

Herald of Holiness

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Hostility to Creeds

THERE is a class of people who profess a violent opposition to creeds. They rebel against being bound by creeds in religion, and pride themselves on being free to believe as they please. Of all the silly devices of the Devil this is one of the thinnest, and most nonsensical of all. It ought not to need to be said to any sane person that creeds do not have to be written. What you believe is your creed, written or unwritten. Creeds are what you believe and are the same in print or merely the opinions of the mind.

There is as much servitude in the unwritten beliefs or creed as in those written. The bondage consists in the mere appropriateness of following what you believe and consistency demands this equally in the unwritten and the written creeds. To be rid of this sort of bondage a man would have to abdicate his reason altogether. This the man comes dangerously near in his insane war against creeds.

This opposition to creeds really is prejudice against churches putting in form their items of belief or doctrine and is opposition to such organized forms or statements of belief. Such objectors forget that their rejection of such doctrines puts them in possession of as real creeds as are those they reject. The denial of a doctrine is a belief in its opposite view. So that in rejecting one creed or belief a man steps into a creed of negation. Negation is a creed—simply believing the opposite side of something.

To illustrate: We believe in the Trinity of the Godhead. This implies the Deity of Christ. My neighbor may say he does not believe in the Deity of Christ, but is Unitarian in his belief. He thus denies my Trinitarian doctrine and in so doing assumes or accepts the creed of negation or Unitarianism. Is not this as truly a creed as mine of Trinitarianism? It certainly is. This shows the folly of supposing that rejecting one doctrine emancipates the objector from all creeds. He is still

in the same bondage to creeds; that is, he is controlled by the doctrines he accepts in lieu of those he rejects.

Doctrines are only great principles or truths, or statements of truth in which men repose confidence. They are thus seen to be the only basis of profound convictions. Profound convictions are the great regulative or controlling power in human conduct. This is only another way of saying that conscience is only reached and intelligently directed by convictions, and conviction rests solely upon the great fundamental doctrines constituting our creed. The more nearly a man is found without a creed, therefore, the more nearly is he without conscience. And a man without conscience is either a knave or a lunatic. The objector to creeds can take his choice.

Men who prate against creeds boast of their liberality and dream that such preaching will be most convincing to the world. It is this delusion which lies at the basis of much of the false union of Protestant churches so diligently sought by misled propagandists. They would deceive us into the belief that thirty or forty denominations are after all only one, in reality, as to beliefs and on this delusion they vainly believe they can swing the world into such a combine, and call it saving the world. The whole scheme is but a riot of error from beginning to end, unscriptural, unphilosophic and absurd in the extreme. The great fundamental doctrines of revelation need stressing afresh. No monster combine of denominations welded together with ropes of sand and ignoring fundamental doctrines can ever be made a substitute for the denominations as they stand today if they will but be true to the Bible as they believe it and as their founders saw and lived and preached it. The advocates of the monster devalitized, ecclesiastical nondescript would rob the churches of their only saving power and reduce them to a system of social ethics and an impotent scheme for world uplift.

A Consecration That Holds Always

TRUE consecration which brings the Spirit in to abide will hold amid all the besetments and difficulties of life. It is this which we need so much in the crises of life when everything else seems proving evanescent and failing. God has provided for us the very means for standing true and this is by delivering ourselves over to Him with our all forever to remain with Him as His very own. J. Owens Jones says in the *Christian Herald*:

A beautiful and consecrated American girl, the espoused wife of a foreign missionary, was on her way to become his bride and share the labor of that foreign parish. Her heart was light and free, as she assured herself that soon all of her life's ideals were to be realized. Little did she dream of the awful tragedy that was being enacted on that yonder shore. The young missionary was on his way to a distant port to meet his bride. He was traveling by boat in company with a few servants, and had almost reached his destination, when, during

a storm, an overhanging limb broke off, and in falling, struck him and killed him. The body was delivered to friends at the port, and they, knowing that the ship was not due for a fortnight, tenderly laid it in its last resting place.

The ship quietly glided to its place at the dock, and one of the first to come down the gangplank was the young woman. Several friends of the young missionary had arranged to meet her and, without conversation, they led her away to a place where, under the shade of a great tree, they showed her a newly made grave. The men expected her to be thrown into hysterics upon hearing the news, but she did nothing of the sort. Patiently she listened to every detail, and when they had finished, a great sigh escaped her, as she raised her eyes to the sky, gripping her hands, while a single tear stole down over each cheek, she exclaimed:

"Oh, God, what a responsibility you have placed upon me. For now I must do the work of two." And today that same young woman is over at that inland mission and with God's help, is doing the work of two. The life of that young woman brings us the assurance of the immediate victory provided we have been careful to note that immediate victory has its antecedent in a rich and full consecration.

Entire sanctification rests upon consecration as one of its human conditions. We have often thought that there is oftener mistakes made in inadequate consecration in seeking this blessing than anywhere else. Consecration is all-embracing and eternal and looks back and forward if it is complete and fully meets the gospel requirements. We not only dedicate all we are and have to God but the consecration reaches forward into the unknown future and implies a pledge to consecrate any and everything additional which we may henceforth become or possess. This makes consecration a tremendous act, mighty in the depths to which it descends and the illimitable spaces into which it reaches forth. It is thus seen to be inseparable from faith, which is the other condition of sanctification. They thus seem to be simultaneous in exercise. We can not conceive of so magnificent an act of whole-hearted and life-long dedication being performed without an accompanying and acting faith in God to whom the consecration is made. It was just such a consecration as this which embraced the unknown future as well as the past and present that enabled the girl in the illustration above to accept the place and work of the intended bridegroom as her own the instant she learned of his death.

If we had more such complete consecration there would be more permanence and solid fruits from the sanctifications counted in our meetings and fewer declensions from this high profession. Mistakes here are generally fatal, for they are very rarely rectified. Hence the importance of the most careful indoctrination in our preaching on the subject. Instructions on this point can not be too carefully made. Seekers should never be hurried. Altar workers should be extremely patient, letting the Spirit have time and opportunity to do His work. It is very easy to get in His way, and when this mistake is made the

most serious consequences follow. We fear great improvement is needed at this point. Our zeal can so easily lead us astray just here. We must not, however, allow our love for the seekers or our zeal in the Lord's work lead us into undue haste or the least degree of carelessness in the instructions we give at the altar.

Above all things let our work be solid, permanent and true to every demand of gospel truth and the soul's eternal needs. Altar work requires much prayerful preparation and generally requires previous experience. We do not mean to exclude the spontaneous movement of the new-born soul toward a friend at the altar. Often the word of instruction from an overflowing heart of the newly saved is used of the Lord with very gracious results. This, however, is no argument against the fact of the increased efficiency resulting from long practice in this blessed work.

Immodesty in Dress

The prevailing styles in dress are thoroughly immodest. They are really licentious. We often wonder if the women guilty of this atrocity ever stop to think how they imperil their own virtue, as well as that of others by the practice. We also wonder if it ever enters their minds that they are violating positive commandments contained in the inspired Word of God. Have they ever read these words from the Holy Book, "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety." Strange that women who ever heard these words from this source of divine authority could ever get their consent to crucify their own modesty, and endanger their own virtue and that of others by exposure of their persons in following the licentious and vulgar fashions of the day.

Those guilty certainly can not possess that inward adorning of character, commanded and commended, in the same Holy Book in these words, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel, but let it be the hidden man of the heart, in that which is incorruptible; even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner in the old time, the holy women, who trusted God, adorned themselves."

We must not let Romanism take our crown. We have seen more than one instance of Romish priests stopping a marriage ceremony until the bride could retire and add enough to her bridal garb to cover her body to the point of modesty. We commend this action and are glad to find even this one thing in Romanism that deserves to be commended and to be emulated by Protestant preachers. This is no small evil with which we are called to deal. The preachers should be very faithful at this point. Let the pulpit cry aloud and spare not until this horrible practice is abolished. e

Humanity's Weakness

If anything could have been needed to prove the sheer weakness and stupidity of human nature this miserable revival of that asinine and devilish craze called spiritism would afford that proof. It seems that nothing is too absurd or disgusting or demoniacal in origin to have a following of silly men and women. Often, too, there are people of education and standing who are among these dupes. Of this revised delusion and fraud an exchange quotes Mr. Jerome K. Jerome as saying:

Mr. Jerome K. Jerome, the well known author, in commenting on the claims of Sir Oliver Lodge, A. Conan Doyle, and others that they communicate with the dead, has expressed our thoughts so well that we quote him here: "With gladness would I accept a new religion 'founded upon human reason on this side and upon spirit inspiration upon the other.' But what are we offered? On this side the darkened room, the ubiquitous tambourine, the hired medium (sometimes 'detected in trickery' and sometimes not), now tied into a chair and now locked up in an iron cage; the futile messages, proved frequently to be 'concoctions,' vague prophecies of the kind that we can read in any 'Old Moore's Almanac.' These things do not appeal to my reason. Where is this 'new religion'? What does spiritualism preach? Or is it content with the world as it is? I take the last five years. Has spiritualism done anything—is it doing anything—to help man to be less brutal, less hypocritical, less greedy? Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening, like some foul weed, to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from press. Our children are being taught it at their mothers' knees. Vengeance and hatred are the new virtues. Christ, amid roars of laughter, is mocked in our parliaments. What has spiritualism done—what is it doing—to help mankind to recover its senses, its manhood; to rescue its soul from being withered by lust and passion?"

Feminine Nonsense and Vanity

We know no other way of properly denouncing the modern craze of women for the slender high French heel now so popular among women. It seems that no fashion can too seriously threaten the health or welfare of a woman to cause her to refuse obedience to fashion. A writer in the *Free Methodist* thus calls attention to this flagrant evil which we would stress:

A terrible, fashionable craze has settled down over our country. Nothing equal to it for folly, pride, and extravagance has ever before been known in America. It is the shoe craze.

The high, slender French heel now so much worn throws the human body out of correct balance and is exceedingly injurious, causing many of the operations in these days. It is the cause, too, of many accidents. A lady and her husband were walking along the railroad when suddenly her fancy shoe heel got caught. Just then a passenger train was seen approaching. The husband tried in vain to get her loose, but could not and the train hurled them both into eternity. Their three little children and the husband's aged mother were left unprovided for, and all because of a fashionable, vanity shoe.

Saved from the Taste and Love of Whisky

Many have testified to the deliverance from the taste for alcoholic stimulants in the hour of conversion. Men and women thus delivered have lived afterward many years of complete victory over the habit and never

EDITORIAL SURVEY

having the craze to return. This is a remarkable experience but a real one to which many have testified. The *Sunday School Times* relates a case. A writer signing the initials G. H. P. says:

More than nine years ago a man entered my office under the influence of liquor, having drunk, according to his own testimony, already that morning one quart of cheap whisky. He had at one time been a prosperous business man, but through an unfortunate investment had lost his money, and not having faith in the living God he abandoned himself to drink. For fourteen long years he lived practically in a state of drunkenness. Of course he sank lower and lower until he reached a point where he was cleaning out saloons and doing all sorts of menial jobs to secure a drink of whisky, and for a long while had been drinking as much as two quarts of whisky in one day.

His testimony was that the sign outside our office door looked attractive and good to him for a dime on the inside. I took Mr. G. apart into my private room, talked to him about his condition, and drew out of the man his life story. By showing an earnest, friendly interest in him the man was induced to call again. He continued to come, sometimes two and three times a week, and was given a Gospel of John and urged to surrender his heart and life to the Lord Jesus Christ. It took considerable time, however, for this man to come to a point where he felt the burden of his sin and had any earnest desire to turn from it.

In the meantime, the prayers of God's people were being offered for this man's salvation. For about three months he visited the office, and then made up his mind that he would try to stop drinking. Sometimes he held out for a day, sometimes only half a day, and then fell as deep as ever. At the end of approximately three months, coming into my business office he exclaimed:

"When I can stop my drinking, and not fall again, I am going to be a Christian."

Closing the door of the private office, taking out the Bible, laying it on the desk in front of him, and lifting my heart in prayer to God, I said, "Friend, you will never be a Christian in that way."

With a look almost of despair in his face he asked, "What, then can I do?"

I replied, basing my promise upon the promise of the Word of God and pointing to the open Bible, "If you will here and now acknowledge your own insufficiency and surrender your heart to Jesus Christ, you will never want another drink of liquor."

Looking at me in all earnestness he said, "Say that over again."

Putting my soul into the statement, counting on God to back it up, I repeated the promise, and immediately the desire for strong drink left him, and he became a sober man on the instant, and has never touched, or as near as we can find out, even desired strong drink.

He suffered no ill effects whatsoever from his shutting off absolutely, instantaneously and completely the drinking of whisky, and immediately he gave all glory to God.

A Time to Talk and a Time to Quit

It takes great wisdom to do personal work with souls. There are times when talk is required and other times when talk should cease. It is easier to talk too much than to talk too little. Our anxiety is in danger of leading us to overdo the matter of talking. Few people are most influenced chiefly by speech any way. There is something in human nature

which leads people to mentally fortify themselves against what you say. The silent, unvoiced concern of the heart for the lost is something they can not see or hear and hence can not successfully meet or answer. It is wise to be very careful how much as well as what we say. The *Sunday Circle* furnishes the following, illustrative of our point:

—A woman who had become a Christian was very concerned about her husband, who openly scoffed at her religion. She was always having arguments with him about his sinfulness, and he told her she had far too good an opinion of her own goodness. Greatly worried, the woman spoke to her minister about this and when he had listened carefully to her, the good man said, "My friend, I can only advise you to talk more to God about your husband, and less to your husband about God." The wise advice was taken, and in earnest prayer the woman reaped her reward. Be humble about your goodness and pray unceasingly.

Keeping the House Clean

God wants us to be clean. This is why He has arranged for us to have our hearts cleansed by the baptism of the Holy Spirit. He says our bodies are the temple of the Holy Spirit. A Mukamba girl, named Mutono, had received this purifying baptism through the teaching of an African Inland Mission worker. She was present where a young man came up at the chapel service and knelt at the altar and prayed earnestly that God would accept his heart and give him strength to follow Jesus. When the native Christians were invited to pray for this young man Mutono uttered a prayer containing these words, as related by the *Sunday School Times*:

"O God, this man has now given you his heart to be your house; sweep your house clean, God." It is a prayer that may well fit the lips of American as well as African Christians. Are our houses really swept clean? "Holiness becometh thy house, O Lord."

Get the Power and Bear the Testimony

Dr. G. Sherwood Eddy closed an address before the National Laymen's Congress in Pittsburgh recently with a timely word. He urged personal work and the requisite spiritual power to lead souls to Christ. We add his message here and urge attention to it upon our readers:

How many of you laymen have brought a soul to Jesus Christ this year? O, the heart hunger of this tired old world that so desperately needs this gospel of good news! I ask you, not only, "Do you know that gospel?" but also, "Do you know the language of our day? Do you know the language that the man in the street is talking? Can you talk his language?" You first have to know that gospel and then you have to put it into the language of the day. Are we doing it?

I thank God for a movement that is going to call us back to recognize the ownership of God and the stewardship of all life. I stood just the other day over against Jerusalem, on that Mount of Olives, at the spot where Jesus stood on that last day as He said: "Ye shall receive power. Ye shall be my witnesses. Unto the uttermost parts of the earth go ye therefore." And we hear the same words from that living Christ. We stand today with that living Christ, who is just as much in Pittsburgh this hour as He was back in Judea that day, and He speaks to you as much as He did to Simon or to Saul of Tarsus, "Ye shall receive power. Go ye therefore."

THIS applies to those who profess to abide in Christ. But if we do not abide in Him, Christ declares we are cast forth as a branch to wither. Not all take in the full import of this. "He that saith he abideth in him ought himself also so to walk, even as he walked." I have heard some ring the changes on sanctification as if that of itself secured far-reaching results. They did not seem to take in the thought, that they must then continue to abide by walking in the spirit of Jesus.

I have known some who were not humble and teachable. They were quite full of their own opinions, not making a constant, personal application of the truth to their heart and daily life. They seemed to have forgotten to "keep and seek for all the commandments of the Lord your God." Then as Paul warned Timothy, their profiting did not appeal to all. Their influence for Christ then did not correspondingly increase. They claimed to be free: no straps on them. But their freedom seemed to be license to please themselves.

I have heard some of this class say, "I don't care what people think." But I confess I care what people think of me. And this especially so as respects my brethren and the church generally. Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." We are to influence men. Our walk is generally before men: it has much to do with men.

There is scarcely a man who abides in Christ, who walks as Christ walked, but has a good reputation and influence among those who know him. If this were not so the gospel would fail. We are commanded to "Walk in wisdom toward them that are without." For lack of this we know the gospel suffers. They may say of a holy man, "He is narrow." But speaking seriously they will say, "Oh, yes, he is a good man."

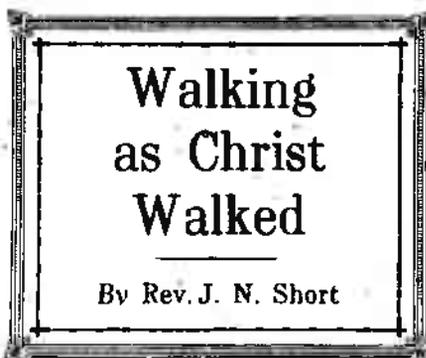
Paul said, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." So "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" I need not talk then about loving Christ when I do not love the church. God's people co-operate with them, and walk circumspectly before the world. Abiding in Christ, I will see to it that my good is not evil spoken of.

Then we will be jealous of our influence. If I desire anything but the will of God, self counted out, I am not right. I know I ought to have a pure heart, and seek in all things to walk as Christ walked: this commends itself to people generally.

But when some people say they are sanctified, I do not always know what they mean by it when I see what they do and refuse to do. It would seem in that case as if there was some sanctified ignorance.

But when they say according to Wesley, "I have the Blessing of perfect love, love made perfect through the incoming of the Holy Spirit and His constant abiding," I know what to look for: for "Love never faileth."

Love never pleases self. Self is denied: it is humble and teachable. It has much to learn, and is always learning. It is written, "What doth the Lord require of thee, but to



do justly, and to love mercy, and to walk humbly with thy God?" Jesus said, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart."

Sanctification then, in the sense of perfect love, is very sensitive as to the good of all and its influence upon all. It has no will or way of its own. The church suffers for need of this, and for its lack the world is not helped. But the sanctification that some profess is not perfect love. It does not abide in Christ and walk as He walked.

People who are sanctified ought to have a spirit and life that is above just criticism. With this profession, some seem to rely on a past experience. But scriptural sanctification is always in the present. It is perfect love now with self always eliminated: it is for the glory of God and the advancement of the Church. Where no principle is involved it can not contend. Then it does not cause those who are weak to stumble. Our thought is not to please ourselves, but to walk

as He walked. Our will and way is only as we are pleased to abide in Christ, and Christ be all and in all.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

The sanctification that some profess is of a low grade, and has little or no influence for Christ. But if we have the real thing, perfect love, it will command the respect of all who know us. We will then be ever learning of Him who is meek and lowly in heart. We will then be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

We will then be faithful: always standing in our lot and place. With this experience we are reliable, and do not belong to the tribe of Gad. We do not, like little children, easily take offense, and refuse to play.

When we are reviled we do not have a spirit to retaliate in any respect. Being true, we will have no spirit or time to be vindicating ourselves. We will commit ourselves unto Him who judgeth righteously, cast our care upon Him, and commit the keeping of our souls unto Him as unto a faithful Creator.

We do well to remember that this is the common salvation of the gospel of Jesus Christ. It is the state and life I must have in the present in order to grow in grace, and thus to meet Christ in His coming glory. So it is written, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Divine Healing and the Gift of Faith

By W. W. LOVELESS

WE are convinced, not only by the Bible, but by personal experience, that there is a divine power by which physical ailments can be cured.

But this question comes to our mind: Does the atonement of Jesus on the cross cover SICKNESS as well as SIN? According to Matthew 8:17, which reads thus: "Himself took our infirmities and bore our sicknesses," it would seem so.

Some of our evangelical churches take the stand and teach that any invalid may as confidently trust for healing, as the penitent sinner trusts for pardon; in other words, the "grace of faith," which all may have, is the only thing required to heal every disease.

If this be so, then we would infer that every sick person is to a certain extent an unbeliever in the atonement, and responsible for his own continued sickness, and if he dies from his sickness, is lost, for all unbelievers have their part in the lake of fire, along with the liars, murderers, etc., according to Rev. 21:8.

So we believe the only safe ground to occupy is to say divine healing is IN the atonement but not covered by the atonement, for if we say our sicknesses are covered by the atonement it certainly will lead us into fanaticism and extremism.

When speaking of divine healing we believe we should keep in mind two distinct kinds of faith, namely, "faith of grace," and "faith of

charism." By the "faith of grace" we mean the common, ordinary, simple faith common to all Christians. By the "faith of charism" we mean a special gift of faith in order that we may exercise one or more of the gifts of the Holy Spirit as recorded in the twelfth chapter of 1 Corinthians. If the Holy Spirit has given you the gift of healing you must also have the gift of faith for each individual you take to the Lord in prayer for healing. This is exactly what James means when he says, "the prayer of faith shall save the sick and the Lord shall raise him up," and also the same gift is spoken of by Paul in 1 Cor. 12:9.

This "gift of faith" is not essential to our salvation, neither is it required of any one but is bestowed by the Holy Spirit "severally as he will," while the "grace of faith" is required of every one, or else he can not obtain and retain his salvation. By way of parenthesis we want to say that nowhere in the Bible are we told to seek the gifts enumerated in the twelfth chapter of 1 Corinthians but to "covet earnestly the best gifts." There is quite a difference between "seeking a gift" and "coveting one." On this point Satan hath beguiled many honest souls and got them to "seeking the gift of tongues" or some other gift when if these poor deluded souls would honestly investigate the Scripture they would see that God has explicitly and definitely given into the hands of the Holy Ghost the

bestowment of these gifts upon those that are qualified to use them "dividing to every man severally as he will."

The writer well remembers when the Holy Spirit gave him the gift of prophecy or preaching. I did not go to an altar and seek this gift, but after I was sanctified I said, "Lord, I covet the very best gift you have for me"; and that was the one. He saw fit to bestow upon me, and I have never testified once since I received this gift that the gift was a witness to my sanctification because the baptism of the Holy Ghost was all the witness I needed. If Satan can beguile souls into seeking some gift instead of seeking the Giver, i. e., the Holy Ghost, he has accomplished his double design of getting precious souls into fanaticism and dishonoring the Holy Ghost by exalting the gift above the Giver.

But to return to the gift of divine healing and the gift of faith for same. We believe that this "gift of faith" for divine healing can not always be obtained. By studying the life of Paul we are convinced that he did not have the "gift of faith" for divine healing at all times. We read that the bite of the viper, when he was on the island of Melita, did him no harm, and that he also healed the father of Publius by laying on his hands and praying for him. So Paul healed the sick. But in 2 Timothy 4:20, Paul says, "Erastus abode at Corinth but Trophimus have I left at Miletum sick." Now why did he not heal him and bring him along? Surely in the great missionary work he was doing he needed every preacher he could get. The only reason we can think of was because Paul did not pray the prayer of faith. In fact, we believe that Paul could not always get faith for his own healing and therefore took along with him a sanctified physician (Dr. Luke) for a companion. In writing to the Galatians we find this statement from Paul, "Ye know that because of an infirmity of the flesh I preached to you the first time" (Gal. 4:13, R. V.). By a close reading of Acts 16 we learn that Luke joined Paul at Troas in Galatia as Paul was journeying to Macedonia. Putting these two facts together, we conclude that Paul was delayed by sickness while at Troas in Galatia and waited there until Dr. Luke could come to him and give him his professional service and also while there preached to the Galatians his first time.

We would conclude then by saying that as the "gift of faith" is not always obtainable for divine healing why not be wise and call for a reputable physician when necessary. We feel that this would please the Lord better than to make rash statements in public that we would never take a drop of medicine under any consideration and then bring reproach on the cause and ridicule on unbelievers by "eating our words" and sending for the doctor when we get the cramp colic real bad.

LONDON, OHIO

The Bible—The Word of God

By O. W. WALTZ

IN this day of unbelief and doubt, as in other days, we should be able and "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." As the

Bible is the cornerstone of our faith and experience, we should be able to give sensible reasons for our belief that it is the Word of God. We are not to believe the Bible merely because some one tells us it is the Word of God, but, if it be the Word of God, there will be signs of deity, even in the simplest words and phrases. To understand the blessed Book, we must read it, study and obey it, if we would know and realize its divine authorship.

Compare the Bible with other books. Although in one sense it can not be compared, yet, at once there will be seen an infinite superiority. Note its perpetual freshness. It has never been exhausted, never does there appear a sameness, nor does it fail to keep the quickened soul, who comes to it. Every passage yields as much refreshment at the hundredth, or thousandth perusal, as at the first. As one has said, "It is a fountain of living water; the fountain is always the same, the water always refreshing." What man says, we can get the first time and the exceptions result, mostly from "fogginess" on the writer's part, or our failure to apprehend what he desires to say. The fact that the Bible never becomes obsolete and needs be cast

aside is a further proof of its superiority. Changes of human opinion and knowledge occur so frequently that books which are standards today are set aside for others tomorrow. The Word never changes but in its pages we find the best, latest, and only authority on such subjects as God, Christ, the Spirit, and the work of redemption.

Its indestructibility is a matter also to be taken into consideration. Although the most hated book, God has continually preserved it. Why is it hated? Because it reveals what is in man and because of this, man, to ease his conscience, would attempt to destroy it: It does not applaud man, his achievements, and wonderful civilization, but records that God saw man as wicked and that even "the imagination of the thoughts of his heart was only evil continually." Violence and intellect failed to destroy it.

Another property which reveals the Word's divine origin is its *adaptability* and message to all peoples, and of speaking in all languages, and dialects. The books of men will not all bear translation; and the greater the literary value, the more it is liable to suffer in being translated into some other language. But the Bible seems to mold itself properly in any language, to speak with clearness and directness to all tribes and nations in their own tongue. When we read the Book, we are reading the translation of an oriental book; and indeed here men find an example of the purest and best English that one would desire. All attempts to domesticate other oriental books, especially sacred books, have failed. But the Bible has been translated into more than four hundred languages and dialects. Thus the Word is the universal Book, because it speaks to all peoples in their own tongues and addresses itself to all classes of society. Even the most depraved, ignorant and vicious people will listen to the words of the Bible and recognize them as good words.

The final reasons, and greatest, are discovered in the life-giving and life-sustaining influences of the Word. One of the great laws of God's kingdom is, in the words of the great scientist, "life is produced by life, and only by life." In these we see the greatest marks of deity, as men, and women, are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Here we see the incorruptible and eternal character of the Word. Indeed, the purpose of the Word is to impart life to those "dead in trespasses and sins." The result of regeneration is a spiritual babe. So, after we have been born again, as new-born babes, we are to desire the sincere milk of the Word, that we may grow thereby. In other words, we, having received spiritual life, are to be sustained by the Word. Human life is not only a derived life, but it is also a dependent life, requiring continual sustenance. So spiritual life is not only a derived life but it is dependent upon a continual sustenance from the Word of God. Christ, in speaking of the Word, says, "the words that I speak unto you, they are spirit, and they are life." The process may be, and is, incomprehensible to man, but what man can explain the process of physical nutrition? Although he does not comprehend the process, yet he must partake of food to sustain his life. Feeding on the

A Hymn of Praise

By A. M. HILLS, D.D.

*O Thou, our blessed Savior,
Shall we not love Thee well,
Who left Thy home of ages
To save from sin and hell?
We'll worship Thee, and serve Thee,
And all Thy grace proclaim
Till every land and people
Shall know Messiah's name.*

*O Thou who made the flowers,
And filled the world with light,
That earth might have such bowers
Of beauty and delight;
Shall we not tell Thy goodness,
And all Thy love confess,
And send some help to others
In sorrow and distress?*

*O Thou, our dear Redeemer,
Who hast from sin set free,
We'll gladly be Thy children,
And humbly follow Thee.
We'll praise Thee, and confess Thee,
Proclaim Thy blessings free
Till others shall accept Thee
And glad Thy servants be.*

*Thou'st crowned our year with goodness,
With blessings rich and free;
Hast sent us Thy salvation,
Thy gifts unnumbered be.
We'll worship and adore Thee
As we Thy glory see.
We'll tune our hearts and voices
To praise eternally.*

PASADENA UNIVERSITY

THE CREED OF JESUS

A series of Ten articles dealing with the Beatitudes as spoken by Jesus on the Mount.

Written by REV. GEORGE SHARPE

Superintendent, British Isles District, Church of the Nazarene.

IN 10 PARTS

PART I

Jesus on the Mountain

"He went up into a mountain."—MATT. 5:1

NO leader ever faced a greater task than did Jesus Christ. To begin with men who were without the pale of scholastic learning, governmental power, and ecclesiastical authority would seem to be a stupendous mistake. But that is just what Jesus did. The strong men of that company, Simon and Andrew, James and John, were toilers of the deep. The rest who filled out the company of disciples were commoners, and they never pleaded superiority the one against the other during Christ's ministry, save when two of them dreamed of occupying places of honor in His kingdom. The fact was, a too distinctive disciple probably would have caused a division in such a company. Jesus was careful in the choice of His disciples, and looking back we can see that His wisdom through all time has excelled that of the great ones of earth.

No teacher ever dared a greater thing than did Jesus Christ. To face the written and unwritten laws of centuries, and present a new creed seemed a preposterous proposition, and likely to secure few, if any, adherents or believers. The heart of Judaism has been eaten away with pharisaical astuteness—the ceremonial law existed, but to fortify the power of the priesthood and to keep the people in subjection—the commands of God; while ostensibly obeyed, were nullified through the political and religious divisions that existed amongst them. Jesus faced the difficulties. He did not refrain from revealing the terrible conditions that existed. He piled up their failures. He showed the emptiness of their professions. He charged them with deceit and hypocrisy, and with the trenchant fact that they would not believe truth when they heard it. In the face of all this He launched His divine philosophy. His was a courage unique and wondrous. His was a position most trying yet most worthy. He had the teaching needed for that and all succeeding generations. The location of the Mount of Beatitudes is uncertain. The place does not concern us so much as the occasion wherein Jesus and His teaching stand out so gloriously to all in the faith. Certain it is that the mountain speaks of publicity. He could never be hid. His teachings could never be lost. The mountain was a good starting place. The place where the breath of the divine could be felt, and the foundation truths of His kingdom could be uttered.

The sermon itself is a proclamation of truth and truths that shall never die. The Beatitudes, which under the title of the "Creed of Jesus" we will elucidate in succeeding articles, have the first place in His great and startling message. He seems to have struck every subject that is of consequence to the spiritual life of mankind. He certainly changed the view of the source and cause of happiness. He magnified the position that the disciples would have in the world as salt and light. He laid down maxims concerning endurance that were contrary to the natural and carnal natures. Suffer insult in the indignity of the smitten cheek and then turn the other; suffer extortion so that instead of going to law over a coat give thy cloak also; suffer tyranny in the shape of forced service and carry the alien burdens not only the requisite mile, but also a sec-

ond mile; and to these He added the strangest of all maxims, "To him that asketh of thee give; and from him that would borrow of thee turn not away." The meaning is clear; to suffer gladly is to be exalted forever.

He strenuously proclaims His opposition to the "old way"—"an eye for an eye, and a tooth for a tooth"—and elevates the crown of all graces—Love. Love, that is not alone love for our friends, our sympathizers, our fathers and brethren, but love for our enemies. This is the touchstone of the Christian faith, the glory of the sanctified life, and the beauty of the divine nature in heaven and earth. This is the heroism of the divine teaching, that being injured you regard the wrongdoer with nothing but great compassion. Here is the Word, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. All things whatsoever ye would that men should do to you, so do ye also to them."

Such teaching required an application. Jesus furnished that not only to the twelve, but to His disciples for all time. He reminded them of their relation to God, "children of your Father." Their heavenly Father was their example. It was no great thing that they loved those that loved them, the taxgatherers and the heathen did that; but as the sons of God they were to show a loftier virtue and toward the unthankful and evil were to show perfect love, even as their heavenly Father loved them perfectly.

That Jesus sought to bring every one to the experience of untainted love is seen in His argument concerning faults. He quotes their proverb, "With what measure a man measures, another will measure to him," and then adds another, "Why do you note the splinter in your brother's eye, and fail to see the plank in your own eye?" and then continues, "How can you say to your brother, Let me take the splinter from your eye, when there lies the plank in your own eye? You play-actor! take the plank out of your own eye first, and then you will see to take the splinter out of your brother's eye." A fine piece of irony, yet an effective method to prove the proposition that love is the greatest thing in the world.

Suffering and love are fundamental in all that Jesus taught. Suffering for happiness—happiness the outcome of suffering is surely the reversal of human concept and practice. It is the proof of faith, of faithfulness, and of character. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Love! God is love. God was in Christ reconciling the world unto Himself. Love for man. When all the disciples are filled and indwelt by the Holy Ghost there can only be one thought and one blessing revealed—love to man. Suffer and give, suffer and work, suffer and endure violence and venom and envy and ostracism and death to the end that the world might know that love is the true essence of holiness, and that is begotten of God.

This classic sermon is a glorious treatise on holiness. Its every word leads to one end—holiness. Its independent passages and terms have their real significance in the experience of holiness, and the broad outlines of the whole discourse witness to the heart and mind of God in Christ Jesus that all who follow Him should be holy.

Word benefits a man's physical, mental, and spiritual being.

Having considered the Word as to its superiority to other books and its life-giving and life-sustaining influences, one can not help but realize that the Bible is the Word of God, which abideth forever. To be partakers of its

promises we must meet its conditions; to enjoy its blessings we must obey its commands.

May God cause to grow in our hearts a greater love for His Word and may our lives be spent not only in "preaching the word," but may they be fruitful because we practice its precepts.

BENEFITS OF CHURCH EXTENSION WORK

The "Fourteen Points" of Church Extension

By JOSEPH N. SPEAKES

1. It enables us to do business with and for ourselves. We will not be paying large interest charges to unsaved men and to secular concerns. But the interest paid for the use of church extension money will return to enlarge the capital so more churches can be aided in providing houses of worship and parsonages, instead of enriching those who care naught for us or our work.

2. Large sums will be saved in interest charges and commissions. For the rate of interest is lower than can be obtained on real estate from any other source.

3. The terms of repayment are made as easy as sound business principles will allow. From three to five years are allowed on all loans, and installments will be arranged when desirable.

4. The investment is permanent. The money being loaned, it will do its work over and over again, increasing by use and thus growing in blessed possibilities through the years.

Like an immortal Good Samaritan it will go east and west, north and south, on its errand of blessing. It goes forth to heal the financial breaches, and build hospitals for the care of sin-sick souls.

5. It enables us to erect or buy better buildings. We are passing the barn stage and are called upon to provide more commodious, more suitable and better church edifices. We are a permanent fixture in the land, and have a definite place in the plan of God for this age. We are getting out of the wilderness and coming into our inheritance. The shed, old store, schoolhouse, and taber-nickel won't meet our need any more—except as a "starter."

6. We can secure more central and suitable locations for our churches. We are coming to the front where holiness belongs. We have "gone without the gate" to build long enough. Instead of trying to accommodate both the city and country with one building we can now provide one for each place.

With a large church extension fund we can refuse the "free lot" on Tin Can Alley in Rag Tag addition, and bring the Ark up to Mount Zion in the center of Jerusalem. Selah!

7. Church extension will make it possible to purchase many of the fine churches being vacated by the other denominations. The community and federated church business is leaving fine, modern structures that can be bought for a song. This enterprise will put the notes (bank notes) in the song. The opportunity is ours—God-given. We must be prepared for it. The hour for the Church of the Nazarene has struck. Without a large church extension business we can not but fail. With it success is sure!

8. One hundred thousand dollars, the amount voted by the last General Assembly to be raised for this cause by the close of 1923, will give from \$500 to \$1,500 aid to 400 churches every five years and return in interest between \$20,000 and \$25,000. And in the next few years we expect to see \$250,000 in this fund. This will extend help in the above amounts to 1,000 churches and return about \$60,000 interest every five years for all time to come. This is not theory, but has been proved by numbers of other denominations.

9. This cause is back of and vital to all the other enterprises of the church. The success of church extension means a greater success by and with the other benevolences in which we are interested. For their own sake those engaged in other causes should push this. It is one way, and a good one, of advancing their own interests. It is the "feed" for the "other goose" General Superintendent Williams tells about. The great home mission cause needs church extension to make permanent the results it obtains. For every dollar raised for home missions there ought to be five raised for church extension. If as much was given to this cause as is given for Foreign Missions in one year the next year the foreign missionary offering could be increased not less than 100 per cent.

Everything must go to the local church for its means. So it is easily seen that the more churches we have the more money can be secured for all our enterprises—church extension makes more churches. It enlarges and strengthens the base of supplies. With our present limited numbers and means it is like trying to feed the world with the products of

CONCLUDED ON PAGE NINE

THE years have come and gone until now a quarter of a century has passed since the great wave of religious fervor known as the holiness movement swept over the land. Many gifted men and women broke away from ecclesiastical laws and with an apostolic zeal carried the glad news of full salvation to hungry souls in country, towns, and cities. Campmeetings sprang up in many places and were attended by multitudes. Brush arbors, schoolhouses, and humble homes were the meeting places of thousands who had found a new joy that made them rejoice with joy unspeakable and full of glory.

HOPE REVIVED

Patrick Henry began his memorable "Give me liberty or give me death" speech by saying, "It is natural for man to indulge in the illusions of hope." As the revival fires spread from state to state and we saw and heard and read of the wonderful outpouring of the Spirit upon the people how our hearts did burn within us as we trusted and hoped that this was that which should redeem Israel and cause the churches to return to their first love. Those years are now passed away. Many who were the mainstay of the movement in its earlier years passed to their eternal reward without seeing the churches at whose altars they first found a pardoning Savior join them in publishing a gospel that could sanctify the believer as well as pardon the sinner. Others still lingering on the shores of time whose locks are whitened and whose eyes are dimmed with many a tear have looked and prayed and waited—but waited in vain—for the churches they loved to return to the old paths—saying with their latest breath, "How long, O Lord, how long?"

A MOSES LOOKED FOR

And did we not watch with prayerful interest the rise of some Theudas, or Judas of Galilee, who gathered a little company about him, wrote a book, or published a paper, thinking that this was surely the Moses that would lead us out of the wilderness of uncertainty and confusion to the promised land of peace and perfect love. How we have been disappointed to see the leaders fail and the followers scattered.

We were told that the holiness movement was an interdenominational movement; that it was super-denominational; that it was too big for any one church; that no one could get a monopoly on holiness. We organized our "Holiness Unions," "Conventions," and "Missions;" and when we were loyal to the "Union" we were not loyal to our churches and when we were loyal to our churches and church vows we must neglect the "Union." However blessed and helpful these meetings have been, yet we found that God had not promised to peculiarly bless a union, convention, or mission, but He has promised to bless His Church and said the gates of hell shall not prevail against it. While it is true that holiness is too big for any sect or denomination, yet it is through the organized church that God would publish the news of full salvation to the world.

UNWELCOME WORSHIPERS

Many who came home from the campmeeting, having found this second rest, were met by a church that failed to "rejoice with them that do rejoice." Where is the church that threw open its doors to the holiness people, bade them come in, preach, sing, shout, and testify to the sanctifying power of Jesus' blood? Instead those who remained and dared to testify definitely to an experience of heart cleansing were invited out, put out, or thoroughly ignored. In the face of this many would-be prophets in whose breasts hope seemed to spring eternal told us to stick to our churches.

JUDGING THE FUTURE

How shall we judge the future but by the past, and by divine revelation? We have tried to put new wine in old bottles and have seen the bottles burst. We have tried to sew new cloth into the old garment only to see the rent made worse. Have we known, or has history

Nazarene "Keynote"

Sermon, in part, preached by
REV. L. B. WILLIAMS
on the second anniversary of his pas-
torate of the Church of the Nazarene,
Washington, D. C.

told us, of a church that lost its "crown jewel" that ever repented of its sin and returned to its original doctrines? If there are any who still cherish the hope of restoring the doctrine of sanctification as a second work of grace through the agency of the older churches as now controlled they certainly are indulging in a fond "illusion."

ORGANIZING A NEW CHURCH

If we have ever apologized for organizing a new church denomination let us ask forgiveness and do so no more. Let the world know that we believe in organization. If any in our ranks are still casting wistful glances toward their former churches let him go at once and bury his father. Shall we hesitate longer? God has called us out, Abrahamlike, for a divine purpose, and while at first we hardly knew whither we went, yet we knew with whom we were going.

OUR KEYNOTE

While those in the political world are uttering their keynotes let us sound a keynote. While they are building platforms let us stand squarely upon the one we have already adopted. They build platforms upon which they hope to get in. We have a platform on which we know we will get in. Well may we view with alarm the inroads of sin in the visible church until the love of many has waxed cold; but we can point with a pardonable pride to the Church of the Nazarene as a young contender for the faith once delivered to the saints which has arrived on the field. Our platform is the whole Bible. We especially emphasize the deity of Jesus Christ; we believe that man is born in sin; that he needs the work of the Holy Spirit in regeneration, and afterward the further work of heart cleansing which is wrought by the Holy Spirit. We believe in eternal destiny with its rewards and punishments.

CATCH THE VISION

If any of our preachers still has a tendency to "pussy-foot" on the church question he undoubtedly has not caught the vision of usefulness God intends for the Church of the Nazarene. If he prefaces his sermons by saying he is not trying to build up a Nazarene church, but after souls, let him throw away his single-barreled gun and get a double-barreled one—save souls and organize. Plant a Nazarene church wherever there is an opening. A Nazarene church should be within easy reach of every man, woman, and child in the world. Let us know assuredly that in no better way can we save souls than by planting churches.

THE FOUNDATION IS LAID

It takes many mudsills, buried so deep that no human eye can ever see them, to furnish the foundation for an enduring structure. Let us praise God that in the Nazarene church these

"Except the Lord build the house, they labor in vain that build it."

have been laid and wisely laid. Godly men and women whose names may never brighten the pages of this world's history have given their lives and their all to the work that is now shaping itself into the Church of the Nazarene. As the building begins to appear above the surface more builders are needed. God is calling for men and women to carry forward a work that will be an enduring monument to His saving and sanctifying power and will be a refuge, a shelter, to the generations yet to come. We shall not build for a day. We now have the nucleus of a church that, as we keep humble and remain true to our holy calling, will go on with a mighty sweep of salvation until Jesus comes to catch away His bride and we shall meet Him in the air.

SUFFICIENT CHURCH MACHINERY

We have all the church machinery necessary for a tremendous forward movement. Our articles of faith are as eternal as the Rock of Ages; our government is flexible, well adapted to our needs, and we have no high-salaried force to watch the machine run. We have the connectional system that is so necessary to the perpetuation of our work. When a pastor lays down his burden the church has another to take his place, and while the workman rests the work goes on. Our church is not built around a man, but upon the Word of God. No church that is built around a man need hope for permanent success. Money, time, and energy spent in a work of this kind will certainly be burned up as so much wood, hay, and stubble.

CHURCH INSTITUTIONS

The church now has its schools in which our children may be educated and our preachers trained, and that without having their religious experiences ridiculed by smart professors. The church is also providing safe channels for our missionary offerings; for our offerings in behalf of the fallen and the orphan, and thus we are striving to give to others the gospel in the same measure we have received it.

HAVE BEEN OUT OF DOORS

The holiness movement and the Church of the Nazarene that has largely succeeded it has been and is today in many places out of doors. We have had no comfortable and attractive houses of worship. We have worshiped under trees, in sheds, tents, and humble homes. We have climbed to second and third floors of rented halls in order to find a place of worship. There we have sung and prayed and rejoiced until the old hall seemed the next door to heaven. While we were able in a small way to get a few occasionally into the fountain, yet it seems that God wants us to come down from these mounts of transfiguration to the marts and lanes of earth where there are thousands who do not know of our existence.

Shall we put on our ascension robes, seek some pleasant frame—some mount of blessings—and wait and gaze? Shall we not plant our churches on the busy thoroughfares and let the world know who we are and for what we stand? Nor shall we refuse to build permanent houses of worship because we expect the soon coming of our Lord? If He should come and call us from the roof of a partly finished church He would not fail to say, "Well done, thou hast been faithful."

OUR RESPONSIBILITY

"Shall we gather strength by irresolution and inaction?" We have a responsibility that we can not shun if we would. The last General Assembly mapped out a program that at first staggered the church. But since we have caught our breath, and viewing the great opportunity that is now open to us, we have determined to go in and possess the land. We invite all lovers of holiness to share this glorious work. We must have an intense spiritual life such as the Church of the Nazarene offers or we will find ourselves drifting along with the tide of worldliness that is carrying multitudes down to eternal ruin. The call has gone forth; the trumpet utters no uncertain sound; our God is leading on.

Dear Young People:

Do you know what the Koran is? It is the sacred book of the Mohammedans. They believe in it as we do in our Bible. The Mohammedans read and study their book very carefully, learning whole pages of it by heart.

It is said that multitudes of their young men can repeat all of its six thousand verses from memory. In many of their mosques they have the whole book read through daily, taking about thirty priests to do it.

What can we say about the knowledge of our sacred Book, the Bible, in this Christian land?

Some time ago it was decided to make some tests in a number of the colleges in this country. It was found that the larger part of the students were "appallingly ignorant" of the Scriptures.

A professor in Cornell University says that in his English classes they came across many quotations from the Bible, for the Bible, you know, is quoted more than any other book in the world. But he also says that he has become so used to the ignorance of students about these references that he has ceased to be surprised at any question which may be asked him, or any answer which the students may make.

One day they were reading from a speech by Bismarck, in which the German statesman spoke of the "Handwriting on the wall."

A student who ranked among the highest in the class wanted to know where this quotation came from. The teacher asked if any one in the class could answer him. Could you? One said it was taken from Greek history. Another thought it had something to do with Nebuchadnezzar, but none really knew anything definite about it. The professor opened his Bible and read them the fifth chapter of Daniel, and they listened, he said, as to an impressive and novel story.

Another time something was said about Moses when he was on the mountain for forty days communing with God. A young girl exclaimed, "Why, I did not know that Moses wrote the Sermon on the Mount."

How Some Christian Chinese Students Are Expected to Know Their Bibles

The China Inland Mission holds "Bible Knowledge Examinations," we are told in a book called "China's Millions."

An outline of the work is given six months before the test is made. One such outline called for the memorizing of twenty-six passages of Scripture, many of them being whole Psalms and chapters; outlines of the books of Jonah and Mark, and a full account of the trial, death, resurrection, and ascension of Jesus.

It would be interesting to know how many of "America's Millions" could pass such an examination with credit.

A missionary in Canada was visited by a number of Indians. "We have traveled fourteen nights," they told him, which was the way they reckoned distance.

"We have the Great Book, which we can read, but there is much we do not understand. We want you to explain it to us."

He asked them what missionary had taught them to read, and why he did not explain it to them.

"We have never seen a missionary," they said. "Our hunting grounds are next to those of some native Christians. They told us of the Great Book, God's Book, and read from it to us. Last winter one of them came to us, and taught us to read. Nearly every man in our village learned to read from the Book. But we want to know more about what we read, so we have come to you."

The missionary could scarcely believe that they had learned to read without a white teacher, but he opened the Bible they brought with them and found that their words were true.

Think of the Indians of the Hudson Bay region and then the millions of boys and girls in our country who already know how to read. They do not have to journey hundreds of miles through the snow to get the help of a preacher. Yet they

**Knowing the Bible**

care nothing for their opportunities, have no desire to know the Book, or to make its teachings the guide of their conduct.

John Quincy Adams, President of the United States, said, "I speak as a man of the world, to men of the world; and I say, Search the Scriptures."

A few weeks ago Governor Roberts, of the state of Tennessee, was addressing the graduating class of a law school.

"You realize of course," he said, "that a man must know law if he is to be a lawyer. But I declare unto you with all the earnestness of my soul that greatest of all law books, that book which is the foundation of all just and righteous law, the Bible, the Book of God. You must know it and you must believe it. You must have its divine principles and truths in your hearts and its matchless words at your tongue's end. You will all agree with me that the Bible is the Book of salvation for men's souls. I say to you that it is also the book of success for men's lives. You may not believe this, you may choose to go your way without its wisdom and guidance. I do not warn you that you run a great risk in leaving this Book out of your lives. Rather, I solemnly declare unto you that such a course leads to certain, inevitable defeat in this world, as well as in the one to come."

The late Rev. J. O. McClurkan went one day to the office of a very successful surgeon in our city. This man came of a family of noted surgeons. His brother and father were distinguished surgeons, and his grandfather had been a really famous man, known all over the United States for his remarkable skill in performing the most difficult operations.

As Brother McClurkan entered the doctor's office he was greatly surprised to see the surgeon close a Bible, which he had been reading, and lay it on one side of his desk.

Mr. McClurkan made known his business and when he arose to go he said, "You will pardon me for making a personal remark, but I was very much surprised to see you reading your Bible. It is the first time in my life that I ever found a medical man with the Word of God in his hands, at least during office hours."

"I am sorry that this is so," answered the surgeon gravely. "Of all men it seems to me that the physician stands most in need of this Book. It points the way of salvation to his own soul, and dealing with life and death as he does he needs its comfort and strength to steady him in his responsible duties. A man may be very learned in medicine and skillful with the surgeon's knife, but he can never hope to meet all the requirements of the sickroom unless he knows God, and has stored up the truths of the Bible in his heart." If you were to become very ill wouldn't you feel better satisfied with a doctor like that?

A Russian Prisoner and the Bible

Many years ago in the reign of Nicholas I of Russia a number of noblemen were found to be plotting against the government and were thrown into prison.

One of them, who was really innocent, was a

man of very fiery temper. His wrongful arrest infuriated him so that he raved like a wild animal. He would stamp shrieking through his cell, cursing the emperor, the government, and God.

A clergyman visited him and left a Bible which he begged the prisoner to read, but the angry nobleman kicked the Book into a corner. He cared nothing for the words of a God who allowed such injustice as he was suffering.

But as the weeks dragged by he became so desperately lonely with nothing to do or read that he finally picked up the Bible and read it. He read the story of the Savior's life over and over and he saw that Jesus too had been wrongfully accused and even put to death. And Christ had not hated his enemies: He had forgiven them and prayed for them. Then the nobleman began to pray that Jesus would forgive him and put this spirit of forgiveness in his heart. And the Lord heard and saved him there in his prison cell and his angry aching heart was filled with peace and love.

Afterward his innocence was proved and the emperor himself came to set him free and to make what amends he could.

The nobleman lived many years an humble follower of the Lord, delighting to tell others about his mighty Savior and the Book which had made so great a change in his own life.

The psalmist said, "The entrance of thy word bringeth light."

And Jesus said, "My words are spirit, they are life."

The Girl to Be Avoided

The Ladies' Home Journal, in commenting on this subject, says, among other things: "She is the girl who takes you off in one corner and tells you things that she doesn't want you to repeat to your mother, and if you listen you will have heard things which you'll not want to repeat to her yourself." How true this is, children.

Perhaps there is not a boy or girl who has reached the age of ten or twelve years but has been tempted in this way. It is one of the commonest experiences of childhood. Thousands of children have had unclean thoughts put into their minds and sin into their hearts because they have yielded to their desire to know what is being said in these little secret, corner talks. Oh, these miserable, sly, whispered conversations! Thousands of them are taking place every day that we live, at the school recess, on the way home, in the attic, or the far corner of the yard. And many a child comes away from them with a sense of uncleanness and a wish that the last twenty or thirty minutes could be wiped out.

Let me tell you about one little girl who quickly put an end to one of these confidential talks.

She was nine years old and was walking home from school with two other girls who were a little bit older than herself. They stopped at her gate, and her mother, sitting by the window, busy with her sewing, looked out.

What did she see? "A peaceful, sunshiny street, with pleasant homes on either side, two boys on roller skates across the way, a lady pushing a baby buggy, and the three children at the gate.

There wasn't a thing in the scene to alarm this mother, not a hint of danger, not a wild beast, a mad dog, or poisonous snake in sight. And yet if her eyes had been suddenly opened how terrified she would have been, for there was a fourth person in that group at the gate!

She could plainly see the three curly heads of the little girls, two brown, one golden, with their big bows of bright ribbon, but she could not see, pushed right among them, that other head, dark, dreadful, evil.

Do you know who it was? It was Satan himself! And he was just as busy as he could be, putting it into the minds of those older girls to whisper some unclean secrets into the ears of the third child. And that is how it always is in these low-toned conversations, there never fails to be

CONCLUDED ON PAGE NINE

Benefits of Church Extension Work

CONTINUED FROM PAGE SIX

a ten-acre farm to try to do all that we are undertaking. Wisdom would dictate the enlarging of our plant before we undertake to fill the world's market with our "goods."

10. More souls will be saved—that's our one business. To fail in this is to fail in all else, however much else we do.

As more churches are established, gotten into good houses, and out of debt, the faster can souls be won from sin, and believers sanctified, and the cause of holiness advanced.

11. More preachers will be called and missionaries sent out to preach the gospel to the ends of the earth. This business will help to "Girdle the globe with salvation, with holiness unto the Lord."

12. It will give the pastor a parsonage as well as the congregation a church. And parsonages are needed little, if any, less than churches. Rents are high and houses difficult to secure for our pastors. And the rents paid will pay for a parsonage. Any church that can support a pastor can pay for a parsonage, for the rent he pays for his home, even if paid by him, must come from the church. So they are paying for a house which they do not own, when they could just as easily pay for a parsonage, by the board's help.

13. A larger field of activity and service will be provided for the students—preachers, missionaries, deaconesses, teachers, and other Christian workers—coming from our schools. And they in turn will increase and extend our borders, and bless the world with their talents and spirituality.

14. Above and best of all, the Lord will be glorified, His kingdom advanced, knowledge of His Word and grace diffused, the Devil defeated, and heaven filled with souls who otherwise will miss that blessed and eternal home!

NOTE—Send all money to District treasurer. He to the acting general treasurer, Rev. E. G. ANDERSON, 2109 Troost avenue, Kansas City, Mo. All church extension money is to be sent to and administered by the General Board of Church Extension. District boards sustain the same relation to the general board that other District Boards sustain to their general boards—to stir local interest, and aid in carrying out the plans of the general board.

THE MOST ENCOURAGING NEWS

By REV. K. HAWLEY JACKSON

Rev. E. G. Anderson's letter, dated April 2d, is the most encouraging letter that we have received. Others have been encouraging, but the news of the appointment of eleven new missionaries to western India simply caps the climax. Amen! Our great delight is in the fact that our beloved board is finding it possible to do what they have so long desired to do.

This not only helps us to go on, but positively builds up our hopes that God will yet help our holiness church to do a work equal to, if not beyond, some of the boasted larger churches. Some suppose that we were foreordained to remain small and in the background as a people, and believe we are willing to do so; but this word causes our hopes to bound up for a great work in western India (and in other fields) even greater than we had prayed for.

All of our missionaries here are delighted, and we are looking up as we have not dared to do before. We expected something big after that wonderful General Assembly, but this is bigger than we expected and we feel like taking off our hats and saying grace and singing the doxology.

WORK IN AFRICA GOING FORWARD

By REV. H. F. SCHEMELZENBACH

I just arrived home last night from one of the outstations, and as I am resting today I will take this time to let you know that the work in Africa is going forward. We have just held our quarterly meeting, which in many respects was the best we have ever had. In the native portion I spoke to them about the disciples before and after Pentecost, and insisted that to be at our best in the work of the Lord we must have the blessing of holiness. After talking for some time I asked them to testify and give a report of their work. Well, the tide ran high and we all got blessed, and two came forward to

seek the blessing. Both got through, but one was a bit noisy, and there was some old-time shouting, praise-God! Before closing the meeting we took up the question of consulting native doctors, and after deciding that all of them get their knowledge from spirit worship and demons, we condemned them all and agreed that all believers should steer clear of them. So they all returned to their places of labor to make war on native doctors, and sin of every form.

After the native meeting we missionaries all went into our English service. Miss Lovelace was chosen to bring the message. She chose for her text the words, "Son, go work today in my vineyard." She showed us how Swaziland was the portion God had given to us, saying we had come from the homeland to work in it, and now that we are here God expects us to sow it down with the gospel, explaining that it would be possible after all to fail in carrying out God's great plan for us, by becoming self-centered. Well, she got blessed and wept, and soon we were all in tears, and we got a new vision of Africa.

And to the board we would say, withhold no good thing from us. Give us missionaries, but not the feather-bed kind that want to put their feet under the table three times a day to a good meal, for they will never reach the interior of Africa. This is 1920, but we still need the Moffat and Livingstone type to spread the gospel in the unoccupied territories. The same fever, the same kinds of snakes, and the same jungle, the same rivers, the same kind of crocodiles, and the same diseases are still here that the old type had to endure.

THE GREAT JAPAN CAMPMEETING

By REV. J. I. NAGAMATSU

"I am come to send fire on the earth, and what will I if it be already kindled?" The fire broke out into an all-consuming flame from the very beginning of the convention at Akase to the very close of it. We saw and felt the wonderful outpouring of the Holy Spirit there, shown in weeping, confessing, shouting, thanksgiving, and praising. Intense, burning prayers were offered up in meeting after meeting, and every one's faith was brought up to the highest standard of the Bible. The feeble and timid ones turned into giants and warriors of the Lord; and, constrained by the love of Christ, they wished to go to work at the hardest station. The sweet fellowship of Christian love was enjoyed to every one's heart's content. With the fresh anointing and power of the Spirit, all cheerfully returned to their posts. I do firmly believe, not only the Lord is with us, but also we have His wonderful blessings upon us, and we shall have astonishing results in the coming year at every station.

At least I wish to inform you of two things: one is the wonderful healing of Brother Staples' heart disease, from which he had suffered for a year and lately had thought to go back to America, but now he need not do so. Glory to God's holy name! The

The Girl to Be Avoided

CONTINUED FROM PAGE EIGHT

ONE MORE PERSON PRESENT than you see. Will you not remember that?

This little girl soon interrupted the others. "I never heard anything like this before," she said, "and I don't believe you know what you are talking about. Anyhow, I shall go straight in the house and ask my mother. There she is at the window. If you believe what you say you will be willing to come, too."

They were horror struck. No, indeed they wouldn't think of such a thing.

"Then I know you are telling stories," said the courageous little girl, "and I am not going to listen."

She left them and started toward her door. "I am going to tell my mother, anyhow," she called back to them. And she did.

The two girls hurried up the street. I wonder if that fourth person hurried along with them?

Those two girls never walked with the brave little girl again. And they passed the word along until others of their kind let her alone, and she was left in peace to grow up into a sweet, pure girlhood. Have you that much courage?

other item is the offering. Over 580 yen was offered, it was surprising. Poor missionaries' and workers' purses are always empty, and even though you turn them upside down you do not expect to have such a sum. But God provided 500 yen through a lady who saved that sum in five years with her dear husband, and by means of this contribution we could pay the hotel bill for all the attendants and have something on expenses for next year. Hallelujah! Others will inform you in detail of the convention. I am so glad you may have a share with us in the joy and thanksgiving of the convention.

HARPS NOT ON THE WILLOWS

By MRS. M. L. STAPLES

I am very busy today, as it is Saturday, and I must go to Omuta to assist Sister Karns. But I feel that I should write you a few lines. First, I will say that Jesus is with us and gives us blessed hope, and we are full of courage, knowing that God lives, and that He rules over all, even though at times we can not see at once. The work here on the south island is getting on well, souls are finding God, several each Sunday. There were thirteen last Sunday night, and yesterday three seekers were here at the home. I have a fine English class of young men, fourteen of them in all, and all are saved but two. I have a great interest in them. The school is doing nicely; there are ten who are studying. Four of these are located in Omuta, and come over and study two days a week in the school, and special classes are arranged for them, so as to get them on as fast as possible. Our 6 o'clock morning prayermeeting has continued since January 1st, and God surely meets with us. Bless His name! We do not intend to bang our harps on the willows, no matter what comes. We know that the Devil has not been converted yet, and he hates us; but God has promised to not fail us, and our feet are planted on the eternal Word.

The Character of Jonah

By E. M. MURRELL

First Paper

The life of Jonah is an interesting study, and is profitable more as a warning than as an example. He was a prophet, but is not numbered among the holy prophets.

God did all He could to make something of Jonah, but at best he was not a man that God could trust. He was the son of Amitai, and is mentioned in 2 Kings 14: 25 as a prophet.

At that time he lived at Gathbepher, about fifteen miles west of the southern end of the Sea of Galilee and about ten miles north of Shunem.

He was contemporaneous with Elisha, the prophet, and is supposed to have been the son of the Shunemite woman, whom Elisha raised to life when a lad. If this be true, he was about thirty-three years old at the time God called him to go to Nineveh.

Jonah was a converted man, but evidently was not sanctified. If he had been sanctified his record would have been different.

Nineveh at that time was a great city of about half a million people and was the capital of the Assyrian empire. There was not a church or anything in the line of true religion in the place. The city abounded with wealth and everything to drag the people down, but nothing to help them to get saved.

They must have had some traditional knowledge of God or they would not have given any attention to Jonah's message.

Then, too, they must have had some light for which they were responsible or God would not have threatened their destruction, but they were not using it.

God called Jonah to go to Nineveh and cry against it. No explicit message was given to Jonah at this time for them.

At this point the character of Jonah begins to show up. He was not wholly given up to the will of God. When Isaiah got sanctified and God said, "Whom shall I send, and who will go for us?" he volunteered and said, "Here am I, send me." Not so with Jonah. He not only did not volunteer, but when God conscripted him he ran from duty. You can not make me believe that he was sanctified. He was afraid to go to preach to a cultured city congregation lest he might not show to good advantage. It takes sanctification to deliver a preacher

Brother Bud's Good Samaritan Fund



Beloved Samaritans:

We come to you this week with a praise service on our lips. We are thanking you for what you have done and thanking you for what you are doing right now and thanking you for what you are going to do. We

want a prayer band in connection with our Good Samaritan's Corner, and while we will not take names and enroll anybody, we want the reader of every HERALD OF HOLINESS to offer one prayer on Wednesday of each week, the day the HERALD OF HOLINESS is published, especially for my jails, and penitentiaries, and orphans' homes, and rescue homes, and hospitals, and Y. M. C. A.'s, and Y. W. C. A.'s, W. C. T. U.'s, and navy yards. I will not ask you to pray every day in the week and I won't ask you to pray one hour at any one time, but one day in the week I want you to join me in a special prayer for the Good Samaritan's Corner, and pray for means as well as ways by which we may place the HERALD OF HOLINESS in all of these homes. I want you to join me in prayer that God may trouble the heart of some rich man or woman, that they may rise up and put this paper in a thousand institutions. No reason why some rich man or woman should not do something for the dear ones who are shut in and been robbed of their freedom and liberty. We know sin is at the bottom of it, and a sinner on one side of a rock wall is as bad in heart as the sinner on the other side of the wall, and a sinner is a sinner, it matters not the name of the house that he stays in and my heart goes out to the dear ones. We want them to know Jesus. We want them to give Him their hearts. Oh, beloved, if the dear ones that are so sad today could for one minute feel the burning, thrilling love of Jesus in their precious hearts in one moment the sorrow and sadness would disappear. For, as Jesus was a man of sorrow, He knows how to carry all the sorrows out of your heart to some place that is only known to Him and

bury the troublesome thing, never to be resurrected.

We read that in the days of long ago that God had the priest to lay his hands on the head of the goat and confess the sins of the Israelitish nation, and the goat was turned loose to go into the mountains, and you remember it was called the "scape-goat" because it was to run away with the sins of the nation hanging over its head. But, beloved, since Jesus hung on the cross and shed His precious blood and paid the penalty of a lost world we have had no need of the scape-goat, for we read that Jesus bare our sins in His own body on the tree; therefore every sin-laden soul that will accept Jesus as his personal Savior, his sins will be taken away, they will be blotted out, they will be buried, they will be forgotten. Beloved, isn't that wonderful? To think of all the crimes of past years of your sad life that in the twinkling of an eye the blood of Jesus will sanctify and all the burdens roll away, never to return, never to face you again, and thank God, they will not be there to shame you at the judgment day and the marriage supper of the Lamb, for in Jesus we find we live and move and have our being. For He tasted death that we might taste of life; He put on humanity that we might put on divinity. He became the son of man that we might become the sons and daughters of the Almighty, for He loved us and gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. And no way to do better works than to help the person that needs help, and nobody needs it worse than the dear ones that we are writing to in the Good Samaritan's Corner.

Beloved, think of some precious old widowed mother you could send the HERALD OF HOLINESS to for a year; how little it would mean to you and how much it would mean to her! Think of some poor little family down in the back alley that have no reading matter better than a dime novel and no aspirations higher than a ten-cent show. Think of what an education it would be to that family to have the HERALD OF HOLINESS visit their home every week for a year. Will you help them? If so, come on with a little offering, send it in the name of Jesus and for His glory. Amen!

BUD ROBINSON.

from fear of the people. Paul was told by Christ. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts 26:16, 17).

I don't think God ever called an unconverted man to work in the ministry. He calls sinners to repentance, but not to the pulpit. So I believe Jonah was a converted man, but backslid when he ran from God.

He studied his call from a human standpoint, and thought that God was too merciful to destroy the people of Nineveh, and it was too great a task for him.

It was over five hundred miles to Nineveh, and he had no way to get there but to walk and it was too much to ask of him, anyhow. He thought he would leave the country and get away from God and escape the whole thing.

It is about sixty miles from Gathhepher to Joppa. There he could get a ship that would carry him to Tarabish, a place not certainly marked on any map, and means in Jonah's choice anywhere rather than obey God. Jonah was in such a hurry to get out of the Lord's territory he nearly ran himself to death to get to Joppa. The way of the transgressor is always hard. When he got to Joppa he was so nearly exhausted he went on board the ship and went to sleep. It is said he paid his fare. Had he gone to Nineveh the Lord would have paid his fare, but the man who runs from God always pays the fare, and it is a costly business. His sleep illustrates the fact that sin puts the soul to sleep. Soon other troubles came to Jonah. God in His mercy

was after him to save him if He could get Jonah to repent.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Truly this was so in Jonah's case. God sent a terrific storm on the sea, and the ship became unmanageable. The mariners were heathens, but had some traditional knowledge as to the existence of the God of Israel. In their extremity they began to cast upon their idols for deliverance. They called Jonah from his sleep and chided him for his stupidity under such dangerous conditions. He arose and confessed that the storm was on his account and told what he had done.

HOME MISSION WORK IN THE SOUTHEAST

In all the Church of the Nazarene there is no field more ripe than this southeastern country. In this section south of the Ohio river and east of the Mississippi there are about twenty-five million souls. Of this number about 4,500 are Nazarenes, the greater number of whom are without a house of worship, being organized into small churches, a great distance apart in many instances. Add to these 10,000,000 negroes in Texas and Louisiana, only a very few of whom have had the gospel of full salvation intelligently presented to them. Among these 10,000,000 negroes are some professing holiness, but most of them have received it through presentation by the Tongues movement. They have few safe leaders, but those with whom I have spoken on the

subject would gladly welcome a Church of the Nazarene.

I look upon this vast, untouched field as the great opportunity of our church. When I see that great company of outgoing foreign missionaries, whose pictures have been in the HERALD OF HOLINESS, my heart leaps with joy, but I am constrained to wonder why some of these have not been called to home mission work. As I think of the million subscribed for foreign missions, with only one hundred thousand for home missions my heart cries out to God to give us more men and money to evangelize this territory.

I have visited the great centers of population where the Tongues movement has launched its work, and in talking the situation over with leading men of various churches find many would welcome a Church of the Nazarene and would help support it. To my mind, our greatest need at this time is safe leaders who will go to some of these great cities and begin a work, hold meetings in various parts of these cities, and when proper interest has been created launch a campaign, organize a church, and build a church.

We launched a campaign in Savannah last winter which resulted in a number of professions, but we were not able to purchase a building and I fear the results will not be permanent. Brother Harding and I leased a splendid church building in Jacksonville, Fla., but before we could launch a campaign our plans were changed by the changes in the plans of the General Board. However, we still have a few there who are eager for a Church of the Nazarene and we expect to enter a campaign there as soon as the weather will permit. At Gainesville, Fla., we rented a large auditorium, provided light and heat, and held meetings in February which resulted in a good church. We are to have the Florida Assembly at this place this fall.

In southeastern Florida we have struggling churches at Ft. Lauderdale, Princeton, and Miami. All have good church buildings. Rev. Howard Sweeten was secured for a series of meetings in Princeton and God gave a fine revival. They now have a good pastor at Miami. I assisted in a successful campaign, directed by the pastor, Rev. G. W. Glover, at Ft. Lauderdale.

In the Alabama District, Rev. B. W. Edwards held meetings in Pensacola. Several additions in membership and a splendid church building resulted from endeavors put forth here. At a meeting in Donaldsonville, Ga., we had one hundred conversions and many additions to the church. At this writing we are in a campaign in the city of Birmingham, Ala., which is the iron and steel center of the South. The meeting is well under way and fifty have prayed through. The crowds are large and the interest good. We have plans on foot to buy a church building before the close of this meeting.

City campaigns come high in these days of high cost of living, and because of insufficient funds we are compelled to neglect some of the great centers. Another need is tents for our workers. I have had the offer of good evangelistic parties to go to these centers of population and put on campaigns and am trusting God for finances. If I had a good gospel tent for my own evangelistic party I could keep it busy ten months in the year by working Florida in the winter.

This is a difficult field of labor, as the highest state of illiteracy to be found anywhere in the Union is found in these southeastern states. Many come from the old primitive Baptist church and oppose any form of support for the ministry and look upon persons not born in this section with suspicion. They are a church-going people. Ring a bell, any night in the week, and crowds will come to see what is going on. They are easily affected by real, gospel preaching and respond readily to calls in revival work. Outside of the cities they are an agricultural people, not being affected by the great industrial strife so prevalent today.

The need of the hour is, first, MEN; next, MONEY to back up the men until something permanent can be accomplished. I have plans for work in Meridian, Miss.; Atlanta, Ga.; Columbus, Ga.; Jacksonville, Fla., and Williamsonville, W. Va., as soon as I can get to them. My wife and children form our party, wife assisting in the preaching and the children helping in altar work and with their instruments of music. We are truly expecting great things in this section this summer and fall.

C. B. JENNIGAN, Home Missionary.

TELEGRAMS

HERALD OF HOLINESS: Meridian, Texas.
Organized Church of the Nazarene in El Paso, Texas. Mrs. H. M. Lewis, pastor.
W. F. RUTHERFORD.

HERALD OF HOLINESS: Muncie, Ind.
Successful tent meeting closed in wave of salvation. Dr. J. E. L. Moore swayed the crowd with his soul-stirring message of truth. Many souls were converted and harvest will yet be reaped by the pastors. The membership of the church will be increased. Professor B. D. Sutton and wife did excellent work as song evangelists.
E. E. TURNER.

HERALD OF HOLINESS: Rosedale, Kas.
Revival sweeping on to victory. Good crowds at every service. Rev. T. E. Beebe preaching great sermons. Miss Carol Beebe and Brother and Sister Robert Kennedy at their best in song. Deep conviction on the people. Souls seeking Christ.
W. H. HARDIN.

HERALD OF HOLINESS: Heber Springs, Ark.
Closed successful revival here. Nineteen prayed through. To God be the glory.
N. E. WOOD.

HERALD OF HOLINESS: Tulsa, Okla.
Rev. Tommie Hayes at his best. Preached straight against sin. Oh, how he hates that disease. God rolling the tides of glory. Souls reclaimed, saved, sanctified; old-fashioned route. Lot of young people. The end not yet. Hallelujah!
C. N. STINNETT.

HERALD OF HOLINESS: Bonham, Texas.
Mrs. Crooks and Miss Rudolph stirred Bonham Nazarenes and independent holiness people for Foreign Missions as they were never stirred before. Special offering \$400 for support of two native workers subscribed.
ELMER D. RUSSELL, Pastor.

NEW FIELDS

Rev. L. Milton Williams never said a bigger thing than when he said, "The doors of opportunity are indeed swinging wide open and the hour is at hand," referring to home missions and evangelism. There are many calls for the evangelist, more than he can accept, but we have so far, since the General Assembly at Kansas City, accepted a few of these calls and I am now in my third one. Out of the two first God gave a Church of the Nazarene, and a pastor is in charge of these two classes. It is not an easy place, this going to a field and find that you don't have one Nazarene to sit in your congregation to pray for you or smile. But while you must most of the time hold steady and keep adding to your congregation nightly, and even after a week or so see no way to look for victory except up. And yet there is something so fascinating about seeing your congregation grow and that is a greater victory than to even be in a great campmeeting where you have your hundreds to sing and pray and help to shout you on. Oh, brethren! let us dare to go forward and give a few months of our dates to this new field work. Don't say that there are too many things in the way. The only things I see that are in the way are the old Devil and unbelief and our God is able for them.

I would tell you many things about the battle in these two new fields where God gave a class in each, but I will refrain.

Only let me encourage you by referring to the new field I am now in with Rev. Ed Gallup and his wife helping me. This meeting is held in an opera house two flights up and it is quite hot in a building.

Only six the first two nights, one only from this town Sunday night, but oh the joy of seeing the gains every night until we now have had two hundred to preach to in the opera house and as high a number as four hundred in our street meetings.

Yes, let us as evangelists work with our "General Home Mission and Evangelism Board" and our District Superintendents in securing these five hundred new churches.

HARRY JOSEPH ELLIOTT.

NAMPA, IDAHO.

A VITAL NEED AT PASADENA UNIVERSITY

The infirmary buildings and the biological laboratory of Pasadena University were burned to the ground on the evening of July 14th. Most of the

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

The Young People's Work

THE Sunday school and the Young People's Societies represent the two most important auxiliaries of the church. They are first, a tried and proved agency for the recruiting of church membership, and second, a successful means for the instruction and training of our young people. The character of work which we as a church have done in the field of Sunday school labor is indeed credible and worthy of much praise. However, in the matter of our Young People's work we are in position to make no such statements. The General Assembly Committee on Young People's Societies in their report draws attention to the "alarming indifference manifested toward this important branch of our work," and pleads for recognition and encouragement. While certain phases of religious activity which affect the local and church general in only a minor way have received recognition and have been formed into established departments of our church, the Young People's Societies are dependent almost altogether on such encouragement as the local church sees fit to give it. No aid from the church general and little from the District. We are of the opinion that this indifference springs largely out of a failure to realize the importance and possibility of the Young People's work.

We are definitely opposed to any such development of the Young People's Societies as would tend either to make it a church within a church or bring about the feeling that it was to function independent of the local church. Its work must ever be that of an auxiliary, but even so we contend that it is of vital importance to the local church and the church general.

Its importance. This consists in the great opportunity which it affords for the instruction of our young people in doctrine and the training of our young people in leadership. Whatever may be said in the way of the Sunday school or regular services accomplishing these ends we might as well acknowledge that thus far they have failed, and at present there are indicated no changes or developments which make it probable that they will do otherwise in the future. The Sunday school lessons are not intended, nor are they adapted, to the systematic instruction of our Young People in the cardinal doctrine of our church. Furthermore, the work of the Sunday school is universally ordered in such a manner as to offer little in the way of training in leadership for our young people. We do not be-

lieve that this is an extreme position, in fact, we are unable to see how any one could take issue against it. The condition is therefore forced upon us that to neglect the young people's work is to neglect the instruction of our young people in the essential doctrines of our faith, and the training of them in leadership. This also means a stunted or misdirected growth, a continued shortage in young people for leadership, and a sad limitation in what we as a church might do for God in our day. In a word, the Young People's Society offers that which is needed in addition to the Sunday school and regular services for normal growth and full development of our young people.

The need for systematic instruction in the cardinal doctrines and truths of our faith, we suppose, is self-evident to all. Its place in the spiritual life of the young Christian and in effective witnessing for the Master is well established. That symmetrical, full-orbed development of the Christian, so needful in this day, can be accomplished only when growth and development are according to knowledge. Again it is the only sure protection against the attack of modernism and the popular delusion of the day. Our young people must be able not only to defend themselves, but to repel attacks by taking the offensive. The time is come when as a church, if we are to succeed in our great forward movement, we must have the assistance of every young person, and that they may be able to render efficient service they must have instruction.

Another very important problem in our church today is that of leadership. From whence are we to secure the leaders for the strategic points along our ever extending battle line? As essential as an education is it must be recognized that our present educational system does not aim, primarily, to train for leadership. The school depends on auxiliary organization for this work. The Young People's Societies, if properly ordered, offer the best opportunity for training in religious leadership as well as training in other lines of religious work. If we will recognize our responsibility and opportunity we will see to it that our Young People's Society is not only a spiritual organization, but one that through training seeks to fit our young people to carry the message of full salvation in a way that will adorn the doctrine of God our Savior. With better than 5,000 young people within our ranks who would dare to place limits on our work for God if we will but train them and equip them with the Spirit and the sword?

equipment was saved, but the buildings are a complete loss. This leaves Pasadena University facing a crisis. The buildings were crowded to capacity last year, and the promised increase of students had led the trustees to launch a \$100,000 campaign for a Breese Memorial Administration building. Then the fire came and we must have new buildings at once.

The trustees are resting the campaign for the administration building and are concentrating on a \$50,000 fund to erect two permanent fireproof structures, one for a biological laboratory and one as the first unit of the hospital. These must be erected at once if Pasadena University is to fulfill the courses laid out in the catalog. We can not have the nursing department, or a number of the advanced science classes, without them. Even then we shall be cramped for room and must push on with the administration building as soon as possible.

Pasadena University is entering upon a new era. It would be folly to put up any more temporary wooden structures at the present high cost of labor and material. Permanent concrete buildings are the order of the day, but in order to put them up we must have money. Will you not join us in prayer that God will touch the hearts of His people and make possible the continuance of Pasadena University at the present high standard without any break for lack of equipment?

The building campaign will be launched at the Friday afternoon service of the District campmeeting and in all probability a report of that service will be published in the same number of the HERALD or HOLINESS as this article.

The trustees have already decided that the new buildings must go up at once in order that no prospective students shall be disappointed in the work they have planned. Pasadena University is too vital a part of our school life to permit of any retrogression. By the time this is in print the contracts will be let and the work begun. It has taken faith and courage to do this, but these God-fearing men believe that God's people will respond and that their faith will not be confounded. Let all the loyal Nazarenes, especially in the Southwest Educational District, rally to our support with their prayers and means.

J. E. BATES,
Dist. Supt. and Pres. Board of Trustees.
A. O. HENRICKS,
President of Pasadena University.

THE MISSOURI HOLINESS COLLEGE

Miss Nadine Smith, of Ponca City, Okla., has been secured as head of our music department for the coming year. Miss Smith has the degree of bachelor of music. She has had several years' experience in teaching and has been in charge of the music department of Oklahoma Holiness College for the last two years. She expects to make the music department a feature of our school and a blessing to the local community. Her sister, Miss Juliet M. Smith, also a college graduate, will teach in our academy department. She comes to us well recommended as a teacher and will make a strong addition to our faculty.
H. O. FAWCOTT.

SOUTHWESTERN TRAINING HOME, LAKE CHARLES, LA.

With the purpose of presenting the great cause of rescue work and the needs of Southwestern Training Home, we made a tour of the middle western and eastern states, returning July 1st feeling much had been accomplished for the work. We believe we will secure one good rescue worker as a result of our visit to Newark, N. J. This within itself is worth much more than the financial help given.

Mrs. M. A. Dickenson, a member of the local church here, kindly consented to assist Miss Smec, our matron, during our absence. They work fine together and are getting excellent results spiritually and otherwise in the home. We are planning to have our two matrons devote considerable time, alternately, visiting in all parts of Lake Charles in behalf of the training home and church work.

Girls from three different states have already been cared for in the home. Yesterday Brothers Bennett and Mead, of DeRidder, had a little girl about sixteen years old sent to us. This morning at family prayer she was much broken up and wept over her lost condition.

Charity workers and representatives of the King's Daughters are learning about the home and arranging to take girls into the home. We owe about two thousand dollars on the property and need equipment, especially would we appreciate a small printing plant in connection with the home. The Lord knows all about our needs and we are feeling more constrained as the days go by to endeavor to make the work more and more one of faith for all things needed.

W. EVANS BURNETT, Manager.

VICTORY IN DELTA

We had the privilege of visiting our church in Delta, Colo., which we found in a good, prosperous condition. This is a new work. About three years ago the present pastor, Brother J. R. Hunter, came in here and opened a meeting with not a Nazarene in the place, and in spite of the most severe opposition succeeded in planting a strong church. They have recently finished a fine large cement basement in which they now worship and are going on with the plans for completing a fine church edifice here.

We have seldom seen a more live, enthusiastic hustler than the pastor, Brother Hunter. We sang in a three days' convention which was held partly to get the work well started and organized on this new District, and Brother Hunter had placards in every store window in town. He had banners with colored lights stretched across the street in front of the tent and large signs and bulletin boards all over town advertising the meeting. The result was that there were more people crowded around just outside the big tent than could find seats within. "It pays to advertise."

The Nazarenes here have the respect of the business men of the town and can always get a crowd. They are enjoying a continual revival, thank the Lord. May God richly bless this people. Their pastor has a real vision for the work and is starting Sunday schools in nearby towns in preparation to organizing Churches of the Nazarene. He has gone out a few times to surrounding communities and held revival meetings, helping to organize two or three new churches, preparing the way for more.

Brother Hunter is a strong supporter of our educational interests and is a booster for Pasadena University. Eight or ten young people from this church are headed for Pasadena this fall and more are looking that way.

God is always ready to bless those who are wide-awake and continually on the go and pushing things for the kingdom. Thank God for victory in Delta.

B. F. SUTTON and H. E. RICE,
Pasadena University.

C. E. ROBERTS,
General Board Home Missions.

NEW YORK DISTRICT CAMPMEETING

We have just closed the greatest meeting of our eleven years' history; greatest in spiritual power, in the salvation of souls, attendance, and financial prosperity.

The preaching by Rev. James Hundley, of Noblesville, Ind., and Prof. F. J. Shields, president of Eastern Nazarene College, was in demonstration of the Spirit. These two brethren had the burden and the vision and worked well together. God rewarded their faith by giving them many seekers and finders. The writer never saw so many young people at camp before and a large number were converted and sanctified wholly. The singing of Misses DeLong and Schurman of Eastern Nazarene College lifted us to heaven, especially the great song by Lehman, "The Love of God."



The attendance was so much greater than we looked for that the committee was forced to do more building and purchase more equipment than planned, but the money (over \$3,000) came easily; also \$500 for missions and \$87 for Eastern Nazarene College. District Superintendent Angell was made to stand in the straw back of the altar, while the saints marched up and filled his pockets to the amount of \$107.

We now have forty-six tent cottages, most of which are already engaged for 1921. We are looking forward to greater things in the future. There were over a thousand people present the last Saturday and Sunday and it is probable that we will have two new churches as a result of the meeting.

W. A. WHITE, Secretary.

"I notice my time has expired. Hope you will not stop the paper (the HERALD OF HOLINESS) and inclose herewith my remittance for renewal subscription. I am always anxious to read every page, especially the reports from the churches. It is inspiring to hear such good news. Am sure it is the best paper I know of."—Rev. J. H. Callaway, Crossett, Ark.

"I have been taking the HERALD OF HOLINESS for some time and am delighted with it. Every Nazarene should take it."—Ray De P. Hess, Wollaston, Mass.

INDIANA DISTRICT

Two new churches in Indiana!

July has been a busy month on the Indiana District. Pastors and evangelists are in labors abundant and many good revivals have been in progress. God has been blessing and giving victory on all lines.

A good church was organized with thirty-three members at Crawfordsville, and we have put on a second tent campaign there; outlook is good. Rev. Henry Bell, of Nampa, Idaho, will take the pastorate. A church was organized with twenty-three members last Sunday at Frankfort, where Brothers Still and Sparks and the Aeolian Quartet have been in campaign.

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1. To those who wish to get an education under Christian influences, and in a spiritual atmosphere, we offer:

A splendid corps of teachers, a course which is being standardized to state requirements, and a beautiful college home.

2. To those who are preparing for Christian work in the homeland or abroad, we offer:

Not only a complete course in Bible and theoretical training, but the most wonderful opportunities for Christian work. Our students are taught to hold street and mission meetings, and every criminal and charitable institution in the city is open to them for personal work and religious services.

So that a course in our college not only gives the best mental equipment, but teaches the student how to do practical Christian work.

Write today for catalog, to

S. S. WHITE, Pres.

Tent campaigns have been put on this month at the following places: Ft. Wayne, Hartford City, Crawfordsville, Greencastle, Frankfort, Jeffersonville, Evansville, Newcastle, Muncie, Bluffton, South Bend, Elkhart, Huntington, Warrington, Boonville, and Dunkirk. Some of these campaigns are in progress and "the end is not yet."

Rev. Ralph Hertenstein and wife, of Enterprise, Oregon, have been called as pastors for the Bicknell church and will soon be on the field. Rev. Von Stevenson, present pastor, has just closed a splendid revival with Evangelist Orla Montgomery.

We are expecting the churches to all come to our coming Assembly with full reports and we feel like traveling on.

J. W. SHORT, District Superintendent.

TREVCCA COLLEGE

God is prospering Trevecca College. He gave it a substantial increase in numbers last year. The personnel of the school was exceptional and the young people who constituted it came from many sections of the United States. The prospects for the coming session are excellent. Everything indicates a large increase in enrollment.

The following are some forward steps: Six thousand dollars was spent on improvements last summer. A dining hall and chapel were added to the main building and some much needed repairs made on the boys' and girls' dormitories. During the school year \$200 was spent in providing outdoor athletics; a \$1,500 laboratory outfit was also purchased at this time. Eight thousand dollars is at present being expended on the buildings and grounds, the greater portion of which is being used to erect a steam plant which will amply heat all of the buildings.

We are expecting our high school to be classified as A-1 soon. This will be of great value to any one planning to teach. It will prepare its graduates for entering any standard college.

Rev. C. E. Hadry, B.S., M.D., has been elected dean of the Christian Workers' school. His ability as a teacher and preacher is well known and any one preparing for Christian work will be fortunate to come under his teaching. Rev. W. F. Collier, one of the leading pastors of the Tennessee District, began his duties as business manager June 1st. His able supervision of the college, farm and his energetic campaigning on the various Districts of the Southeast have already meant much in promoting the interests of the school.

Rev. S. S. WHITE, President.

AMONG THE CHURCHES

ALLEN, OKLA.

—Truly the Lord has been with us in our recent ten days' revival. Twenty-four prayed through to victory, many entire homes were blessed, and the church greatly strengthened. It has seemed for a long time that we would not be able to get a church on our lots here, but praise the Lord, we have realized our desire. In direct answer to prayer the Lord sent Sister Morris and a few other loyal Nazarenes to help us push the battle. The outlook for the future is bright.—Effie Edwards, Secretary.

FLORESVILLE, TEXAS

—A goodly number prayed through in a successful meeting recently held in a schoolhouse near this place, three of this number will attend Bible school and prepare for His work. A bright young Mexican who was among the number at the altar was soundly converted and has given up his cigarettes. We are praying for his sanctification and that he may become burdened for his own people here and labor among them.—C. F. Beitzel, Evangelist.

MARLOW, OKLA.

—Our revival is now in progress with Rev. I. M. Ellis, evangelist. Fine crowds are attending the services and much interest is manifest. God is convicting and saving souls, two hundred and fifty-five have already prayed through and the altars are filled nearly every night. One man who had not attended church for years brought his family to this meeting and eight or nine children. His wife and children found the Lord, and he, too, was saved last night. Several have been delivered from the use of tobacco. Fifty-one united with the church last Sunday, thirty-six were baptized, and an offering of \$2,006 raised for the building of a parsonage.—P. R. Jarrell, Pastor.

MANSFIELD, ARK.

—T. L. Taylor, evangelist, has been with us in revival meetings, assisted by Miss May Shipley, leader in song. We are glad to report fifty professions and ten additions to the church, with more to follow. A tithing band was organized with al-

most the full membership. Ninety-nine dollars and ninety cents was raised for missions during the meeting, making a total for the year of \$382, and the pastor's salary was increased. We have 105 in Sunday school. Truly this has been the greatest year in our history.—W. C. Thornton, Pastor.

BONHAM, TEXAS

Our country meetings, within a radius of eight or ten miles of Bonham, are in progress. God is blessing and souls are being saved. We are having meetings in communities where there are members of our church or friends of the church, and in this way we hope to materially strengthen the work here. The Lord has graciously blessed our efforts during the last eighteen months. We began with no place of worship except in private homes, but our people were zealous and today we have a comfortable little bungalow church, well furnished. We recently secured a parsonage at a splendid bargain, and while we owe some on both properties, we feel sure every dollar will be met within the year.—Elmer D. Russell, Pastor.

DARLING, MISS.

July 25th we closed a fine meeting at our Riverside church, with Rev. S. W. Strickland, evangelist. There were about fifty-five bright professions, more than twenty of these being heads of families. Fifteen have united with the church. The church has been greatly strengthened and blessed and many of our members have taken higher ground. We have had about seventy-five professions within the last nine months and have more than doubled our membership.—Z. B. Whitcomb, Pastor.

COLOGAE, OKLA.

June 27th we began revival meetings with Rev. Charles Robison, evangelist, and Brother Lawson Brown as song leader. While we did not see as many saved as we had hoped for, yet God used these men to preach and sing the gospel in such a convincing way that many friends were made for the cause of holiness. Many got hungry for the blessing and among others who came for it was the president of the bank. Thank God all may have this wonderful blessing. We received two members into the church and others have expressed a desire to join at our next meeting. Pray for us that we may keep on fire for God and holiness.—W. H. Barlow, Pastor.

STUART, OKLA.

Mrs. Effie Edwards, evangelist, has been with us in revival meetings which have been much blessed of the Lord. Twenty-four souls were saved, reclaimed, or sanctified, and the saints are rejoicing much over the defeat the Devil has met. The church has an enlarged vision and greater determination to spread the gospel to the lost of earth.—Lidie McNutt, Secretary.

MUKILTEO, WASH.

The year is starting off well. Our District Superintendent and wife were with us the first Sunday and the occasion was marked by the doubling of our church membership. They have pledged themselves for \$50 a month salary and they are more than doing it.—J. W. Frazier, Pastor.

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The Herald of Holiness for Others

To our own people no comment is necessary as to the place occupied by this "Spokesman" of the church. One must be a subscriber or have access to the paper in order to be 100 per cent Nazarene.

But if we let this matter rest when the HERALD OF HOLINESS has run its course as a church organ we miss a great opportunity. There is no better medium of propagating our doctrines; of interesting others in our work; of scattering the Word of Life to hungry hearts than the HERALD OF HOLINESS. We should have a circulation equal at least to the membership of the church. That means twenty-five thousand new subscribers. Co-operation will accomplish it.

You have an opportunity to send the HERALD OF HOLINESS to jails, penitentiaries, rescue homes, etc., through the agency of Brother Bud's Good Samaritan Fund. We will gladly tell you more about it if you are interested. We have many worthy cases who are not able to pay for their paper, and who should have the blessing and inspiration that it brings. You can send the paper to such through the "Inasmuch Fund."

The following is one instance out of many:

"A few copies of the HERALD OF HOLINESS came into my home, and a careful reading of them showed me that this was what I had long been looking for, namely, a people who believed and taught what I had long believed, but had never found; a church organization holding similar views with which I could affiliate. In a few hours' careful reading I had gained the long-desired information, and it had cost the sender of these papers but the price of a postage stamp and a few moments' time to send the papers.

"Go thou and do likewise.

"Books and papers may well be termed silent evangelists, because they can go everywhere and carry their message to people in all walks of life, silently influencing them for good. The living messenger may speak for but an hour or two, but the printed page abides in the home and prolongs the appeal throughout entire days, and far into the night.

"And then a book or paper or tract is never betrayed into making hasty replies, as perhaps the living messenger would be led to do. It tells its story over and over, speaks wisely and well, and in the end brings a benediction to the one into whose hand it is placed.

"While reading the printed page, the reader's mind is in a receptive mood, ready to accept the truths presented; whereas, if the person was listening to another, the mind would often be in a combative state, watching, waiting, and eager to refute, or contradict, the truths being presented by the speaker."

[Mrs. A. H. B.]

To whom will you send the paper?
NAZARENE PUBLISHING HOUSE

MEDUCTIC, N. B.

We opened a three weeks' meeting here July 9th, in which forty souls prayed through. The church was revived and four added to the membership; one young man was reclaimed and sanctified, joined the church, and is going to Eastern Nazarene College this fall to prepare for the ministry. Following this meeting we held one at Middle Southampton, four miles from Meductic, in which good results were also realized. Thirty-five prayed through and eight joined the church.—H. Higbee Lee, Evangelist.

GORDONSVILLE, N. B.

We are in meetings at this place and there is a fine outlook for a real old-time revival. There were twenty-five at the altar last Sabbath and ten last night.—H. Higbee Lee, Evangelist.

AUBURN and FT. WAYNE, IND.

Our tent meeting held June 11-27, with Evangelists George and Effie Moore, resulted in thirty-five seeking the Lord. The attendance was remarkable, increasing as the meetings progressed until only about half the crowd could be seated. We then took the tent down and moved to Ft. Wayne, opening services here June 30th. God likewise hon-

ored this meeting. Brother Sweeten's messages were Spirit-filled, bringing conviction upon the crowds in attendance and we closed July 18th with fifty souls. Our expenses for this meeting amounted to \$550 and were fully covered by a total offering of \$571.—Howard Paschal, Pastor.

PITTSBURG, KAS.

God is giving us victory in our meeting now in progress. Sister Mantonya, of Albuquerque, N. M., had the meeting well under way before we arrived. A number of souls have found victory and "the end is not yet." We are praying for souls in the fountain and the organization of a church at this place.—L. A. Windsor, Evangelist.

CALERA, ALA.

Just closed a good meeting with Brother A. B. Anderson as evangelist. Fifteen were either converted or sanctified and \$92 was raised for the expenses of the meeting. We are raising some additions to the church from this meeting.—W. F. Farmer, Pastor.

HALFWAY, ORE.

Seekers are at our altars in nearly every service and find God in the old-fashioned way. Our prayer-meetings are well attended and are sessions of much blessing. A Young People's Society was organized a week ago and God graciously blessed in the first service and set His seal upon it. We are now worshipping in an upstairs hall, but hope to have a church home in the near future.—W. M. Franklin, Pastor.

HILLSBORO, TEXAS

After many hindrances God gave a gracious victory in our recent meeting at this place. Large crowds attended and some souls found pardon and cleansing from sin.—Lee L. Hamric, Evangelist.

WEST TULSA, OKLA.

Our revival is now in progress with Revs. Thomas Hays and G. F. Bauldin, evangelists, and Sister Anabelle Lattimer in charge of the music. Many are finding the Lord in pardon and purity and the "end is not yet."—A. L. Conner, Pastor.

FLORESVILLE, TEXAS

We began our work here by preaching on the streets to the crowds who come in to the county seat from the surrounding country. Brother Ruth-erford is coming soon to organize us as a church and special meetings are planned for this fall. A lot has been donated us upon which to build and we are expecting a church home in the near future.—N. B. Shade, Pastor.

MORALL, N. D.

A very successful meeting was recently held at this place. Out of thirty-two members only two professed sanctification when the meeting opened, but before its close the remaining thirty members received this experience and thirty-two others prayed through for either pardon or purity.—W. P. Jay Evangelistic Party.

SAWYER, N. D.

About sixty-five were reclaimed, saved, or sanctified in the North Dakota-Minnesota District camp-meeting, and a number united with the church. The

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following workers assisted: Revs. C. H. Beck, C. J. Penn, J. O. Schaap, Sister S. J. Holcomb, deaconess from Minneapolis, Minn., and Revs. and Mrs. Ford. Finances came easily.—W. P. Jay Evangelistic Party.

CORNOVA, ALA.

—Our altars are not barren and souls are finding God, for which we praise Him. Our church building committee have plans in hand for the erection of our new church which we hope to see under way soon.—C. C. Butler, Pastor.

REDSVILLE, GA.

—A series of successful meetings have just closed in which Rev. and Mrs. W. L. Duncan did the preaching, with Sister Nina Dean in charge of the music. Many were led to value the Bible more and renew its study. The meeting strengthened every department of the church.—Thos. J. Shepard, Reporter.

NOTES AND PERSONALS

D. M. Coulson, writing from Doxalsonville, Ga., reports a good meeting recently held at Manassas, Ga., assisted by Mrs. Coulson and Mrs. Vallie Dow and daughter in charge of the music. Brother Coulson has been out of the work for some time because of ill health but is now open for evangelistic dates.

In a card recently received from Brother J. W. Short, Superintendent of the Indiana District, he indorses Mrs. Lois Wise Bruminger, 88g East Center street, Marion, Ohio, as singing evangelist.

Rev. W. O. Eckel and wife, Kyoto, Japan, announce the birth of a daughter, Azalea Marguerite, born July 2d.

Word just received from Walla Walla, Wash., states that Brother U. E. Harding and family are now located in the new parsonage, 804 East Alder street, and both pastor and people are expecting a fruitful year.

The following telegram was received from Rev. Grace Edwards, pastor of our church at Benton, Ill., too late for insertion in our issue of July 28th: "Elliott and Gallup meeting at Benton, Ill., closed the 25th with great victory. No less than forty professions of justification and holiness; over \$2,000 raised for workers; \$1,100 in cash and pledges for new church. Class of twenty received into the church."

Rev. W. E. Shepard was a welcome visitor at General Headquarters July 28th, en route to Peniel, Texas.

We announce the recent marriage of Rev. Ralph E. Bauerle and Miss Florence Ethel Springer at the home of Miss Martha Ferguson, Marshalltown, Iowa. Brother and Sister Bauerle, under appointment of the General Board of Foreign Missions for India, expect to sail October 8, 1920, for their chosen field of labor.

Brother Aug. N. Nilson, pastor of our church in Venice, Calif., writes that "only our Sunday morning service is on the increase," and not the attendance on all the services of his church.

In a letter from the treasurer of the Lincoln church, "who was there," we quote the following: "Rev. Lewis R. Hoff, pastor of the First Church of the Nazarene, of Lincoln, Neb., has just completed three years of earnest, faithful labor in the work of the Lord in Lincoln, and has been recalled for another year. Members of the church, wishing to show their love and appreciation for his ministry, gathered on the parsonage lawn, bringing well filled baskets, and after a delicious supper, a well filled purse was presented to Brother Hoff. The blessing of the Lord was upon us and after a very pleasant evening together we went home, thanking God for such pastors."

WANTS

WANTED—Teacher of many years' experience wishes a position in a good holiness school. Mrs. Phoebe McGaw, 931 South Mulberry st., M. S., Sioux City, Iowa.

WANTED—Purchaser for a large and good modern residence in Olivet, Ill. Garage, shop, and equipment in connection. Might consider other property. For further information, write H. S. Hester, Lock Box 413, Auburn, Ill.

WANTED—By a Nazarene, 32 years old, married, no children, a pastorate, or superintendency of a mission; ten years' experience; can furnish best of references. Alfred Ford, Care General Delivery, Minneapolis, Minn.

WANTED—Party to lease or purchase irrigated, well stocked, 76-acre farm in Texas. Proceeds from sale of this farm goes to Publishing interests of church. Address Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

WANTED—Man to operate irrigated farm in Texas. Good proposition for right party. Must have references as to character and success in farming. Address Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

WANTED—Any fully consecrated person who can qualify as a teacher of a first grade high school, and who wishes to secure such employment during the coming year is requested to address at once Rev. C. F. Knapp, A.B., 1810 Young street, Cincinnati, Ohio.

ANNOUNCEMENTS

SPECIAL NOTICE

Rev. C. B. Jernigan having resigned the office of Superintendent of the Georgia District, Rev. W. R. Hanson, Forsyth, Ga., has this day been appointed Superintendent of the Georgia District to fill out the unexpired term of Rev. C. B. Jernigan.

H. F. REYNOLDS,
General Superintendent.

NOTICE—To all Nazarenes and others whom it may concern: Please take notice that the Rev. H. H. Kernohan is no longer a member of the Church of the Nazarene.—G. B. HUNT, Supt., North Pacific District.

NOTICE—The San Francisco District voted to change their name to Northern California District. The boundary lines are the same as heretofore. C. Willard Morrill is both the District and Missionary treasurer. His address is 185 Elmwood street.

Lindsay, Calif. Our newly elected Superintendent, Rev. A. Gibson, is with us.—O. F. GOSTRICK, Dist. Sec.

NOTICE—To Tennessee District: The Tennessee District Assembly will be held with the First Church, Nashville, September 8-12, 1920. Licensed ministers, licensed deaconesses, and regularly elected delegates will be given free entertainment. Hotel rates will be arranged for all visitors at a reasonable rates as can be secured. Visitors who desire to eat dinner and supper at the church can have these meals at 35 cents.—W. F. CALLEE, Secretary.

NOTICE—To Licensed Ministers and Deaconesses of Tennessee District: All such who expect to be examined in any part of the Course of Study must appear before the examining board on Tuesday, September 7th. Examinations will begin at 10 a. m. at First Church, Nashville. No examinations will be given after the opening of the Assembly.—W. F. CALLEE, Chairman, Board of Examinations.

CAMPMEETING ANNOUNCEMENTS

COLLINSVILLE, TEXAS—At Union Grove, two miles south of Collinsville, beginning August 15th. Come and help in his great battle. Preachers in charge, Rev. B. B. Gilmore and Rev. Steve Herman. For information, write committee, J. J. Gilmore, S. C. Fountain, H. A. Fullenwider, Collinsville, Texas.

HASTINGS, NEB.—Nazarene Campmeeting and Assembly, Nebraska District, August 3-15. Workers: Rev. B. H. Edwards, Professor and Mrs. Harry Wenger, Emma Hanson. For information regarding tents and entertainment, write Rev. H. N. Lass, Hastings, Neb.

MCCONNELL, TENN.—Euba Springs campmeeting will be held August 6-22. E. P. Elyson and wife, of Trevecca College, Nashville, will be in charge. Come, you will be welcome.—J. B. McDowell, Fulton, Ky. President.

KARAO, COLO.—Fifth annual Eastern Colorado Nazarene camp August 12-22, Olivet Church of the Nazarene, eight miles northeast of Kirk, Colo. Workers: Rev. Bud Robinson, Rev. W. E. Shepard, Miss Virginia Shaffer, John E. Moore. Write Rev. A. E. Sanner, 502 W. Piatta, Colorado Springs, Colo.

BONNIE, ILL.—Campmeeting August 13-23. Workers: Rev. Alie and Emma Irick, of Pilot Point, Texas; Jack Linn and wife, of Oregon, Wis.; Miss Rhea Garrison, of Marion, Ill.—W. T. Lawson, Secretary, Whiting, Ill.

LESLIE, MD.—Nazarene District camp (North East Md. P. O.) August 13-23, situated on E. & G. R. R., half way between Philadelphia and Baltimore. District Superintendent and pastors.—Rev. J. N. Neilson, Business Manager, 1103 Chestnut street, Darby, Pa.

WICHITA, KAN.—Kansas State Holiness Association Camp, Linwood Park, Wichita, Kan., August 19-29. Workers: Braaher, Neely, Babcock, Mrs. Minnie Ludwig, Rev. Arthur Johnston and wife. For information write Rev. A. L. Hipple, Chase, Kan., or Rev. W. R. Cain, 515 S. Vine street, Wichita, Kan.

GLADWIN, MICH.—Aug. 11-29. Workers, Lyman Brough, Charles Koteskey, and Annie West. Address Rev. V. Buxton, Cadillac, Mich.

MR. PLEASANT, MICH.—September 1-12. Workers: Frank Hurst, Fred and Myrtle Sharp. Address Rev. A. E. Ford, Mt. Pleasant, Mich.

CLARENCE, MO.—The North Missouri holiness campmeeting, August 19-29. Rev. W. E. Shepard, evangelist; Professor and Mrs. E. D. Sutton, song leaders. Come and help shut the battle. For information write Rev. J. T. Kimbrough, secretary, Clarence, Mo.

BLACKWELL, OKLA.—State Holiness Association, August 26-September 5. Workers, Rev. C. W. Ruth and Rev. J. E. Williams; Prof. John E. Moore, song leader. For information address Rev. C. A. Strickland, secretary, Blackwell, Okla.

HUDSON, LA.—22d annual session, Hudson Holiness campmeeting, August 12-22. Rev. James B. Chapman, of Bethany, Okla., evangelist. For information address J. L. Payne, secretary, Sikes, La.

MARION, MASS.—Cape Cod Union Camp Association campmeeting, August 6-15, Christian Advent Camp Ground. James P. Haddie, president, 364 Commercial street, East Weymouth, Mass.; G. O. Edwards, vice-president, 206 Lockwood street, Providence, R. I.

KRABNEY, NEB.—West Nebraska Holiness Association campmeeting, August 13-23. Workers, Rev. M. E. Borders and Kewton Bird; Acclian Quartet, singers. For information write Gus Siggle, Hastings, Neb., or B. J. Patterson, secretary, Kearney, Neb.

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ALTUS, OKLA.—August 13-29. Workers: Rev. and Mrs. Geo. Hudson. For information, write Rev. James N. Cooper, Box 465, Altus, Okla.

OSARK, ARK.—August 27-September 6. Workers: Rev. J. B. Chapman and Rev. J. E. Moore.

CALAMINE, ARK.—September 3-13. Workers: L. L. Hamble and Rev. J. E. Moore.

RAMSEY, IND.—August 6-16. Workers: William O. Nease, G. M. McBride, and Orval J. Nease. Write George F. Pinaire, Secretary, Ramsey, Ind.

EMMA, N. J.—Annual campmeeting of the Cape May Holiness Association September 10-19. Workers: Rev. Fred De Weerd, of Fairmount, Ind., Rev. John Neilson, of Darby, Pa., and Sister Moore, of Philadelphia. Pray and plan to be with us the entire ten days. Write Eldredge Hawk, Secretary, R. 1, Box 49, Cape May, N. J.

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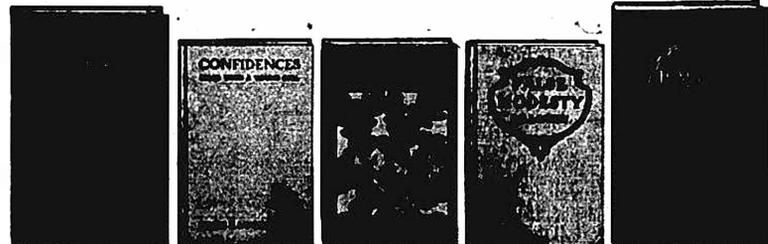
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