God is the native realm for which all men are made. This truth is plainly set forth in the parable of the vine and branches. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned . . . for without me [severed from me—margin] ye can do nothing" (John 15: 5, 6). The first and great and everlasting need of the fish is water. The first and great and everlasting need of the human race is God—an experimental knowledge of the truth that in Him we live and move and have our being.

Now, to know God means much. We will note some things implied and comprehended in thus knowing God, then the reader may decide for himself whether or not this is also humanity's most rare experience.

1. It means *peace*. "There is no peace, saith my God, to the wicked" (Isaiah 57: 21). "Acquaint now thyself with him, and be at peace" (Job 22: 21). "His name shall be called . . . The Prince of Peace" (Isaiah 9: 6). "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26: 3).

2. *Eternal life* witnessed by the Holy Spirit. "This is life eternal, that they might know thee" (John 17: 3). "He that believeth on the Son of God hath the witness in himself" (1 John 5: 10).

3. *To know that we know*. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John 5: 20).

4. *To know the difference between a person who is in God and one who is in the world*. "We know that whosoever is born of God sinneth not." "We know that we are of God, and the whole world lieth in wickedness" (1 John 5: 18, 19). Few people seem to have this knowledge.

5. *To keep His commandments*. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Hereby we do know that we know him, if we keep his commandments" (1 John 2: 3, 4; 3: 6-9). If you are not sure that you know God, put to yourself this scriptural text. Few seem able to stand it.

6. *Escape from worldly corruption and partake of the divine nature*. "His divine power, hath given unto us all things that pertain unto life and godliness, through the knowledge of him, . . . that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1: 3, 4).

7. *To be perfected in love and walk in this world like Jesus did*. "But whoso keepeth his word, in him verily is the love of God perfected: . . . He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2: 5, 6).

8. *To receive the gift of the Holy Ghost*. "The Holy Ghost, whom God hath given to them that obey him" (Acts 5: 32). It is this coming of the Holy Ghost that perfects us in love, purifying the heart. (See Acts 15: 8, 9 and 2: 4).

9. *Growth in grace*. "Having escaped the corruption that is in the world through lust

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And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and so forth (2 Peter 1:4-7). Notice that this growth and addition follows cleansing from corruption.

10. *Answered prayer.* "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22-24). This is prerequisite for the next item.

11. *Fruitfulness.* "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." To get the full force of this, read the whole twelve verses (2 Peter 1:1-12).

12. *Multiplication of grace and peace* (verse 2).

13. *Freedom from falling* (verse 10).

14. *Possession of all things necessary for life and godliness.* "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (verse 3). Divine love and wisdom and power can

give us nothing more that would really help us to live in this world the sort of life outlined herewith. Everything known to Omniscience, everything that can be moved by Omnipotence, everything conceivable by love divine, every single thing that pertains to life and godliness that could possibly help the weakest sinner live a life pleasing to God—"His divine power hath given unto us all."

Glory to God, brother. In view of the supplies I am convinced that we can all pull through. It depends entirely upon our getting acquainted with God. The man who knows God is simply invincible. God has done His infinite all. The terrible responsibility is now fully and justly upon us. Failure is unnecessary, unreasonable, inexcusable, and shameful. Accept God's plan, appropriate His provisions, put your whole being into it (as God has), and your life will read just like the Bible. At the close of such a life there must naturally be

15. *An abundant entrance.* "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (verse 11).

Rings on a Corpse

By REV. W. E. SHEPARD

IT WAS in the city of Berkeley, Cal. The writer was engaged in revival meetings there and was called upon to conduct the funeral services of one of God's choicest saints. This sister had not been saved many months, but was one of the brightest cases of saving and sanctifying grace I had ever seen. The white plague had done its deadly work, and we had assembled at a private house to pay the last tribute of respect to the one so much beloved. The room was full of friends. It was so crowded that when I entered there was no place for me to sit, so I walked to the head of the casket, and soon opened the funeral service. At the close of the service the undertaker took charge and invited the friends to review the remains. After so doing, instead of passing out, they all returned to their seats, leaving me still standing at the head of the casket.

The undertaker then proceeded to close the casket. Before doing this I noticed him fumbling about the hands of the corpse. I was the only one who could see him, and there, right before my eyes, he began to strip the corpse of the rings on her fingers, and as nearly as I remember, there were three or four. I was astonished above measure. I was simply horrified. I thought, "You miserable ghoul, robbing the dead, right before my eyes!" I wondered if I should speak right out, and I wondered if I should keep still. I wondered if I should inform others, or remain quiet. Not knowing what to do, I simply did nothing,

excepting to think, and I certainly did that. I do not remember of even mentioning the matter to anybody, thinking it might come to the surface from some other source. Finally it did come out. The undertaker was acting under the instructions of the husband of the dead wife. He was unsaved, and had a jewelry store in San Francisco. He had placed the rings on his dead wife to adorn her hands for the funeral and had requested the undertaker to take them off as he closed the casket and return them to him.

But why this gruesome story? Simply to make a point. *Did that woman need those rings on her fingers?* The answer is simple: she certainly did not need them. But why did she not need them? *Because she was dead.* I trust all can see the point.

When folks get dead enough they do not need rings, earrings, bracelets, lockets, and other gewgaws of this world. The Word says, "Likewise reckon ye also yourselves to be dead indeed unto sin." Dead folks do not need jewelry. Dead folks do not hanker after such things. Let the worldly and carnally minded run after these things, but let the spiritually minded set their affections on things above. Let the barbarians deck themselves out with paint and powder, red clay, and feathers, beads and shells, jewelry and trinkets; but let God's people show to the world that we have something better.

When the writer was a schoolboy he remembers distinctly one day of hearing his teacher,

who was not a Christian, make the statement that barbarians wore jewelry, and it was a sign of barbarism today when people wore it. If an unsaved school teacher could see things in such a clear light how much more clearly ought sanctified souls see these things!

One day I stepped into a ten-cent store in Kansas City and was astonished to see the number of nice appearing young women standing around the jewelry department examining the cheap junk. Just think of it—a beautiful gold(?) ring for only ten cents! And if the truth were only known the probabilities are that much of the jewelry worn today by the young people came from the ten-cent store. Shame to get the consent of one's mind to be so cheap!

"But," says one, "this jewelry does not make me proud." Granted that it does not; but it indicates something within. One day I was riding by a pasture field and I saw a cow with a poke on it consisting of yoke with a pole inserted and pointing forward between its front legs. This poke was for the purpose of keeping the cow from jumping the fence. Now, it would be perfectly proper and honest to say that this poke did not make the cow breachy. Certainly not! But it showed that the cow had a breachy nature or it would not have had the poke on. Thus it is with your jewelry. True, it may not make you proud, but it indicates the pride within, or the sign would not be outside.

Reader, did you know that a woman with good, sound judgment, solid mental caliber, sees the foolishness of this trinket nonsense, while those who deck themselves out with such ornaments are usually featherweights in the realm of gray matter?

Why is it that some converts very shortly after entering the Christian life, so anxious to do the will of God and to walk in all the light that comes, will immediately strip themselves of this worldly paraphernalia at the first suggestion of its being out of harmony with the Bible and God's will, while others will go right on professing about everything between the lids of the Bible, and no matter how much they hear from God's Word condemning such actions, will persevere in their course of jewelry wearing? To say that such professors are stumbling blocks to new converts and a travesty on the religion of Jesus Christ is not putting it too strong, for such is the case.

In the very early days of the holiness movement in southern California, about the year 1882, the members of the holiness band of Santa Barbara where the writer lived saw the folly and unscripturalness of wearing gold adornments and so they shed such things for Jesus' sake. But there was one woman getting along in years who persisted in wearing her gold ring. Finally there came into the holiness band a beautifully saved young woman from the North who had recently been sanctified, and, having convictions that jewelry wearing was wrong, had laid hers all aside. When she saw this woman who wore the ring professing holiness she thought came to her immediately, "If she can keep sanctified and wear a ring, why can not I?" Acting on the suggestion she placed back her ring, and found to her sorrow that her peace had flown, and she had lost out in her soul. Surely I would hate to cling to some unscriptural thing for my own self-gratification and discover that by so doing I had stumbled one of God's little ones. I would be afraid the millstone of which Jesus spoke would find its way around my neck.

Is some one saying, "I have laid off all my jewelry; it is placed away safely in the bureau drawer?" Why not finish the sentence and

say, "to backslide my children later on." Why keep the little idols in the house? Why not turn them to some use? Perchance there is some gold about them, turn them in for old gold, get their weight value and put the proceeds in the foreign missionary field, and possibly save a few heathen. To meet a convert from the heathen world later on "walking up the streets of gold," that was made such by the gold from your jewelry would certainly be much better than to meet the sad announcement that your child was led into worldliness because you allowed jewelry to stay around the house till it fell into her hands.

Reader, get your Bible and read 1 Peter 3:3; 1 Timothy 2:9; Romans 12:2; Isaiah 3:16-24. Then go to your room, get down on your knees, open your Bible to 1 Corinthians 10:31 and read, "Whatsoever ye do, do all to the glory of God." and see how it will sound for you to say, "O Lord, I am aware that Thy

Word forbids this wearing of gold, but I am wearing it all for Thy glory. I feel that I can be a better example by thus doing, and can wield a greater influence for Christ." How does that sound?

If you are a member of the Pentecostal Church of the Nazarene, please turn to the Manual, page 23, paragraph six, and read what you subscribed to when you united with the church and answered this question: "Desiring to unite with the Pentecostal Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the General Rules?" The article on the dress question comes under the head of "Church Membership and General Rules."

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

How Samson Lost His Strength

By REV. W. B. WALKER

"And he wist not that the Lord was departed from him" (Judges 16:20).

SAMSON was a Nazarite because of his vows unto his God, and was a man of great strength and vigor. The vows of the Nazarite, which may be found in Numbers, sixth chapter, consisted in the following particulars:

1. He consecrated himself in a very special and extraordinary manner to God.
2. This was to continue for a whole year, that he might have a full growth of hair to burn in the fire, which is under the sacrifice of the peace offering.
3. During his separation he drank no wine or strong drink.
4. He never shaved his head, but let his hair grow long, as the proof of his being separated.
5. He never touched a dead body.
6. All the days of his separation he was to be holy.

The Nazarite with his vows is typical of the experience of full salvation. Previous to our receiving the blessing of holiness our strength was very, very limited, although since receiving the experience we can do all things through Christ. Samson went down in the valley of Sorek, and there became acquainted with a woman who was a Philistine by birth, whom he married. Her people being the enemies of Israel, their constant aim was the downfall of God's people. Their only hope was to work through Delilah and learn of Samson's strength; for they feared him more than all Israel. He was a great leader, and in capturing the leader they would have won the victory.

Delilah enticed him to tell her of his strength; therefore he said, "Bind me with seven green withs that were never dried, then shall I be weak, and be as another man." She did so, and when she had completed her task she said, "The Philistines be upon thee," and he broke the withs as if they had been touched by a blaze of fire. Delilah, seeing her defeat, renewed her attempt by telling him now he had mocked her and lied to her, and Samson, being somewhat moved by her continual enticing, said, "Bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man." Delilah obeyed him, and at the same time there were liars in wait abiding in the chamber.

As she had made the previous announcement, so she said, "The Philistines be upon thee, Samson;" and Samson arose as with

usual strength and the ropes were broken as if they had been thread. Then Delilah said, "Thou hast mocked me, and told me lies." As she continued pressing her claims, he opened his heart to her, and began to unfold to her the secret.

Listen, while he relates it! "There hath not come a razor upon mine head; for I have been a Nazarite unto God. . . . if I be shaven, then my strength will go from me, and I shall be like any other man." Delilah rocked him to sleep on her knees, and while he slept she called another man who shaved his seven locks off; and when the job was completed she said, "The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself;" but he found that he was as powerless as any other man.

Here was a man who was endued with strength greater than a giant, but now he was powerless in the hands of his enemies. There

has been many a person who was connected with the power of Omnipotence, who has awakened out of his slumbers to find that he had no strength to resist the temptations of life.

Reader, it is one thing to testify to having the blessing, and quite another to possess it; yet there are hundreds who testify to it from time to time, and yist not that the Lord has departed from them. Reader, you may be able to date its obtainment, but have you kept it all the time since that glad hour, and do you enjoy it as you read these lines? How sad, yet it is true, that so many people have lost the blessing and seem to be unconscious of it.

One of the most dangerous difficulties facing the beloved Pentecostal Church of the Nazarene is a profession without a possession. This is true from a denominational standpoint, yet it is true individually. What a pitiful sight to behold a person endued with heavenly strength, who could leap over a wall, and turn to flight the army of the aliens, to be awakened to the appalling fact that God has departed.

The people of Babel supposed God was with them, when they attempted to build the tower to heaven, yet God was against them. The children of Israel supposed they were in divine order, when in fact they were backslidden in heart (Num. 14). As you remember, Moses was calling their attention to how they had disobeyed Him by not going over and possessing the land while at Kadesh-barnea. As Moses told them how great a sin this was, and what they had come short of, they said, "We will yet go up and possess the land." Moses exhorted them they need not go, for God was not with them; they began the task, notwithstanding Moses and the ark did not depart out of the camp. And they were greatly defeated, thinking God was still with them.

I see Joseph, Mary, and Jesus on their way to Jerusalem for the yearly feast, it being the custom of the Jews. After all had been fulfilled, Joseph and Mary started homeward; but having traveled a day's journey they came to the realization that their dear son, Jesus, was left behind. They supposed Him to have been with His kindred. Of course they took the back track, and after three days of diligent seeking they found Him reasoning with the doctors of the law.

Dear reader, think of traveling a day's journey thinking He was present when He was left behind. Perhaps you haven't gone very far, and it might be possible that you have traveled for years thinking He was with you, when you have left Him behind. You can always find Him where you left Him.

Here are some of the signboards you will pass as you descend the heights of full salvation. People seldom lose the experience by a sudden breaking away with God; but most people backslide by neglect. Reader, as you start in your spiritual wanderings you will detect the loss of the appetite for prayer. On first beginning the way of life you loved to pray, and the greatest desire of your life was for the hour of prayer. Then you would pray until heaven and earth blended together, and you could hear the angels singing on the other shore. You arose endued with strength, and your face shone as the face of an angel. Oh, brother, sister, have you the old-time appetite for prayer?

Again, you can very easily detect a blunt desire for church attendance. Reader, when you first received the blessing you were seldom late at church. And something out of the ordinary had to transpire, if it prevented you from attending church. Reader, you will very readily realize a careless spirit regarding church attendance when you begin to get dry in your soul. When the stream of life begins to cease flowing you will pass this signboard—

God's Anvil

MRS. FANNIE ERB

Pain's furnace heat within me quivers.
God's breath upon the flames doth blow;

And all my heart in anguish shivers,
And trembles at the fiery glow.

He comes and lays my heart, all heated,
On His hard anvil, minded so;
Yet in His own fair form to beat it,
With His great hammer, blow by blow.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow.

He kindles for my profit purely
Affliction's glowing, fiery brand;
For all His heaviest blows are surely
Inflicted by a Master hand.

I will not murmur at the sorrow
That only longer lived would be;
The end may come, and that tomorrow,
When God hath wrought His will in me.

And yet I whisper, "As God wills:"
And in His hottest fire hold still.
And yet I whisper, "As God wills:"
And in His hottest fire hold still.

a blunt desire for church services. Next in order it will seem that the minister preaches too long; and perhaps this is so; and it seems that he personates you, and tells the congregation of all your shortcomings. In fact, aren't you a little easy to get your feelings hurt? You will never get to the place where you will lose your feelings, but you can get in such a relation with God that they will not be out where everybody will trample upon them.

Perhaps you have reached the point in your spiritual wanderings that you refuse to pay the tithe. And most especially if you are in a little embarrassed condition financially, you will excuse yourself by saying, "Charity begins at home. The preacher can work for his support as other people, for Paul worked for his livelihood, and the preachers of today are no better than he."

Finally, lack of interest for lost humanity. By the time you have passed the preceding

signboards you will have lost all interest for the lost around you. How sad, yet it is true, that people will leave struggling penitents at the altar and go home, excusing themselves by saying, "I have such a hard day's work before me tomorrow." You ought to be willing to remain all night, pray, and instruct a poor soul trying to get saved or sanctified. Some people will try to ease their conscience by saying, "It seems that the penitents are not convicted deep enough."

How long, oh, brother, sister, has it been since you had a real soul burden for lost humanity? Perhaps you have a lost husband, or wife, and children; do you ever get under the load for them? Don't you know they are going to be cast into hell if you don't pray them through? Remember the words of the text, "And he wist not that the Lord was departed from him."

SKEDDEE, OKLA.

Reproaches

By REV. J. A. CHENAULT

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13).

NOW IT IS this little word "reproach" that I wish to say a few words about.

There have appeared so many good articles in the HERALD of HOLINESS on the changing of our church name that it seems to me it would be useless to pile up arguments either pro or con. And the great reasons for dropping the name "Pentecostal" from our church name seem to have been to avoid the reproach that goes with it. The writers seem to be unaware or ignorant of the fact that the word "Nazarene" carries the same reproach. Here at Jackson, Tenn., in the bounds of my own work, the so-called "holy rollers" are wearing the name "Nazarenes." Jesus said it would be so in the last days, and I don't see any use in trying to avoid the reproach. In fact it is a glorious thing to me that we have even a church name that carries a reproach with it.

I can not think of a more calamitous thing befalling our church than that we should get to the place where, as a people or church, there would be no reproaches. God forbid that we should ever get where we could not shout over the reproaches that come upon us for Jesus' sake. The world wants nothing of Jesus; it has rejected God and His plans to redeem it from the beginning of the human race. It stoned the prophets, killed God's messengers, beheaded Paul and John the Baptist, stoned to death Stephen, crucified our Lord and Savior, and do we expect to be His followers and not have to bear the reproaches of Him? This Scripture says, "Let us go forth therefore unto him without the camp, bearing his reproach."

Long ago the worldly membership cast Jesus out of the churches, for there was a time when the very name "Methodist" was held in great reproach, but not so now. So, if we continue to go unto Him, we will have to go without the camp. Is the reproach too great for us? I say, "No." Hallelujah to God forever! What are we as a church here for if it is not to go unto Him regardless of the reproaches? When we cease to hear His reproaches we cease to be His people. I am shouting happy that we Pentecostal Nazarenes can live close enough to Jesus to take at least a few of His reproaches. I am praying that we will get to where we will have to bear more of them. If, when we get through with the great drives in money campaigns for our schools, God would be merciful enough to us to lay on the

call and give us the vision for a half million dollars for the extension of His kingdom among the heathen. I believe there would be great hope of saving our church from drifting into worldliness, as many others have done. This would keep us financially poor enough and dependent upon God to retain the high tides of spirituality that we have experienced since our beginning as a church. The greatest movements God has ever launched have come out of the greatest reproaches. Adversity, poverty, and hardships of every kind give God a chance to show His power. Amen!

"What shall we then say to these things? If God be for us, who can be against us?"

Who shall lay anything to the charge of God's elect? . . . Who is he that condemneth? Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors. . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Amen and amen.

UNION CITY, TENN.

A Glimpse of Rest Cottage: Spiritual and Practical

By CARRIE WHITE, Assistant Matron

REST COTTAGE! What is it? A repair shop for the inner life. As nature repairs damage in a tree or a cut on your hand, so the Spirit of God is seeking to enter the elemental life of the young women fallen from virtue, to restore them. We are working with those whose lives need repair. Sixteen years ago God opened this home for the erring girl. He is offering divine forgiveness for the past, for that failure, for that sense of shame, for that sense of woeful and culpable shortcoming. Many of these young women before coming to Rest Cottage feel the tide of a new enthusiasm coming into their lives, but a sense of past shortcomings lays hold of that enthusiasm cynically with an arresting hand, and it is captured by a cynical past. The old gray wolf of their yesterdays bites at the heels of that enthusiasm, which, in their best moments, would dare to become strong.

Now there can be no lasting, godly enthusi-

asm generated in their lives until that mortgage of the past has been lifted, until that cynical voice has been silenced, until that old gray wolf has been killed. If Saul of Tarsus had not learned that the Spirit of God freed him from his past he would have spent the whole of his later life in melancholic spiritual paralysis. We would not have his glorious epistles, we would have had no record of him like a flaming seraph going through Europe with the message of the grace of God. Not until the Holy Ghost had shown Saul of Tarsus that Jesus Christ stood between him and his yesterdays was he able to discover his inner possibilities.

And so we of Rest Cottage, by the help of the divine Spirit, are endeavoring to show these young women (many of whom have such a hideous past to look back upon) that the mortgage of their yesterdays can be lifted, that the cynical voice which would wither every holy aspiration can be silenced, and that the forgiveness of God—manifested in Jesus Christ through His saving and sanctifying power—can stand between them and that past which would draw them back into an ineffective life.

We are seeking to take hold of our young women in a way that will, by God's help, keep their hands off their destiny, and their lives surrendered to His purpose in them and through them. When Abraham went down to Egypt he took his life into his own hands; he was carving out his own career. Jacob took his destiny into his own hands, but not until by the Brook Jabbok, when he gave himself back wholly to God, did he become a prince among men. And we find that even these young women, with a disgraceful past hanging over them, when wholly surrendered to God, can and do become spiritual princes.

We have in the home one who spent fifteen years in the slums of Chicago, through sin she was reduced to direful poverty, ragged, dirty, and hungry. Rescue workers found her, God got hold of her and redeemed her by the blood of the Lamb, and today she is a power for God, His hand is upon her, and she is a blessing to many lives, and will one day go shouting through the portals of glory. Many others not so long in sin are bright and shining lights for Him.

We, by the help of the Spirit, are seeking not only to repair their inner life, but on the positive side we are seeking to develop them in every possible way. During the school year they have been instructed in music by an accomplished and consecrated teacher, Miss Galloway, of Peniel, Texas. We have a day school taught by one of the young women of the home and a nurse's training department by a trained worker. Training is also given in domestic science and art and horticulture. It is indeed interesting and gratifying to see the young women yield to the spirit of refinement and Christianity.

"No one is ever turned away from the home," has been the motto of Rest Cottage all these years. Sometimes it is with great difficulty that we live up to this motto. At present our house is filled to overflowing and still the poor unfortunates knock for admittance. We now have thirty girls and sixteen babies and children. We have a great many calls for our girls to go out to work, more than we can possibly fill. The physicians of our town recommend our nurses and make numerous calls for them to attend their patients. In this way we are able to send out girls who are established to fill these responsible places, and thereby make room for those who come. Last week a fourteen-year-old girl was placed in the home of a Methodist minister of a nearby

town to make her home as one of the family.

It is the intention of the management, Rev. Mr. and Mrs. J. P. Roberts, to enlarge the building at an early date. God is making this possible and we are indeed grateful, but we are all endeavoring, above everything else, to keep Holy Ghost fire burning upon the work. His smile is upon us, and we praise Him for the privilege of service.

We do so little in comparison to what Jesus

has done for us, but in this enterprise we do have an opportunity to return to Him, in a small way, what He has done for us, for He said, "I was sick and ye visited me." Jesus Christ puts Himself in the place of the suffering masses, and wherever we relieve any suffering we are in some measure repaying Him.

PILOT POINT, TEXAS.

Bible Study

By PROFESSOR H. O. FANNING

THE BIBLE is the Word of God, the revelation of His will concerning man.

It is God's one way of revealing to us His great plan of redemption, and the one Book that is able to make man wise unto salvation. It is God's answer to man's deepest need. Man wants to know who he is, what he is, whence he came, and whither he is going. No answer to these questions is to be found outside of the Bible. No being but God can answer them, and He has answered them only in His Word. Man has a sense of responsibility to a higher power—a supreme being—and he wants to know who that being is. The Bible alone answers that question, and furnishes us with a revelation of God's character and attributes, and of His methods in dealing with mankind. It follows that we ought to know this revelation, and heed its messages.

The value of an adequate knowledge of the Scriptures is evident, though incalculable. There is intellectual value in their instruction and information. There is moral value in their precepts for guidance and warning. There is spiritual value in their doctrinal and experimental truths. There is inspirational value in the wide range of possibilities they open up to the believer. There is practical value in the equipment they furnish for life's warfare, service, and victory. Such knowledge, however, presupposes a need for more than mere reading of the Scriptures—it calls for study; a genuine application of mind, heart, and conscience, to the substance and teaching of the Word of God; Bible study that involves earnest prayer, close attention, clear thinking, and hard work.

The Bible should be studied, not only by our Superintendents and preachers; evangelists, and teachers, but by all of our people. The Bible is God's Book for His people—the common people as well as the uncommon. It is addressed to them and designed to meet their needs and therefore should be studied by them. It is adapted to the needs of all, and should be studied by all. From the veriest babe in Christ to the ripest saint there is meat for all in due season. There are truths in it that are so simple that the most immature can grasp them; and there are others so profound that the most mature have never been able to sound their depths. There are mountain peaks of divine revelation that have never been scaled and breadths and lengths that have never been explored by mortal mind. No other book is as fascinating as the Bible, and no other furnishes such inspiration for the student. No other volume so challenges man to develop all of his powers and invoke the utmost aid of the Holy Ghost in enabling him to scan the vast horizons of divine knowledge opened up to his view in the Bible.

It is the opinion of not a few in our church that Bible study is the paramount need of the hour. We do not mean by this that Bible study will do more toward the solution of our many problems and the supply of our multi-

tudinous needs than any other one thing. Olivet University is endeavoring by the help of the Lord to meet this supreme need of our movement and through it help to meet our other needs.

Do we need men of faith? "Faith cometh by hearing, and hearing by the word of God." Do we need men of prayer? The mighty pray-ers of all the ages have been devout students of the Word of God. They have based their arguments in prayer upon revelations of God's promises and purposes for His people. Moses, when crying to God for Israel, prayed, "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." Nehemiah, in supplicating for God's people, cried, "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand."

In Nehemiah's prayer, recorded in the ninth chapter of his book, he bases his supplication on the whole history of God's dealings with His people Israel. "Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem," and based his prayer for them on the record of God's dealings with them in the past, and His promises to them for the future, making God's faithfulness in the past an assurance of His faithfulness for the future.

Do we need soul-winners? What is the secret of the success of the great soul-winners of all the ages? They have been men of one Book, students of the Scriptures, preachers of the Word of God. Do we need evangelists? Paul's charge to Timothy was, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . Do the work of an evangelist, make full proof of thy ministry." Do we need apostolic preachers and pastors? Their predecessors said, "It is not reason that we should leave the word of God, and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word." Do we need effective missionaries? Paul said concerning his ministry to the Thessalonians, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that

believe." Do we need teachers? "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Do we need spiritual sustenance? "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious." Do we need equipment for service? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Do we want success? "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Do we need weapons of warfare? "Take. . . the sword of the Spirit, which is the word of God." Do we need something to enable us to stand against the destructive criticism, delusive subtleties, and false doctrines of the day? "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Surely our equipment as believers, and soldiers of the cross is incomplete without a thorough knowledge of the Word of God.

A few suggestions as to ways of promoting Bible study may prove helpful to those who are interested in this work. Conventions for Bible study may be arranged for in our schools, and other centers. Time may be devoted to it in our campmeetings. The morning hour has been given to it with much profit in some of them. In our evangelistic services an hour may be devoted to it with much profit in the way of getting the truth into the hearts of the unsaved and unsanctified, and in instructing and establishing our people. A place should be given to it in our preachers' meetings, with emphasis upon its importance in our preaching and regular church work. Week night Bible study classes should be organized in our churches and taught by our pastors or by others who are qualified to teach.

The work may be taken up by our Young People's Societies, especially during the winter months, with great benefit to those taking part in it, and much help to the church in the future. Clubs or groups may be organized for Bible study, to meet at the homes of the different members or at some particular home or meeting place. It may be given a place in many of our prayermeetings, especially where the attendance is small. Adult classes in our Sunday schools may profitably meet during the week for special Bible study. Young people's classes may do so also and derive much help from the study of the Word of God. A Bible study Sunday may be arranged for by our Assemblies for the various Districts, or which the pastors may be requested to preach on Bible study and promote an interest in the work by enlarging upon its benefits. A larger interest in the Bible work in our schools may be taken in all of our churches and among our people everywhere. Other methods may be devised for work in various places and under varying conditions where some special method seems advisable. Shall we not send up a great wave of prayer to God that He will send us a mighty revival of interest in the study of His Word and begin at once to help answer our own prayers by doing something without delay to promote Bible study in our home, church, and community?

THE WORK AND THE WORKERS

TENNESSEE DISTRICT

The work is moving on fine. I am just from Knoxville, where the good Lord seemed to have His way, and "All things worked together for good," some rough and some smooth, but all for the good of the man who stands true to God.

This District has taken a great bound for better things this year. We are indebted very much for this to our former District Superintendents and faithful standbys; not only among the preachers, but faithful laymen as well. Thank God for the folks who are making it possible for the young boy and girl who want to do the thing that is right; who can have a place to get a Christian education, and have a place to work under the real influence of a sanctified home. Our school at Nashville, Trevecca College, closed last night, and our campmeeting begins Friday the 23d.

I want all of our preachers to do their best the few days that we have till the District Assembly meets, which will be September 10th to 15th. Get all of your reports in good shape and look for a great time in the Lord.

B. L. PATTERSON,
District Superintendent.

WHAT OUR TRACT BOXES ARE DOING

On a recent trip through Kansas and Oklahoma, we had occasion to be in several depots. We were delighted and our hearts cheered to see so many of our own tract boxes in these places. We also learned that the people were gladly taking the tracts and reading them. The other day in our home depot at Gilman City, Mo., we saw a Catholic priest reading one of our tracts. These are places where one usually sees nothing to make him think of God or salvation, but on the other hand, smoking, joking, and profaning God's holy name.

It seems good to us to see in such places, good, clean, wholesome literature; and people reading it. Amen. It is like an oasis in the desert. Surely this is a great work. Let us put boxes filled with good tracts in every public place available. On with the good work of the Evangel Colportage and Tract Society.

CHARLES W. DAVIS AND WIFE,
Pastors.

REV. C. A. KINDER AT HOME

(The following letter was received at our office from Y. M. C. A. headquarters at New York, telling of the safe arrival of Rev. C. A. Kinder, our General Statistical Secretary, who has been in France for about a year.—Managing Editor.)

My Dear Mr. Scott: Mr. Charles A. Kinder, of 2216 Troost avenue, Kansas City, Mo., who has been in the service of the Y. M. C. A., has now returned to this country.

He served the First Division at various points. He was with this division during the St. Mihiel drive in which two "Y" secretaries were killed and a number seriously wounded and gassed. He also served at Mentone, one of the largest leave areas, and was for a time with the Army of Occupation at Coblenz.

We want his friends to know of our appreciation of the service he has been able to render.

We realize the difficulties that our men had to fight against, and feel that the future will more and more reveal the greatness of the work that has been accomplished.

Your very sincerely,
EDWARD S. PARSONS.

LOUISIANA DISTRICT PREACHERS' CONVENTION

This convention will be held at Ellis, La., June 16th to 20th. Program:

MONDAY

7:30 p.m.—Praise service.
8:00 p.m.—Preaching.

TUESDAY

8:30 a.m.—Devotional service.
9:00 a.m.—Paper, "The Labors of a Circuit Preacher," Rev. C. E. Woodson.
Paper, "The Blessings I Receive in Paying My Tithe and Giving Freewill Offerings," Mrs. Mattie Sutton.
Round table discussion, "Ministerial Courtesy Toward Those of Other Denominations."
Round table discussion, "Why We as a Church Should Boost Our Own Schools."
1:30 p.m.—Devotional service.
2:00 p.m.—Paper, "The Necessity of Reverence in the House of God," Rev. A. M. Terrell.
Paper, "The Herald of Holiness, Its Blessings to Us as a Church," Rev. J. W. Cook.

Round table discussion, "The Methods of Dealing With Church Fussers."
Round table discussion, "The Difference Between Having a Vision and Being Visionary."

7:30 p.m.—Praise service.
8:00 p.m.—Preaching.

WEDNESDAY

8:30 a.m.—Devotional service.
9:00 a.m.—Paper, "The Best Method of Reaching and Retaining Our Young People," Mrs. G. F. Owen.
Paper, "Evangelistic Pastors and Protracted Meetings: The Hope of Our Church," Rev. U. W. Rockhold.
Round table discussion, "The Evil Results From Parents Urging Their Children to Pray and Testify in Public Meetings After the Child Has Backslidden."
Round table discussion, "The Difference Between Compromise and Sociality."
1:30 p.m.—Devotional service.
2:00 p.m.—Paper, "What Our Attitude as a Church Should Be to the Foreign Field," Mrs. R. J. Kirkland.
Paper, "Best Methods of Financing the Church," Rev. W. T. Waller.
Round table discussion, "The Best Methods for Building a Good Sunday School."
Round table discussion, "Should All Churches Have a Young People's Society?"
7:30 p.m.—Praise service.
8:00 p.m.—Preaching.

THURSDAY

8:30 a.m.—Devotional service.
9:00 a.m.—Paper, "Best Methods of Opening and Establishing New Churches on This District," Rev. William D. Garr.
Paper, "Our Relation as a District to the Southwestern Training Home," Rev. W. E. Burnett.
Round table discussion, "The Reasons Why Our Manual Should Request the Deaconesses to Give a Monthly Written Report to Their Pastor."
Round table discussion, "The Best Time for a Pastor to Seek a New Field."
1:30 p.m.—Devotional service.
2:00 p.m.—Paper, "The Advantages of a Properly and Regularly Paid Ministry," Rev. G. F. Owen.
Paper, "The Relation of the District Superintendent to the Church and Pastor," Rev. R. J. Kirkland.
Round table discussion, "Best Methods of Engaging the Interest of Non-Church-Going People in a Pastor's Community."
Round table discussion, "The Best Way in Which the Elders of a District May Assist Their Fellow-Preachers Who Are Not Elders to Pass the Required Course of Study."
7:30 p.m.—Praise service.
8:00 p.m.—Preaching.

FRIDAY

8:30 a.m.—Devotional service.
9:00 a.m.—Paper, "The Relations and Duty of the Church to Its Pastor," Rev. S. D. Stocum.
Paper, "The Ideal Pastor," Miss Florence Smee.
Round table discussion, "The Cure for Preachers Who Continuously Are Making Obnoxious Grammatical Errors."
Round table discussion, "The Best Plan to Get Our People to Literally Fulfill Malachi 3:10."
1:30 p.m.—Devotional service.
2:00 p.m.—Paper, "The Relation of the Evangelist to the Pastor and Church," Rev. J. S. Sanders.
Paper, "A Discreet and Judicious Deaconess," Mrs. W. E. Burnett.
Round table discussion, "The Legitimate Reverence Which Belongs Exclusively to the Ministry."
Round table discussion, "No Pastor Should Engage in Secular Work."
7:30 p.m.—Praise service.
8:00 p.m.—Preaching.

N. B.—Plan to stay for the Ellis campmeeting, which commences June 20th.

NEBRASKA DISTRICT

Since last reporting we have visited our churches at Lone Star, Curtis, Atlanta, Burr Oak, Fairbury, Beatrice, Lincoln, and York. At most of these churches we had good services and held business meetings, and found the work encouraging. We had our first service with the few members who are left at Curtis. It was encouraging and we expected to give them a meeting of two weeks in May, but for some reason it was called off. We hope this work can be revived, and the few faithful ones will not be disappointed.

At Burr Oak Mrs. Ludwig had gone on before and started a meeting, which was going well

General Fund Deficit

More than half of our present fiscal year is gone. Looking back over the seven and one-half months since the last meeting of our General Foreign Missionary Board we see they have been months of very unusual conditions. While the board was in session here in Kansas City the influenza ban was on all public gatherings in this city and most cities and towns throughout the United States. Here and in many other places the ban continued on for weeks, and in some places for months.

This inability to meet together interfered very seriously with the raising of money in our churches and Sunday schools. In many places an extra effort has been put forth since the ban was removed, and the full budget for home and foreign work has been met; but this is not true in every place, and because of the present need we should all put forth an extra effort at this time.

The value of American money in many of our foreign fields is still very low, and the cost of necessities of life is higher than ever. This has necessitated an increase in the general appropriations, as we can not expect our missionaries to meet the tremendous problems that confront them daily without having provided them with the actual necessities of life. This increased support, together with other emergencies

that might be mentioned, has necessitated the expenditure of more money than we have received. We have had to borrow in order to meet the needs.

Our people have never failed us, and we believe that in this emergency they will rally to the support of the General Foreign Missionary Board and of the sixty-two missionaries who are facing constant danger in order to preach the gospel in the regions beyond. Please pray about this great need and make an offering to help take care of the deficit.

We are praying that some may even contribute as much as one hundred dollars each. With a number contributing this amount, and with the many smaller amounts that we know will come in, we believe the deficit will soon be taken care of. There is nothing so important at this time as to provide for the general fund. This is the fund that carries the support of all our missionaries and nearly all of the native workers. They are dependent upon it, and it will surely be a calamity if the needed amount is not secured and the board is forced to retrench. **THAT MUST NOT BE!**

Remit either to your District treasurer, or direct to the general treasurer, E. G. Anderson, 2109 Troost avenue, Kansas City, Missouri.

when we arrived. It ran for three weeks, with the interest good and the congregations very good, when the weather permitted. There were a good number of seekers at the altar during the meeting and it closed with a very good day on the last Sunday with several seekers and shouts in the camp.

We stopped a day in Fairbury, and with the assistance of Brother Claybaugh we were able to secure the balance of the amount yet due on the \$2,100 necessary to free the lot and tabernacle there from debt, and have it deeded over to the church. By the help of the Lord we were successful. The pledges are to be paid by September, when the property will be turned over. This will put our work on a better foundation here, so that they can arise and build.

At Beatrice we met the church board between trains, rearranged some matters in transferring the property, which proved satisfactory to all concerned, and the property was deeded to the church without any reservations. One brother here assumed a note of \$1,570 by himself, which brought rejoicing to the hearts of all, and greatly lightens the burden.

We had a good Sunday at Lincoln with two good services, communion in the morning, which was a blessed service, and several seekers at the night services. We also were privileged to attend several prayermeetings here, and found them well attended. Forty to fifty people gather each Wednesday night, and God meets with them and the glory often falls. On May 25th Brother Krikorian was with them and gave his stirring message; and Brother Cain began a fifteen days' meeting at night. God blessed in the opening service. We expect God mightily to work, and many souls to find the fountain of pardon and cleansing from sin. The pastor, Brother Hoff, is doing good work and leading on the saints. May God give us a great center of holy fire here in this capital city.

We visited our York church over Sunday and remained several days to assist the pastor in raising the church debt of \$1,710. The Lord helped us so that over \$1,100 has been raised in cash and pledges, and more is to follow. We will not be surprised if the whole amount will be met by September, and the property will be turned over to the church. This will lift a great burden from the struggling, faithful band.

June 1st we expect to begin our summer tent campaigns, God willing. We are completing plans to have about five different tent bands at work over the District during the three summer months. We are asking all members and friends of the Nebraska District, and those outside our bounds, to join with us in a league of prayer, and remember the workers and these tent campaigns. We need more centers of holy fire over this large District.

THEODORE LUDWIG,
District Superintendent.

GARDNER-LIVINGSTON WEDDING

On the first day of May, Rev. Robert Wayne Gardner and Miss Carrie Mae Livingston were united in marriage at the home of Mrs. Edna Dent Roush, Danville, Ill. Mrs. Gardner is a former student of Olivet University, and has for the last three years been engaged in public school work in Illinois. Brother Gardner is a graduate of Olivet University and a member of the New England District Assembly. He is returning for the second year to the pastorate of our church in Bath, Me., where he served very acceptably last year.

T. W. WILLINGHAM.

EVANGELIST T. M. PATTERSON, WIFE, AND DAUGHTER

In the hills of old Kentucky, where the meadow grass is blue; where the peace of heaven is shining, and where love is ever true; for four years we have not failed to hold a meeting here at Sebree, Ky. This year we moved our brown tent on the ground, but owing to the very heavy rain in this section our meeting was not what we expected. One remarkable case was a man who was almost an outlaw. He was regenerated here in our meeting last year, and in this meeting was gloriously sanctified. He was called to preach in a joining neighborhood, and began a meeting the night we closed here. God is gloriously blessing him in his work. Remember us at the throne. We go from here to Nashville, Tenn., to be in a campmeeting, and on till God says, "Enough."

NAZARENE BIBLE SCHOOL AND ACADEMY

The faculty of this school, located at Hutchinson, Kas., is not complete for 1919-1920. It

is understood that every member must be in the experience of sanctification and, with the other responsibilities, must be concerned in the spiritual welfare of the students, and the high standard in this regard of the school. To one qualified and wishing to serve the Lord, a place in this faculty furnishes a most excellent opportunity. We still need the following: Chairman of modern languages: French and Spanish, and wish could teach Latin—must have degree; voice, chorus conducting, etc., and expression—credentials necessary; piano, harmony, history of music—certificate or diploma from some recognized musical source required; director of band and orchestra, able to teach stringed and wind instruments, violin a specialty; sub-preparatory, seventh and eighth grades, must have an experienced teacher with first grade certificate. Applications, with recommendations, must be sent to R. E. Dunham, President, 319 Third East avenue, Hutchinson, Kas.

EASTERN KANSAS GROUP MEETING

The group meeting of the eastern Kansas group will meet June 13th to 15th, at Ottawa, Kas. Program:

FRIDAY, JUNE 13TH

7:30 p.m.—Song service, led by Brother F. S. Lucas.
8:00 p.m.—Sermon, Rev. Joseph N. Speakes.

SATURDAY, JUNE 14TH

9:30 a.m.—Devotional, Brother White.
10:00 a.m.—Discussion, subject, "Home Missions and Church Extension," Topeka Delegation.
10:30 a.m.—Informal discussion, "Changes in the Manual."
11:00 a.m.—Sermon, Rev. Joseph N. Speakes.
2:30 p.m.—Devotional, Sister Maze.
3:00 p.m.—Discussion, subject, "Sunday School Standards and Requirements," Lawrence Delegation.
3:30 p.m.—Discussion, subject, "What Should Be Our Attitude Toward the Modern Church Movement," Ottawa Church.
4:00 p.m.—Business meeting.
7:30 p.m.—Song service.
8:00 p.m.—Sermon, Rev. H. A. Dunlap.

SUNDAY, JUNE 15TH

9:45 a.m.—Sunday school.
11:00 a.m.—Sermon, Rev. E. R. Shook.
2:30 p.m.—Love feast, led by Sister Bigley.
3:00 p.m.—Sacrament of the Lord's Supper.
3:30 p.m.—Missionary sermon by Rev. H. A. Dunlap, followed by a hallelujah march and thank offering.
7:00 p.m.—Young people's meeting.
8:00 p.m.—Sermon, Rev. Joseph N. Speakes.

Beginning Monday evening, June 16th, Rev. John M. Mitchell of Berryville, Ark., will conduct a series of revival meetings.

E. R. SHOOK, Pastor.

CHURCH NEWS

Sioux City, Iowa

Our revival meetings of seventeen days, with Brother D. M. Spell, closed Sunday night, May 4th, amid tears of joy and sorrow; first, because precious souls went to the altar for pardon; and last, that poor lost souls rejected the offers of mercy. We were sad and wept because Brother S. M. Lehman and family, who have been with us as pastors for almost five years, were in the service for the last time, as they started for Berkeley, Cal., to take up the pastorate in our Pentecostal Nazarene church there. We can scarcely tell how much we did appreciate Brother Spell's labors with us. Every service was a blessing to the church. Souls were reclaimed, some sanctified, and others found pardon for the first time at almost every service. Any one desiring a Spirit-filled evangelist to hold a meeting, would make no mistake in giving Brother Spell a call. His home town is Colorado Springs, Colo. Rev. N. J. Hepburn, of Kirk, Colo., writes us he will be here to take the pastorate May 15th.—Mrs. S. M. Doeblar, Deaconess.

Garfield, Wash.

This year has been the very best year of my life. God's blessing has been on every service. The work in Garfield is coming up. We have some faithful souls here who have stood by the work, and have labored, fasted, and prayed, and I know God will honor their faith, and give them the desires of their hearts. The church has called us for another year, and we have accepted the call. We are expecting to see victory here in Garfield this year.—Mrs. Mae Budd.

Bakersfield, Cal.

The revival meeting in Bakersfield, Cal., conducted by Evangelist O. B. Ong, was a great meeting all the way through, from start to finish. The oldest members declare they never saw in Bakersfield anything to compare with it. At least seventy seekers were at the altar of prayer, and most of them found God. One strong looking man refused to seek the Lord, went to his home, but was commanded by the Holy Spirit to return to the church and seek forgiveness. He did so. The night following he was sanctified. Marvelous displays of divine power and salvation were seen. It is many years since we saw anything approaching it. Evangelist Ong was with us only eight days. The first sermon preached, eighteen sought God, and the evangelist said truly, "This is through prayer." Yes, two months of devoted prayer, and a constant crying to God. And our God heard and answered. Amen. On Sunday night nine grown persons were taken into church membership. We expect more to follow. Most of our young people got back to God. A backslidden preacher, and his wife, who were once a power, were reclaimed and united with the church.—Thomas Murrish, Pastor.

Dill and Canute, Okla.

The blessings of God continue to rest upon these churches. A spirit of harmony prevails with our people. We are looking forward for some precious revivals this summer. The folks of the Dill community came into our home for a pounding on the evening of May 13th. It was a surprise to us, as folks began to pile up all kinds of eatables, until our kitchen looked like a small grocery store. One of the surprises was that so many folks who were not connected with our church took part in this work of our support. I am thankful to have the privilege of laboring with a people who seem to appreciate our efforts. The Canute folks have looked after our needs with a zeal that shows a real Christian spirit of appreciation. So we are moving along nicely. Our special revival effort will begin at Dill on August 20th. Rev. Lee A. Holerjack will assist as evangelist. We have not yet made an engagement for our evangelist at Canute. We ask an interest in the prayers of the great holiness family, that God will move mightily upon the hearts of the unsaved of these communities.—I. L. Bowman, Pastor.

Meridian, Idaho

We are praising the Lord for His many blessings upon our souls during the year, and for the victories won through faith and prayer. Some souls have been saved and others sanctified, and the saints have grown in grace, for which we give God all the glory. It has been a joy to preach to the folks here and see them get blessed and shout the victory, and put the old Devil to flight. Mrs. Urschel has gone to southern California, and I expect to leave for there after our Assembly in June, and will preach down there this summer, as the Lord may lead.—William C. Urschel, Pastor.

New Bedford, Mass.

Rev. F. W. Domina was with us for four days last week, giving some of his remarkable chart lectures on prophecy, the bride of Christ, and the second coming of the Lord. The congregations were good, and the people were greatly interested and blessed. Rev. E. C. Winslow, of the New England Home for Little Wanderers in Boston, spoke on Sunday representing the home, and was given a freewill offering for that good work. We are expecting Rev. I. D. Archibald, of Danbury, Conn., next Sunday, Monday, and Tuesday for some special meetings. About fifteen of our members attended the closing day of our District Assembly at Everett, and heard Brother Goodwin's wonderful messages. All returned with new inspiration, and an enlarged vision, and we are out for greater things in Jesus' name this year. We have received one new member since Assembly.—T. M. Brown, Pastor.

Hoxie, Kas.

God has wonderfully blessed us in many ways since coming to Hoxie. This spring we held

two evangelistic meetings; one at Hoxie, and one at Bowcreek. Rev. John M. Mitchell, of Berryville, Ark., was our evangelist. Brother Mitchell was much liked by the people, and lots of unjust prejudice was broken down through his ministry in Hoxie. The outward results were not what we desired, though one old man was saved. Immediately following our protracted meeting, the worst plague of influenza we've had swept our little town, and in a few days four deaths resulted. One was a very wicked man who called for me to come and pray for him. I went and just a very short time before death struck him, he gave evidence Jesus was with him. Shortly after coming here I had charge of a double funeral, of a murder and suicide. Altogether we have had to conduct six funerals, assist at one wedding, and Mrs. Calhoun has been with about thirty cases of influenza, pneumonia, and other troubles, and in this way many homes and hearts have been opened to us. Last Sunday we drove over to Shiloh in the afternoon, and tried to encourage the saints. We now have three preaching points, and one more perhaps to open up on next Sabbath afternoon. God has given us such a great open field as we have never seen before. On coming here there were no other ministers in our town, and none near, but some of the churches got busy and now have pastors. Yet God is peculiarly opening such wonderful, unexpected doors to us, and giving us such a grand opportunity of serving him in so many precious ways. Mrs. Calhoun was much afflicted, but God healed her. We feel in divine order, and the outlook is encouraging.—C. L. and Mary Calhoun, Pastors.

Evansville, Ind.

We can say with David, "Behold how good and how pleasant it is for brethren to dwell together in unity." We believe this is the reason why our church is in such a prosperous condition, and God is so graciously pouring out His Spirit upon us. There exists such beautiful harmony. Yesterday, May 18th, we had old-fashioned conviction and repentance at both services. May 11th we were honored by the presence of our General Superintendent, R. T. Williams. His preaching was a wonderful inspiration to our church, and was greatly enjoyed by those outside the church. We are to begin our tent meeting June 15th, and continue until July 6th, with Rev. E. E. Curtis, of Watertown, N. Y., in charge. God has prospered us in arranging for this meeting, and we have secured the high school grounds, on the corner of Sixth and Vine streets, just two blocks from Main street, where we are very centrally located. Please pray that old Evansville may be shaken.—Rev. and Mrs. E. E. Turner, Pastors.

Chanute, Kas.

We are praising God for old-time salvation. We are in the midst of a revival meeting, with Evangelist J. M. Mitchell and wife in charge. God is blessing Brother Mitchell in preaching the Word with power in the Holy Ghost. The meeting opened with twelve seekers at the first service. Souls are getting through and being saved and sanctified. Praise God! We are expecting a great tide of salvation this week, and the church might be built up and strengthened. We desire your prayers to this end.—Ruth Wretling, Reporter.

Paw Paw, Okla.

God is still favoring us with His presence and smiles, and we feel encouraged to press the battle onward. Our services on May 18th were wonderful. Our District Superintendent, E. C. Cain, preached for us. We truly were blessed of God. There were two seekers at the altar. We are more than pleased with our pastor, Rev. J. A. Russell, and he certainly has been a blessing to this work. He is loved by all. We sincerely desire the prayers of the dear readers of the *HERALD of HOLINESS*.—Mrs. Lillie Patton, Reporter.

Parker City and Redkey, Ind.

We were never more busy than at the present time with our work at Parker City and Redkey, Ind., and the work of the District. God is marvelously blessing, and everything points to real victory. We came to Parker City last fall after the Assembly with great faith for the work, and our prayers and faith have been realized. We were to begin our revival meeting at Parker City with Minnie E. Morris as evangelist the first of October, but the influenza epidemic interfered, and we did not get to start the battle. Sister Morris came to us again the first of December, but after one week the influenza ban was placed on again, and we were compelled to quit again. On January 16th we began our

meeting at Redkey, and continued three weeks, much good being accomplished. Rev. U. T. Hollenback came to us the last week, and his preaching was much appreciated by the people. After failing twice in our meeting at Parker City, we were determined not to be defeated, so we had Sister Morris come to us again. On March 10th God marvelously answered prayer, and twenty-seven knelt at the altar, and many were saved. The last Sunday of the meeting was a great time in the Lord. We started in with communion service in the morning, testimony and praise service in the afternoon, which was blessed of God. The Sabbath and revival closed with the Sunday evening service, in which we received seven good members into the church, and burned a mortgage of \$500 on the church, which completely released us from debt. On May 3d our beloved District Superintendent, Brother Harding, came to us at Parker City, and gave us three stirring sermons, which were greatly appreciated by the church and the people of Parker. Rev. T. H. Agnew came to us at Redkey May 11th, and we started in for a week's meeting and financial campaign, in which the debt of \$400 on the church was easily raised, and the church was greatly helped. It was surely wonderful the way the people of the town and community responded with their finances. Brother Agnew came to Parker with us over the Sabbath, and another great time was in store for us. Three souls came to the altar in the evening service, and two of them were sanctified. We received three members into the church.—O. E. Enos, Pastor.

Clarksville, Tenn.

God has graciously blessed the Clarksville church since our last report. He certainly has vindicated His promises to us along all lines, but especially in a financial way. A few years ago our pastor and most of our members voted to go to the United Brethren church. Two families said, "We will stay with the Pentecostal Church of the Nazarene." We had no church home, no money, and only seven members. We built us a church on credit, with nothing to back us but the promises of our God. At one time Brother J. W. Smith had to mortgage his home to keep us from being locked up. We gave our personal notes and raised the mortgage from the Smith home, but it was hard for us to make much headway at paying the debt, the interest being so much. I canvassed the business men of the town until they knew what I wanted when they saw me coming. A few months ago (I say it to my shame, but my faith failed me) I told one of our creditors that we could do no more, and he could foreclose the mortgage and make his money out of the property. He lingered until, through divine providence, Rev. A. L. Parrott was sent to us as pastor. Brother Parrott has certainly proved to be the right man in the right place. He got under the burden of the church debt from the very beginning, and thank God he has seen the Master crown his efforts with success. It was a colossal undertaking for such a small band, but he talked about it, prayed about it, and preached about it, until when he would take his text we would look at each other and smile, knowing what was to follow. Brother Parrott believed it could be done, and believed it so strongly, that he soon succeeded in getting us to believing it; and of course that is the way Christians win their battles. A few weeks after we launched the campaign, our banker notified me that he could carry the note no longer. But when I mentioned it to Brother Parrott he said, "It is none other than the voice of God hurrying us up." I had not thought of that, but it encouraged my heart, and we got busy and in a few weeks the balance of \$775 was ready for him. The climax to our campaign was Sunday, May 4th, which was a glorious day. It was an old-fashioned church rally. Dr. E. P. Ellyson preached a powerful message, and the people gave until we were over the top at least \$299, for which we praise the Lord. We had a great missionary service in the afternoon, raised \$100 for Miss Basford's bungalow in India, and since we have had \$30 more sent in for the same purpose. Again we say, "Praise the Lord." We had a good service at night, when District Superintendent Patterson preached, and souls were blessed. Our revival begins the last Sunday in June. Pray for us.—J. M. Rye, Reporter.

Fresno, Cal.

We have just closed a very profitable meeting with Evangelist D. S. Corlett, a returned soldier, who received his education in our Pentecostal Nazarene schools, and is a second blessing preacher who "needeth not to be ashamed," for he rightly divides the Word of truth. His wife led the singing, and with their

singing and preaching the Fresno church made some progress, for about thirty or more knelt at the altar, and many prayed through. We have received four members as a result of the meetings and more are coming. Evangelist S. B. Rhoads preached for us yesterday, and one Catholic woman came as a seeker. The writer has been called back for the third year by the unanimous vote of the church. Two years ago there were but two members, and no church property; now we have a good church and parsonage with \$1,200 paid on the same, and with the exception of a note now due of \$500, we are in splendid financial condition.—C. W. Welts, Pastor.

Minneapolis, Minn.

The Lord is blessing our labors here. This is a city of 416,000, with St. Paul connected, which has 285,000. We conduct street meetings daily at 6:30 p. m., and in our mission hall at 8:30 p. m. The crowds do not come into the hall, but God is saving the lost every week at the altar, and some believers are getting sanctified, and the sick are being healed, for which we praise God. Our expenses are about \$150 a month without any salary. We never solicit a dollar, but take a freewill offering in all our meetings. We pay all our rents in advance and God has never failed us in the sixteen years, and we have spent the greatest portion of our time here in street and mission work. A man came 160 miles to get on a drunk, and one hour after he arrived, before taking a drink, he heard the gospel in our street meeting, followed us into the hall, came to the altar, found God, and bought a ticket for home to tell his wife of his salvation. Sunday morning a train dispatcher, from Iowa, listened to the gospel in our street meeting. He was given over to the morphine habit for eight years; but he went to his room and destroyed his instruments and drugs, and prayed for hours. Finally he found God in the forgiveness of sins, and came back and told us what God had done. Then he wrote to his wife in Iowa, and told her he had found God and was not the same man, but a new man in Christ. He prayed and God gave him work with the railroad company. We are reaching two thousand people a week on the street, and about 250 in our eight meetings in the hall, which is located at 125 Nicollet avenue, in the heart of the city. This is our thirty-second year in the ministry, never turning aside from the work for one hour. We have trusted God for our finances all these years, and God has never failed us. He has supplied all our needs to us in ways past finding out. My conversion took place in Chicago, Ill., my sanctification (together with wife's) under the preaching of Evangelist Carradine, at Springfield, Ill. We take God for the healing of our bodies. We have given God all our time for over thirty years, and put the money entrusted to us into His work, amounting to many thousands. We both praise God for the call to the ministry, and for the presence of God in all of our work for Him.—J. A. Dooley and Wife.

Blackwell, Okla.

The blessing of God is still resting upon the church here, both spiritually and materially. The first Sunday in May was a red-letter day for the church. We planned to have a "hallelujah march" and bring an offering to apply on our parsonage debt which was \$359. The pastor preached on the subject of "Liberality," and at the close the congregation marched by the altar and placed their offering on a table, which amounted to nearly \$800 in cash and notes. It was a time of rejoicing indeed. But that is not all. The third Sunday was also a glorious day. We had our District Superintendent, Rev. J. I. Hill, with us, who brought the message for the morning hour. He preached a great sermon from the subject, "Marred on the Wheel," at the close of which four persons knelt at the altar and two were blessed. The evening service was in charge of our returned missionary, Sister Myrtle Mangum. She delivered the greatest address I have ever heard from a returned missionary. The church who loses an opportunity of having this godly woman for a special missionary service is loser indeed. Now it would have been almost sacrilegious to have concluded such a service without an offering for missions. Although so soon after our hallelujah march, the people willingly gave in cash and pledges \$270 for the general fund, and a special cash offering of \$14.15 to apply on the purchase of a Ford car for the work in India. Praise God for an enlarged vision. We are few in number here and none of us rich in this world's goods, but we have learned that God is able to take care of His part of the contract where He

says, "Give and it shall be given." To Him be all the glory.—V. P. Drake, Pastor.

Casper, Wyo.

The Lord is blessing the efforts put forth here in the mission. A sister has been sanctified. Brother Fisher, of Wayne, Kas., is here helping, and will open work in North Casper, beginning in a tent.—Robert Loeb, Superintendent.

Rimbey, Alta., Can.

During the last few weeks God has given us some blessed services, and the Holy Ghost has been present, convicting the unsaved, resulting in the salvation of several souls; one of the number being a man over fifty years of age who never was converted before, but is keeping saved, and shows a strong determination to serve God the rest of his days. Just recently we have added some new members to our church roll, and there are more who are looking our way. Our Young People's Society is growing rapidly, new members being added almost every week. They are doing a good work, and showing good interest. Upwards of forty names are enrolled at the present time. One Sunday in each month is devoted to foreign missions, at which time a program is rendered on this subject, and a freewill offering taken for the support of that work. We also have under organization a Woman's Foreign Missionary Society which is doing a splendid work, worthy of commendation, and God has been blessing it in its efforts along this line. At the last monthly meeting, it is remarkable how the women gathered in from the various quarters. We feel that we are in better condition for real active work for the Master at the present period than any time during the two years of our ministry here, as we are getting the work more thoroughly organized, and better in hand. We are expecting to begin a revival here on May 25th with Lewis and Mathews as evangelists. All are looking forward to the time, and praying for a great awakening during these future days.—D. Avery Hoover, Pastor.

Woodbine, Kas.

Since coming to Woodbine last October, the God who knows no defeat has given constant victory. Several have sought the Lord and found Him precious to their souls. We have lifted the debt from the church and parsonage, put in a good cistern, well, and garage, and all is paid for. Truly God is good to us. We are learning to know our people, and believe God is blessing both pastor and people. Under the leadership of our good Sunday school superintendent, Brother A. F. Ahrens, we are gaining ground in every way. Our heart's cry is for an old-time revival, and we believe it is coming. Amen. Our first group meeting was held with our Hutchinson church, Brother R. E. Dunham, pastor. Truly, this was a great meeting to all who could attend. Brother Davis, of Windom, Brother Hipple, of Chase, and Brother Keddie, of Lyons, were in revival meetings, and could not attend. Our next meeting will be with Brother Ray Poole and his people at McPherson, Kas., June 18th to 22d. In our meeting we planned for a summer campaign to open new work and organize new churches. Money was pledged to keep an evangelist on the field for one month, and, if doors are opened and money can be raised, to continue all summer. Abilene, Kas., was chosen for our first meeting, May 13th. The meeting is opening well and we believe God is leading in this work. All offerings taken should be sent to Rev. Elmer Poole, group treasurer, Hutchinson, Kas., 215 East Fourth street. Before we started our meeting we preached one night in the United Brethren church. God gave victory and saved one young woman, and she is seeking to be sanctified in our meetings here. Pray for us.—E. S. Lang, Pastor, and President of group meeting.

Decatur, Ill., West Side Church

God is surely giving us great victory. We have had the wonderful privilege of having our General Superintendent, R. T. Williams, D.D., with us for a ten days' meeting, also Professor Haldor Lillenas as director of music. Dr. Williams gave his sane, clear, spiritual messages right to the hearts of the people, and Brother Lillenas surely put himself into the singing and lived the life that brought God into it. We had about seventeen professions of justification and sanctification. The saints were strengthened and people were made to see what the denomination stands for. We have had twelve additions to the church since the District Assembly, and so far have not lost one by either physical or spiritual death or by letter. Amen. Several

others expect to come in soon. We have only thirty-two members, but have nearly fifty people at our prayermeetings. All our benevolences are paid and over, and we have pledged \$245 to the Jerusalem work and all bills paid. We almost always have as much as \$100 in the current expense treasury. God helped Brother Williams to raise \$540 on our improvements and mortgage when he was here. The church, with some of the North Side Church folks, gave their pastors a \$16 donation of groceries before the meeting; also when Brother Williams presented the need of \$36 to pay a bill for repairs for the pastor's Ford, the members and friends of the church gave that in a few minutes. We give every new adult member the *HERALD of HOLINESS* when they come into the church, and *The Other Sheep* is distributed each month in the Sunday school. We had the pleasure of having Capt. C. E. West, M.D., with us last Sunday. He is a member of our church, and has been in France for nearly a year. God has kept him so close to Him, that we could see he had grown much spiritually while away. He had charge of the services last Sunday night. Pray for us.—Edna Wells Hoke, Pastor.

Cambridge, Mass.

"We are walking by the same rule, and minding the same things." This is a quotation often made by our pastor, who is preaching in the power and demonstration of the Spirit. The Holy Ghost is working among us, and many are being helped along spiritual lines. Some are being led into the fullness of the Spirit. God is also blessing us financially. Since we built our church, a little over four years ago, God has wonderfully helped us. We expect by His continued aid, that, within a few months, our \$15,000 church property will be entirely free from all encumbrances. Glory be to God for all His blessings.—A. R. Shepherd, Reporter.

Newton, Kas.

The blessing of the Lord is certainly on the Newton church. Brother Krikorian, who has a wonderful message, came by to bless our church; and although the rain was pouring, a few came out and we pledged \$251 to the Jerusalem work. Then Rev. E. J. Lord, our District Superintendent, came, and preached three great sermons which greatly helped us. Every department of the church has been running on smoothly, and working in such harmony that all along the way, in our regular services, people have been finding God, and there are being added to the church such as will do us good. Our Sunday school, under the able leadership of J. L. Byler, is having a steady growth. Dr. N. E. Wood, who is at the head of the Young People's Society, is leading on to victory; and Mrs. N. E. Wood is doing a great work among the juniors. When we come to speak of the Woman's Missionary Society, we can not find words to convey our conception of its value to the church. Since its organization, our church has paid three times as much for missions, and also has increased in all other calls. We regard it as a mighty spiritual force in the church. Sunday night, May 18th, closed one of the best meetings ever held in Newton. Rev. J. E. Bates did some very fine preaching, which brought results. Mrs. Young and Mrs. Bates blessed our hearts as they brought the gospel to us in song. A great number found their way to the altar of prayer, thirty-seven of whom found victory. The last Sunday will not be forgotten by those present. It was a day of great rejoicing. At the close of the sermon Sunday night, eleven people knelt at the altar and all prayed through, except one. A goodly number will come into the church Sunday, and the "end is not yet."—Rev. and Mrs. I. W. Young, Pastors.

Elkhart, Kas.

Sunday, May 18th, was a good day in the Elkhart church. The pastor brought the morning message, and the evening was devoted to missions and the missionary work in India. After several short addresses, the people enjoyed a hallelujah march, and laid \$100 on the table in cash and pledges for missions. Praise the Lord! Literature has been ordered and next Sunday a new Sunday school is to be opened near here. This is our second Sunday school opened near here in the last few weeks. We are looking forward to having District Superintendent E. J. Lord and wife with us Wednesday, Thursday, and Friday of this week. We intend to press the battle to the very gates, and are expecting great things from God.—Mrs. Ada C. Helm.

Lexington, Ky.

The second Sunday in June has been set for the dedication of the new church at Lexington.

We are worshiping in it now, as we had no place to have our Sunday school or church services. We are looking forward to dedication day, as we are expecting a great time. We are sending a cordial invitation to all who will to come.—N. L. Allen, Reporter.

Nyssa, Ore.

We are in the battle, and the fight is on, and the victory is ours. Praise the Lord for old-time salvation. Our people here have a new vision, and they are launching out and expecting great things in answer to prayer. God gave us an old-time revival out at Oyhee this spring. It is a country appointment out from Nyssa. Rev. W. A. Wilson, of Nampa, Idaho, assisted in the meeting with our workers from Nyssa. God gave us an old-time revival. Souls found the Lord in the good, old-fashioned way. To Him be all the glory. Our District Superintendent, N. B. Herrell, and Dr. Thomas E. Mangum, of Nampa, came over and organized a church of thirteen members. A Sunday school was organized, and there is a good prospect for a great work at Oyhee. They called us to be their pastor in connection with Nyssa. The Lord has made it clear to us that we should give all of our time to the work of the Lord. Our prayer is that the Lord will show to our people the need of taking the gospel to the inland places, where the people do not hear the story of Jesus and his power to save and sanctify. We now have four services through the week, and three services on Sunday, and more calls.—Clive Williams, Pastor.

Everett, Wash.

We have just closed a real good meeting in the Everett church, with Evangelists Lewis and Mathews. Their singing drew good crowds, and their preaching, under the Holy Ghost, brought conviction and souls were at the altar seeking and finding Christ as their Savior or Sanctifier. Some people who have been seeking some time got good victory. The evangelists stood by the church with all of their powers, and the church voted them an invitation to return for another meeting.—B. T. Flanery, Pastor.

Bailey Branch, Ark.

Our District Superintendent came to this place, near Danville, Ark., May 4th, and stayed until the following Sunday night. His sermons were as a great refreshing shower to the little church. God greatly manifested His presence in the Sunday morning service, the subject being on the "second coming of Christ." Our pastor, Brother J. W. Chism, on last Sunday night preached a fine sermon. God is still upholding our Sunday school and prayermeeting. Join us in prayer for a great revival this summer.—Bessie Pearce, Reporter.

Fithian, Ill.

These are good days for our church. God is surely smiling upon His children here. Real showers of blessing are poured out upon us in almost all of our services. There were five at the altar in one midweek prayermeeting, one profession of justification, and two were sanctified in another prayermeeting. Sunday was a good day, and such a sweet spirit prevailed. Almost the whole congregation was in tears. We are pressing on, looking for His return.—Grace Edwards, Pastor.

Franklin, Ind.

The Walters Chapel, Ind., church will have a mortgage burning day June 15th. We are raising \$100 for the purpose of paying off the last payment on the property and insurance. We have \$91 already made up. The rest is coming. Praise the Lord.—Vina Eades, Treasurer.

Pleasant Valley, Neb.

A two weeks' revival meeting closed here May 13th. God was with us in mighty power, and put souls under conviction. While there was no yielding to the Lord, we had good attendance and they gave good attention. Pray for us at this place, that God will some way give folks courage to step out from sin and give their hearts to God. The meeting was held by our pastors, Rev. V. A. and Anna Scofield.—Mrs. Myrtle Myers, Reporter.

Buntins Chapel, Tenn.

I spent yesterday at Buntins Chapel, eighteen miles from Gallatin, Tenn., and preached on the "Good Samaritan." God was with us in great measure. Friends took it upon themselves to publish a service for the evening, so I preached on the second work of grace. God gave the message. There was great interest, and several seekers were forward, for which we thank God.

**BIBLE STUDY
FOR DEACONESSES
EXPOSITION ON LUKE
BY NELLIE J. BARRETT
CHAPTER VI**

In this chapter, being yet in the first year of our Lord's public ministry. He chooses His twelve apostles. Observe that the night before is spent in prayer. Lord, help us to have enough religious sense to know that we should make no choices, no changes, and do no important thing until we have prayed, and prayed much!

And now it is wheat harvest in Palestine; that country being nearly in the same latitude as ourselves, we would judge that this day when Jesus and His disciples plucked the wheat heads, was none other than a fair day in June.

Note the narrow-minded Pharisee as he seeks to find something of which to accuse our Lord.

On another Sabbath day they are watching Him as He is about to heal the withered hand. Jesus, knowing their evil, envious thoughts, puts them at a disadvantage by asking them if it is lawful to do good or to do evil on the Sabbath day; to save life or to destroy it.

And now, after choosing the twelve. He comes down with them and stands in the plain. A great multitude of people are gathered together, having come from far and near. Some are at least one hundred miles from home. In this great company were the sick and those who were vexed with unclean spirits. As many as could even so much as touch Him were healed, delivered, blessed.

Evidently the discourse following was very similar to, if not identical with, the Sermon on the Mount. This discourse is closed by a subtle warning, in which Jesus likens the faithful doer of His will to a wise man who buildeth an habitation upon a rock. The heedless hearer He likens to one who sought to establish a home upon the shifting sands.

Ah, friends, the storm is upon us. It is sure; it is swift; it is terrible. Let us found our hopes upon the rock Christ Jesus. May we be found rooted and grounded in His love. Amen.

I left an appointment for the fourth Sunday of next month. Prayer for me that God may use me.—George E. McGhee.

Lincoln, Neb.

Our Sunday school rendered the Children's day missionary program, as furnished by our missionary board, on Sunday evening, May 18th, and the program was interesting and instructive. The children did nicely with the mite box offerings, and the sum amounted to \$22.94, which was laid on the table during a march song. We were pleased to have Rev. S. C. Krikorian, our outgoing missionary to Jerusalem, with us last Sunday, and to hear his stirring message of his life and the great sacrifices of his people in Armenia. After the message the congregation gave in cash and pledges \$278.50 toward the spread of this new work. In the evening Rev. W. R. Cain brought his first message of our two weeks' pentecostal services.—W. G. Prescott, Church Secretary.

Bluffton, Ind.

April 20th we began a meeting in the city coliseum of Huntington, which resulted in the organization of the strongest church ever organized in the District, and the writer has accepted the pastorate of the new church. Next Sunday, June 1st, will be our farewell message to the Bluffton church. We have had three successive unanimous calls to this church, which has stood by us so loyally that it makes us have a queer feeling around the heart as we think of leaving these dear people. However, the Macedonian call has come from this new church, and we feel very clear in going to this new field of labor. In our last report mention was made of the three tents which the local church was to use this summer. One of them is now pitched five miles north of Bluffton, one is soon to be pitched in Shelbyville, and the other will soon be doing service in Elkhart. The Shelbyville meeting begins June 6th and the Elkhart June 18th. There will be five tent meetings in Bluffton and vicinity as follows: Pugney, five miles north of Bluffton, May 25th to June 15th; Monroe, ten miles east, June 17th to July 6th; Linn Grove, twelve miles southeast, July 9th to 27th; Liberty Center, seven miles west, July 30th to August 17th. Then we will end up in Bluffton with a great tent meeting beginning August 28th with the Wilde-

Knight Evangelistic Party, and ending September 14th. Our leaving the Bluffton pastorate will in no way hinder these meetings, for evangelistic arrangements have all been made, and the new pastor can carry the work forward successfully.—Clyde E. Green, Pastor.

Huntington, Ind.

Another new church has been organized, and we give God all the glory. April 20th we began a month's campaign in the city coliseum with the following workers: Revs. George and Effie Moore, of Indianapolis, Rev. A. L. Whitcomb, of Oskaloosa, Iowa, Rev. U. E. Harding, District Superintendent, and the writer, in charge. May 18th we closed with an organization of forty members, and \$1,500 pledged for the pastor's salary for the first year. The writer has been called to the pastorate without a dissenting vote. Sunday, June 1st, will be our last day with the Bluffton church, and the following Sunday will be our first day with the Huntington church. Already a site for a new church has been purchased for \$2,500 just five blocks from the heart of this city of twenty thousand inhabitants. There is a good house on the lot, which will be remodeled and moved on the back of the lot, which is on the corner, and used for a parsonage. It is then the expectation to build a \$20,000 church. At present the church is worshipping in the assembly room of the courthouse. Last Sunday was a great day; the writer preached both morning and evening, and two prayed through in the evening service. We suppose this is the first time in the history of the Huntington courthouse that a soul prayed through to victory within its walls. Certainly we give God all the glory. Arrangements have already been made with the Wilde-Knight Evangelistic Party to give one week to the church just before the General Assembly.—Clyde E. Green.

Cordova, Ala.

The Alabama campaign, with Brother and Sister Irick leading, is on in fine shape. Great crowds throng the big tent each service, with many finding God. The meeting that just closed at Cordova, Ala., was simply marvelous. We estimated that there were two thousand under and around the tent at several services. The tent would seat about fifteen hundred, and there would be great throngs outside that could not find standing room under the tent. About one hundred found God either in pardon or purity. Seventeen good members were added to the church, with several more to follow. The finances came easy, and in abundance. The evangelists were paid well, the pastor receiving a fine offering. The expenses were all met in full, and \$1,760 pledged for a church building, making for all purposes raised during the meeting in cash and pledges, about \$2,233. The church is in fine shape in every way. The meeting ran over three Sundays, which proved that two Sundays is entirely too short for a real land-slide, as the last week was the best. Several out-of-town people attended from time to time.—J. W. Randolph, Campaign Manager.

REQUESTS FOR PRAYER

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

126. A sister in Kansas requests prayer for her sister, that she may be healed of blindness. She can only see a little in the morning.

127. A sister in Oklahoma earnestly requests prayer for a wayward son and daughter-in-law, that they may be saved.

128. A sister in Michigan asks prayer that she may get clear in her experience, and may have spiritual help.

129. A sister in Texas, who is in special need of spiritual help, requests prayer.

130. A sister in Kansas who was left in a critical condition from the influenza desires prayer for her healing.

131. A sister in Massachusetts, who has been a chronic sufferer for years, asks prayer that she may be healed only for the glory of God.

132. A sister in Texas, who has been greatly afflicted with rheumatism for two years, requests prayer for her healing. She also desires spiritual help.

NOTES AND PERSONALS

Evangelist L. M. Williams was a visitor at Headquarters last Tuesday.

Rev. C. C. Sellards is conducting revival meetings in our church at Irondale, Mo.

Rev. Roy G. Coddling left last week to attend the Colorado Assembly in the interest of the General Board of Foreign Missions.

The annual output of the various Bible societies is thirty-five million. There is now a move on foot to federate all Bible societies of the world.

There are in the United States forty-one million church members, and 143,000 church buildings divided among 170 separate denominations.

Rev. S. C. Krikorian, our missionary to Jerusalem, spent a couple of days at missionary Headquarters last week. He is now visiting the Colorado Assembly.

May 15th completed the first year of United States air mail service between Washington and New York, and out of the 726 flights made only seven were uncompleted.

It is estimated that motion picture theaters in the United States have a weekly average attendance of twenty-five million people. What if they all attended church instead?

General Superintendent R. T. Williams preached Sunday, May 24th, at Kansas City First Church, and spent Monday at the Publishing House. He was on his way to hold the western Assemblies.

Percival W. Lunn, who has been taking a few months' vacation for his health, has returned to the Publishing House again, and will represent the House at the western Assemblies.

Dr. West, from Decatur, Ill., who has recently returned from France, and who is under appointment to Africa by our General Board of Foreign

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International Sunday School Lesson

June 15th
PRAYER
Luke 18: 1-5; 9-14

GOLDEN TEXT: "Be careful for nothing; but in every thing by pray and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE NECESSITY OF CONSTANT PRAYER.

1. This parable assumes that men pray. Like belief in God, prayer is fundamental in man's being and is called forth always in times of distress. The truth of the lesson is the necessity for constant prayer.

2. The parable teaches also that great obstacles will be faced in the attempt to live a godly life and that constant strength must be drawn from God through the medium of prayer.

II. IMPORTUNATE PRAYER.

The parable emphasizes the necessity of importunate prayer—that men should not cease praying for that which God has laid upon their hearts until the answer is fully received.

1. The judge feared not God nor regarded man. This was the description of an abandoned character, even among the heathen. As a result, he was unmoved at the complaint of the widow, and gave no attention to the calls of justice. He regarded only his own ease and comfort.

2. The widow was seeking vindication from the injustice of an adversary, the strongest possible appeal which could have been made to one who regarded a call to justice. The oppression of a helpless widow by a wicked adversary made no appeal to this wicked and ease-loving judge.

3. The selfishness of the unrighteous judge was overcome and vindication secured by means of the widow's importunity. The continual coming, said the judge, will weary me—a metaphor taken from boxers who bruise and blacken one another by hard blows.

4. If continual coming secures an answer from a selfish and ease-loving judge, how much more will importunate prayer secure help from God who loves His people and delights to give good gifts unto His children.

5. Importunity in prayer is also beneficial as indicating the strength of the heart's desires. That which is not earnestly sought for or striven after by importunate prayer, will not be appreciated when received.

III. HUMILITY IN PRAYER.

The two parables, when taken together, form a complete whole. The first shows the necessity for importunity when at the throne of grace; the second shows the necessity of humility in approaching that throne.

1. The Pharisee stood and prayed thus. Probably has reference to standing apart from any connection with the publican which might bring defilement. The Pharisee, in his prayer, thanked God (1) that he did no harm to others, was not an extortioner in the commercial world, was not unjust in legal matters, and had not violated the sanctity of social life; (2) he observed the religious ordinances of the sect; (3) he gave tithes of all that he acquired.

2. The publican likewise came to the temple, not with the motive of thanking God for what he had received but to implore divine grace. He stood afar off from the holy place, probably not for the reason that he was not allowed to approach but because he felt his unworthiness. When he prayed he took the very position which the rabbis required in prayer, but which strangely the Pharisee had omitted, i. e., holding the head with the eyes fixed upon the earth as a sign (1) of deep distress; (2) as a confession of guilt.

3. The following quotation shows the contrast very strongly between the two characters of the parable:

a. "The one so gives thanks that he forgets prayer; the other so prays that he can afterward give thanks;

b. "The one compares himself with other men; the other considers himself in the mirror of the law;

c. "The one recounts his virtues; the other can not reckon up his sins;

d. "The one keeps with all his virtues his evil conscience at the bottom; the other receives with all his sins the full assurance of justification."

TELEGRAMS

SAN FRANCISCO, Cal.

HERALD OF HOLINESS:

Bud Robinson was struck by an automobile following the Sunday night service. He is seriously injured; right arm broken, sprained ankle, dislocated shoulder, and other bruises. He asks the people everywhere to pray for him. Great day at the church, with over a score of seekers.

DONNELL J. SMITH.

PENSACOLA, Fla.

HERALD OF HOLINESS:

Good meeting closed last night at West End. Rev. H. H. Hooker and wife, of Jasper, Ala., and W. O. Self, of Peniel, Texas, were workers. Twenty-three professions and great refreshing showers on hearts of God's people. Four hundred and fifty dollars pledged for building of new church.

MRS. H. B. GULLETE,
Secretary of Church.

NASHVILLE, Tenn.

HERALD OF HOLINESS:

Great missionary service; \$3,630 raised for missions. The blessing of God is on the people and the revival tide is running high. Brothers Norberry and Ellyson are at their best. Many souls are finding God. Another week yet. Norberry says, "Keep on believing."

G. E. WADDLE, Pastor.

SPOKANE, Wash.

HERALD OF HOLINESS:

Great missionary day in Sunday school. Unusual crowd; great offering of \$301. One brother gave \$350 to be used for special work, making a total of \$651. District Superintendent Beebe at his best. Seekers and finders during afternoon and evening.

C. WARREN JONES, Pastor.

Missions, led our devotional services one day last week.

When the war ended our government had eighteen thousand airplanes ready to ship to France between January 1st and October 1st of this year. Italy, France, and Great Britain constructed 45,270 airplanes.

It is estimated that the late war cost the world 7,354,000 lives, and \$200,000,000,000. Think what that would have meant to the various mission fields had the same amount of money and effort

been spent in the evangelization of the world.

The largest hospital in the world exclusively for Chinese is in France. It serves 140,000 Chinese laborers, and has accommodations for 1,500 patients. The staff is composed of sixteen foreign doctors and three hundred nurses and attendants.

July 1st will soon be here, when eighty-five thousand saloons in the United States will be closed and "For Rent" signs placed on their doors and four million men (an army twice the size of the American army in France) will change occupations. Where will they go, and what will they do?

ANNOUNCEMENTS

Wanted—To buy a gospel tent about 30 x 50 feet. Address H. W. Schuster, 723 Nichols street, Toledo, Ohio.

Missionary Rally—At Stockton, Ill., June 12th to 15th, we will hold a missionary rally in charge of Miss Hilma Aaronson. Visitors are cordially invited. Entertainment free. Write to W. S. Purinton, Pastor.

Out of Employment—There are some good members of our church at Madill, Okla., who are out of employment, and would be glad to do farm work anywhere in Oklahoma or Kansas. Address L. F. Disheroon, Madill, Okla.

To the Ohio District—I have been elected District treasurer, so you will please send all budget money to me promptly so that we may be able to meet all obligations. Address me at 82 Pike street, Ironton, Ohio.—F. T. Shipton.

Tent Meeting—The tent meeting at Newman Grove, Neb., begins June 24th, joining the group meeting July 2d to 6th. An all-day holiness rally will be held on the Fourth. Free entertainment to all.—H. C. Tittmore, Pastor.

Clarke's Commentary

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A Preacher Wanted—If any one would like to come and hold a meeting for me at Griggs, Okla., write me. This is a very good place for a meeting. There have been three Pentecostal Nazarene meetings held here. I am a Pentecostal Nazarene, and I want a good preacher. Please write Rev. M. H. Lance, Griggs, Okla.

To the Michigan District—On account of leaving the District, Rev. L. H. Humphrey, who has been our very efficient treasurer, has resigned, and Rev. A. J. Bush, of Lapeer, Mich., is appointed to fill the vacancy. Please send all money belonging to the District to Brother Bush, on and after June 1st.—C. L. Bradley, District Superintendent.

Fifth Sunday Rally—There will be a fifth Sunday rally beginning Friday, June 27th, and closing Sunday night, June 30th, with a great missionary rally. And the missionary program will be rendered at that time. Dr. W. B. Pinson, the District Superintendent, will also be with us. Free entertainment. Come praying and expecting a great time.—A. M. Gilbert, Pastor at Mena, Ark.

Dedication Service—The dedication service of the church at Modoc, Ind., will be held Sunday, June 8th. There will be all day services, beginning at 10:30 a. m., 2:30 p. m., and 8:30 p. m. The dedicatory service at 2:30 will be in charge of District Superintendent Rev. U. E. Harding. Old-fashioned basket dinner in the basement. Every-

body invited to be present.—Lyle O. Green, Pastor.

Tent Meeting—Evangelists Lewis and Mathews are to hold a tent meeting at Zella, S. D., for the Pentecostal Church of the Nazarene, being held at the residence of C. D. Carver. The tent will be at the four corners one mile east of the Zella school-house. Small tents can be rented for a small sum. Plan to attend. Bring your food and bedding. Meetings are to be from June 13th to June 29th inclusive.—Mrs. M. A. Carver, Secretary.

Famine in Western India—Please read Brother Tracy's article under that caption in the June issue of *The Other Sheep*, and also Miss Carpenter's account of "The Men the Jackals Did Not Get" in this number of the *HERALD of HOLINESS*. Our missionaries there have asked for \$10 a month to relieve the suffering and starving. Send in, as the Lord may put upon your heart, specifying India famine. Remit through your District treasurer or direct to E. G. Anderson, 2109 Troost avenue, Kansas City, Mo.

Special Notice—At the close of the Assembly at Newberg, Ore., June 22d, I will enter the evangelistic field, and will have a good singer with me. I will be glad to make dates for campmeetings or church revivals. I have had over twenty years' experience as pastor, District Superintendent, and evangelist, and God has given us some blessed revivals. I want to spend the summer and fall in the Northwest, so if you want us for a meeting write us at once at 3522 Lombard avenue, Everett, Wash.—B. T. Flanery.

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North Pacific (Newberg, Ore.).....June 18-22
Dakotas-Montana (Vanhook, N. D.).....June 25-29
Sawyer, N. D. (District camp).....July 4-13
South Dakota (Mitchell, S. D.).....July 16-20
(If division is voted by Dakotas-Montana Assembly)
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Michigan (Nashville, Mich.).....August 27-31
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Missouri (Maplewood, St. Louis, Mo.).....Sept. 10-14

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Missouri—W. I. Deboard.....Des Arc, Mo.
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New England—N. H. Washburn.....Beverly, Mass.
New Mexico—H. C. Cagle.....Roswell, N. Mex.
New York—E. E. Angell.....Richmond Hill, N. Y.
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Northwest—T. E. Beebe.....Walla Walla, Wash.
248 Marcus street.
Ohio—E. E. Wordsworth.....Middletown, Ohio
1303½ Baltimore street.
Pittsburgh—Dr. Howard Sloan.....
San Antonio—W. F. Rutherford.....Meridian, Texas
Box 5.
San Francisco—P. G. Linaweaver.....Stockton, Cal.
435 East Wyandotte street.
South Dakota—W. H. Tuila.....Mitchell, S. D.
Acting Missionary District Superintendent.
Southern California—Howard Eckel.....Los Angeles, Cal.
1405 East Thirty-ninth street.
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Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
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F. J. Shields, President.
Missouri Holiness College.....Clarence, Mo.
H. M. Chambers, President.
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Northwest Nazarene College.....Nampa, Idaho
H. O. Wiley, President.
Oklahoma Holiness College.....Bethany, Okla.
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Olivet University.....Olivet, Ill.
J. E. L. Moore, President.
Pasadena University.....Pasadena, Cal.
A. O. Henricks, President.
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C. C. Cluck:	
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Indianapolis, Ind.	July 25-August 10
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Beech Grove, Ark.	August 29-September 14
H. J. Elliott:	
Home address, Nampa, Idaho.	
Van Hook, N. D.	June 15-29
W. E. Frederick:	
Bloomington, Pa.	July 25-August 3
Northeast District Campmeeting	August 8-17
Lee L. Hamrick:	
Home address, Vilonia, Ark., Lock Box 103.	
Conway, Ark.	June 20-July 6
Atkins, Ark. (Union Grove camp)	August 8-24
Hugo, Okla.	August 29-September 14
Roy L. Hollenback:	
Albuquerque, N. M.	June 1-July 6
U. T. Hollenback:	
Comiskey, Ind.	July 10-27
Allie and Emma Irick:	
Home address, Pilot Point, Texas.	
Ellis, La. (camp)	June 20-30
Ebenezer, La. (camp)	July 4-14
Lufkin, Texas (camp)	July 18-28
Webbs, Ky. (camp)	August 1-10
Hillcrest, Ill. (camp)	August 15-25
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W. P. Jay:	
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Akron, Ohio	June 26-July 6
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Dayton, Ohio	July 31-August 10
Lacoma, Iowa	August 14-24
Open date	July 18-28
C. J. Kline and R. E. Bowers:	
(Missionary meetings)	
Rio Grande, N. J.	July 22-27
Philadelphia, Pa.	July 28, 29
Bloomington, Pa.	July 3-August 3
Washington, D. C.	August 4-5
Norfolk, Va.	August 6-10
District campmeeting, North East, Md.	August 11-13
Haldor and Bertha Lillenas.	
Carpio, N. D.	June 15-July 15
El Dorado, Kas. (camp)	July 17-27
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Hollow Rock, Ohio (camp)	August 14-24
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J. M. Mitchell:	
Home address, Berryville, Ark.	
Augusta, Kas.	May 30-June 15
Ottawa, Kas.	June 18-July 6
Pleasant View, Mo.	July 25-August 10
Haney Chapel, Ark.	August 15-31
George and Effie Moore:	
Indianapolis, Ind. (First Church, tent meet- ing)	July 25-August 17
Lynn, Ind. (Cherry Grove camp)	August 17-31
William O. Nease:	
Address, Box 14, Meridian, Texas.	
Lyons, Kas. (camp)	June 1-15
El Dorado, Kas.	June 10-July 2
San Antonio, Texas	July 4-20
Chanute, Kas.	July 22-August 3
Meridian, Texas (Mountain camp)	August 7-24
Cranfills Gap, Texas (camp)	Aug. 29-Sept. 14
Hico, Texas	September 18-October 5
C. E. and May Roberts:	
Yakima, Wash.	June 7-15
Upland, Cal. (Revival and Assembly)	June 17-22
Mitchell, S. D. (Assembly)	July 10-27
(Revival and Assembly)	

Salem, Ore.	August 1-10
John and Grace Roberts:	
Marion, Ind.	June 5-22
Lawrence, Kas. (camp)	June 27-July 13
Waldron, Ark. (camp)	July 18-27
Vincent Springs camp (Dyer, Tenn.)	August 1-11
Uba Springs camp (Martin, Tenn.)	August 15-24
Calamine camp (Calamine, Ark.)	August 29-September 7
William D. Shelor:	
Home address, Bloomsburg, Pa.	
Pisgah, Md.	June 8-22
Chicamuxen, Md.	July 11-20
La Plata, Md. (camp)	July 25-August 3
Leslie, Md. (camp)	August 8-13
Street, Md. (camp)	August 14-21
W. E. Shepard:	
Permanent address, 5518 Walnut Hill avenue, Los Angeles, Cal.	
Cincinnati, Ohio (camp)	June 6-15
Racine, Wis.	June 22-July 6
Racine, Wis. (Spring Park camp)	July 10-20
Denton, Md. (camp)	July 25-August 3
Wheeling, Ind. (camp)	August 8-17
California, Ky. (camp)	August 22-31
Mrs. Bessie Williams:	
Home address, 650 Bryan avenue, Ft. Worth, Texas.	
Hugo, Okla.	June 13-29
Coleman, Texas	July 3-13
Milano, Texas	July 15-27
Bridgeport, Texas	August 1-17

CAMPMEETING CALENDAR

Alberta-Saskatchewan Camps—Cubri, Sask., June 6th to 15th. Workers Mrs. M. T. Clink, Misses M. A. White and M. A. Dunington, and Rev. J. H. Bury. At Raglan Butte, Mont., June 20th to 29th. Workers, Misses M. A. White and M. A. Dunington. Alberta annual camp, held at Edmonton, Alta., July 10th to 25th will have Evangelist W. H. Huff, and provincial workers, Rev. J. S. Daum, president, M. A. Dunington, secretary.

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

Nazarene Campmeeting—Pasadena University grounds, Pasadena, Cal., July 10th to 29th. Special workers Rev. Bud Robinson, Rev. Charles H. Babcock, John E. Moore, leader of singing, and Miss Virginia Shaffer, soloist. For further information address Rev. C. E. Cornell, 870 North Chester avenue, Pasadena, Cal.—C. E. Cornell.

Alberta District Camp—Will be held at Red Deer, Alta., Can., this year, July 4th to 13th. Brothers Lewis and Mathews will be the evangelists in charge, and a great outpouring of the Holy Ghost is expected. For further information regarding

the camp address A. C. Metcalf, Box 31, Red Deer, Alta.

Dakota-Montana District Camp—This camp will be held July 10th to 15th on the camp ground at Sawyer, N. D. General Superintendent R. T. Williams will be the evangelist in charge. Singing evangelists Haldor Lillenas and wife will have charge of the music. For further information address William M. Irwin, at Surrey, N. D.

Groveville Park Camp—The tenth annual campmeeting of the New York District will be held at Groveville Park, Beacon, N. Y., July 11-21, 1919. District Superintendent E. E. Angell will be in charge, assisted by pastors and workers of the District. Evangelists Rev. and Mrs. James Hundley, of Columbus, Ohio, and Dr. F. J. Shields, of Eastern Nazarene College, will be the evangelists. Music in charge of M. B. Carey and Mrs. John Norbery. Bible study every morning by Rev. D. Grant Christman. Nazarene praying band in charge Saturday evening, July 12th; Pentecostal praising band in charge Saturday evening, July 19th. For further information ask any Pentecostal Nazarene pastor, or Rev. Joseph Fletcher, Chairman, Committee on Management, Westwood, N. J.

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

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

National Campmeeting—Mt. Vernon, Va., July 31st to August 10th. Workers George J. Kuntz, of New York, Joseph N. Speakes, of Kansas, L. L. Pickett, of Kentucky, Bessie B. Larkin, of New Jersey, Bertha Munro, and others. Board and lodging for eleven days \$3. Address H. B. Hosley, 307 D street, Northwest, Washington, D. C.

Pike's Peak Camp—The fifteenth annual Pike's Peak holiness campmeeting will be held at Colorado Springs, Colo., August 7th to 15th. Workers Dr. J. L. Brasher, of University Park, Iowa, and Rev. Charles D. Hewitt, of Kinsley, Kas. Address Rev. William H. Lee, 539 West Dale street, Colorado Springs, Colo.

Nebraska District Camp—And Assembly, too, will be held August 19th to 31st at Hastings, Neb. Workers: General Superintendent J. W. Goodwin, Harry Wenger and wife, Misses Elsie Fisher and Emma Hanson. For information address Theodore Ludwig, District Superintendent, 1020 E street, Lincoln, Neb., or H. N. Haas, Hastings, Neb.—Theodore Ludwig, District Superintendent.

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

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From Mission Fields

MISSIONARIES OFF TO AFRICA

I am sure our friends and all our dear people will be glad to know that at last we are about to sail; even now I am writing from the pier. We are to sail at 2 o'clock on the "City of Lahore" direct to South Africa. Praise the Lord! The delay has been long and trying, but our people have been very patient and considerate.

As we turn our faces toward the dark continent, and sever the ties of the homeland, and soon the Statue of Liberty shall fade from view, still I am sure a happier crowd never went from these shores than we are; Misses Martin and Rixse, J. F. Penn and wife, and their lovely baby Joseph. We go not forth for paltry gold and diamonds, as many will doubtless go on the same steamer, but for diamonds from the rough who, when polished by the hand divine, shall shine forever in the courts of glory.

How blessed of God we feel we are! How happy is our lot! How great is our calling.

Roll on, thou mighty ocean, and as thy billows flow,

Bear messengers of mercy to every land below.

Arise, ye gales, and waft them safe to the distant shore,

That man may sit in darkness and death's black shade no more.

ORA V. LOVEFACE.

FAMINE IN WESTERN INDIA

Brother Tracy writes to our General Foreign Missionary Board:

"Famine has been officially declared by the government of India in Ahmed-nagar district, parts of Gujerat, and other districts surrounding us, but not in Thana district. I believe there is also real famine in some parts of the central provinces. But we have learned from experience that government reports are very optimistic on this line, and that a famine is not officially declared until there is a great deal of distress among the people and famine actually exists. Though famine is not declared in Thana district, the government is increasing ordinary public works to give the people employment so as to avoid real famine if possible.

"Without going into details of the situation, which we have watched closely, I may state emphatically that conditions now in the districts occupied by our mission are such as to require giving considerable help to the people, and these conditions are likely to increase until we may have real famine before the season is through. During the last week or two I have helped several needy people verging on famine. Miss Carpenter also has found several while on tour, and doubtless Brother Fritzlan has found the same, though he has not definitely written me. I therefore solemnly appeal to the church through the board for \$100 a month for famine relief. None of us has had ex-

perience in this work, but it will be apportioned to our various stations as needed, and I will report to you the nature of the work as the season progresses. Small amounts are now being used, but they will increase steadily until I estimate that it will reach the amount of \$100 a month by the time it reaches us. I am taking the liberty, in the emergency, of instructing our stations to go ahead with necessary relief in the expectation that this amount will be sent right away as soon as this letter is received, and continued monthly until a change may be necessary, either reducing or increasing it."

Because of letters from some of our missionaries in that field published in *The Other Sheep* some amounts have come into this office and been sent on to the field. Let others contribute, as the Lord may lead them, sending through District treasurer or direct to the undersigned, and clearly specifying that it is for famine relief in western India.

E. G. ANDERSON, Treasurer.

2109 Troost avenue, Kansas City, Mo.

THE MEAL THE JACKALS DID NOT GET

We had been in camp within a stone's throw of the village only a few days when cholera broke out and the people began dying very rapidly. They would generally die within a few hours after taking it. But our gracious heavenly Father had given them the opportunity of salvation in time. How glad we were to be there and offer them the gospel. As we went into the village at night to preach it seemed almost the entire village attended the service and so heard the words of life, and many eagerly sought the written Word as we distributed gospel portions among them.

Early one Sunday morning, as we were starting out on the day's preaching tour, a man with stricken face came to ask for medicine for his brother who, he said, was taken with cholera about cockcrow time that morning. We gave the medicine with instructions how to take it and went on. After visiting and preaching in several different villages and treating many sick we returned home at sunset only to learn that the man was dead, and the people were fleeing from the village and building booths outside in different places, seeking to save themselves from the terrible disease. How our hearts went out in pity for them!

One woman came to the tent and falling at my feet, eastern fashion, besought me to give her medicine and save her, as she was getting symptoms. With a great longing to help her Miss Caudle and I prayed with her and told her of One who could save, then giving her the medicine and some nourishment let her go. I felt we had been heard at the throne in her behalf, and next day I called to see her and found her all right and going about her work.

Then we were called in to Vasind to see two very sick men there, and on going back to camp the day afterward learned

that this woman had really been stricken with cholera and driven out of her home, as the others were afraid of the infection. And she was at that time lying out in the jungle with a five-months-old baby and a four-year-old boy, too weak to go anywhere or help herself or her children. Our native preacher went at once and brought her to our camp, as we knew the jackals would make short work of all if they were left out there overnight. We nursed her till she was well, but the dear little baby died and was given a Christian burial, and we were thankful to know the jackals did not eat it.

The heathen neighbors often came around and stood off at a distance to watch as the baby was being tenderly cared for and would remark to one another about it. One man said, "Well, it is just her luck."

I never witnessed so much suffering before. It has been one long-drawn-out strain for the people now for the last four years; prices have been so high, and now that famine is added to it it is hard indeed. Yet I have never seen such patience as they manifest.

One morning as we started to a village for the regular day's work we saw a woman dead by the roadside and the crows had nearly eaten her already. Evidently she had crawled there from somewhere in the night and died all alone. Oh, it was a gruesome sight, and one we can never forget! So many people have died that way, just by the roadside, with no help at all, for famine and pestilence are walking through the land. We were hardly over the influenza plague until cholera broke out in epidemic form and hundreds of children have been left orphans. In some instances whole hamlets have been swept away, and we must look to you for help, friends. I am sure you will not forsake us in this time of distress. In their distress the people know not where to go for help, and so naturally they turn to us and ask if our God will not help them. Their suffering has broken their hearts, and many are open to the gospel as I have never seen them before. We must not fail them. God would, I feel, have us step in now with a practical gospel and show what Christianity means. But we can not do it unless you send us the means. Oh, do hasten, that we may save as many as possible before it is too late!

For several years now even the cheapest cloth has been so dear that the poorer classes have not been able to buy at all, and so what little they had in the way of coarse blankets, etc., as covering at night is now all gone, and I never had as many requests for clothes. The nights here during the winter months are often bitterly cold, and many old men and women were sleeping on the bare ground absolutely without anything. It was so pitiful to see them shiver in the cold. We gave away all we could, and often Miss Caudle and I had to take off our own clothing and give it away, for, undernourished as the people were, they could not endure the cold. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

EVA CARPENTER.