

Herald of Holiness

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Satan and the Preachers

FOR the plainest of reasons Satan has ever been the dire enemy of the Christian ministry. He has changed his tactics and methods of attack according to his discovered better ways of attack as time has passed, but has never abated one jot or tittle his determined opposition to defeat, if possible, the aims and work of the preacher.

Because of this satanic enmity the ministry in all its phases, whether prophets, apostles, pastors, teachers, or evangelists, has ever been invested with real perils. The prophet received virulent persecution and often death for his fidelity. Similar martyrdom awaited the fidelity of the apostles, every one of the twelve, according to tradition, having met a violent death. Notwithstanding this supernatural and powerful enmity it is strangely true that God entrusted this sacred work to human beings like ourselves for proclamation and defense. Paul says that "we have this treasure in earthen vessels;" that is, ministers of the gospel are human, simply men like all other men, with human weaknesses, frailties, temptations, and the same capability of yielding to, and falling under, temptation. This discloses the great honor put upon us by the Father, and suggests His merciful faithfulness in providing us with grace and strength to stand true under trials.

NO PREVENTION IN THE CALLING OR MESSAGE

There is nothing to prevent collapse in the message or in the divine call. The supporting strength is from above as the temptation is from beneath. The divineness of the call, the clearness and wonderful power of the preacher's experience of conversion and sanctification, and the fact of his regularly preaching the gospel, furnish no protection or guaranty against his falling amid the perils surrounding him.

To presume that we are immune from tragic falls by our mere office and sacred duties is to invite disaster and sooner or later insure moral wreck to ourselves and disgrace to the church we represent. Dismal have been the wrecks along the

history of the church and of the holiness movement by a failure to maintain steadfast piety and prayer and unbroken devotion to God by preachers.

A SPECIAL DANGER TO MODERN PASTORS

It is timely here to mention one special temptation to modern pastors in the fact of the burdening them with the "serving of tables," or secular work of the church. This tends to so absorb their time and minds as to interfere with their studies and devotions and thus to curtail their influence. This lessens the fruit of their ministry and discourages them. This discouragement is itself one of their greatest perils and often ends in their quitting the ministry and returning to secular life. A church which commits or allows committed this blunder is suicidal. It is the near cut to failure of the church in her great work. No church can do the work of a true church without a spiritual and consecrated ministry and this is prevented when the ministry is absorbed with secularities even of a churchly sort.

TEACHERS' DANGER GREAT

The Church uses many teachers in her colleges, universities, and seminaries and these teachers are environed with their peculiar perils. These come especially in the way of intellectual pride which leads them to ever seek something novel, striking, or new under the sun. Striving after something startling they soon get wise above what is written and thus soon they flood their communion with the doubts, denials, and deviltries of the higher criticism. This has practically wrecked spiritually the great institutions of learning belonging to the old denominations, rendering them entirely unsafe places for her young people to seek culture. It is heart-rending to think of the numberless cases where boys and girls have entered such schools with experiences of grace only to have their religion wrecked and transformed into baptized infidelity through the influence of higher critical professors.

EVANGELISTS

This class of preachers are perhaps the most endangered of all.

The first peril we mention surrounding this class is intellectual sloth. Unless the evangelist has acquired the fixed and much loved habit of constant study, from his school or college life, he is almost sure to drift into a habit of intellectual sloth, making a dozen or so sermons last him a lifetime. Thus many evangelists cease making new sermons and reading great books and allow their ministrations to grow dry and lifeless. They cease working their claim and suffer the gold of Ophir to lie undug in the mine of God's wonderful Word, and hence they do not bring forth things both new and old from this sacred treasure field. They bring the same old sermons round from year to year whose rattle, like dry bones, announce their coming from afar. We are glad this is not true of all evangelists. There are some exceptions. Some

evangelists perform the marvelous and difficult feat of successfully resisting this prodigious temptation to indolence, and continue diligent study, sermon-making, and delving into the precious Word of God. It remains true, nevertheless, that the office of evangelist does not tend to make great preachers. The pastorate is the place of all places to develop great preachers because it tends to make great students and broad readers of great books.

Another temptation of the evangelistic office is moral collapse. No position is more beset with temptations in this direction than that of the evangelist. His constant absence from home and its endearing and safe-guarding influences, entailing often a measure of loss of the hold of these domestic ties, his entertainment generally in homes where is provided the best accommodations the land affords, his constant association with the opposite sex, not only in such homes but in his meetings, at the altar services and in all his social intercourse with the people—all these circumstances certainly make it necessary that the evangelist live wonderfully close to God and maintain the attitude of the wisdom of the serpent and the harmlessness of the dove if he would live above suspicion and maintain a conscience void of offense toward God and man.

SANCTIFICATION NO PREVENTIVE

Let not the reply be made that sanctified evangelists are in no danger. We only point to the past to remind the reader of the tragedies which have shocked the public and done incalculable harm to the cause of holiness. Nay, beloved. Write it down indelibly in your memory and conscience that sanctification is no more a guaranty against falling than the sacred call to the ministry, or culture, or wide popularity. Deep personal piety and unbroken prayer-life are the preacher's only protection.

Thus it seems Satan, finding his use of persecution and even martyrdom failed to destroy the fruitfulness of the faithful ministry, turned to the wiser effort to destroy the minister's influence for good, instead of destroying the minister himself. This he found he could do by sloth, or formality or by moral collapse. Whatever destroys his influence is better for Satan's purpose than to destroy the life of the preacher. It is his influence he dreads anyway, and this is the point of his enmity and fear. Hence the change in his attacks.

The Divine Call to Preach

Sad, inexpressibly sad, will be the day when the Church ceases to stress the necessity for a divine call to the ministry, and selects its preachers on the basis of an educational qualification or the mere right of the Church to select her preachers or permits any to enter who so desire. When that day arrives the ministry will be debased to a mere profession and its light and power will be gone forever, and the Church's doom forever fixed. By all means let young men remember that God se-

lects His workmen and will make it known in His own time and way when He desires people to take up this divine work. When a person reaches the point that he feels "woe is me" if I preach, not he may conclude definitely that God has chosen him and is calling him to this sacred work. The *Western Christian Advocate* says:

When will we realize the supreme importance of preaching the Word? A Spirit-filled man who feels in his heart that strange "woe is me!" finds a marvelous compulsion for his work and a deep satisfaction in the sacrifice he is compelled to make. If he has it not, his ministry will be a drag and end in vanity.

The head of every business possesses inherently the unquestioned right to choose its workmen to co-operate with him in carrying on his work. For men unsolicited, to obtrude themselves upon the firm and enter upon its work uncalled and unemployed, would be an impertinence unthinkable, which would meet with prompt and proper resentment. God is the sole head of the salvation business, and in its prosecution has always selected and called out His collaborators. He not only chooses them but gives to them by classes, names, and special assignments of work. Some He designates as apostles, some as prophets, some as evangelists, some as pastors and teachers. One and all, however engaged, have one and the same object in view, which is divinely declared to be "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

God resents the impertinence of self-called preachers entering the work of the ministry. Such men are invariably influenced by unworthy motives and not by a passion for saving souls. The ministry is no place to display oratory, or learning, or to seek reputation along such lines, or to gratify greed for the loaves and fishes. The ministry is alone for making bad men good men and good men better men. Nothing lower or other than these purposes should invade motives for entering this sacred calling.

How long would a worldly business enterprise remain solvent if any and everybody were allowed to usurp responsible places of trust and direction in its affairs with no invitation or call thereto by the real owners? Very soon such uncalled and irresponsible men would run the business on the rocks of bankruptcy and ruin.

The very same fate awaits the business of the Church, when men are allowed to enter, uncalled, the tremendously important work of ministering at her altars. Soon the fires will die out, the power will depart, and we will have left a magnificently organized machine, with superb forms of godliness, but denying all vital power and saving efficacy.

No spectacle is more revolting and grotesque than an organized body of people masquerading under the high and lofty claims of kinship to Christ, but hollow, cold, and worldly in its character, claims, and work. Such an institution is an insult to human intelligence and a gross affront to God.

Power of a Sweet Song in Prison

That was a remarkable illustration of the power of a song sung in a prison once as related by an exchange. The prisoners on the ground floor were gathered in the corridors telling anecdotes and indulging in profanity and the coarseness indulged by that class of hardened criminals just before the lights were put out for the night when suddenly the attention of the boisterous crowd was arrested by the sound of a strong, sweet baritone voice singing those words of the song, "Something Money Can Not Buy," which came from one of the rear cells. In a moment every sound was hushed except the sweet voice of the singer as it tenderly uttered those words beginning:

"Gold hath its powers, sages will say,
Riches in life hold a wonderful sway,
But there's a power, that baits from above,
Richer and grander—power of love!
There strolls a noble, money and land,
Lives in a mansion, costly and grand,
Yet he's unhappy, no one knows why.
Love is a power no money can buy."

The account of our contemporary continues as follows:

The voice quavered as the last lines were sung. The sound of the sweet music reached the office of the turnkey, and softly the door leading to the cell-room was opened and those who were in the office when he started tiptoed into the hall.

Several of the prisoners meantime were noticed with a suspicious moisture about the eyelids. The voice of the singer was choked for a moment, and then clearing his throat as if with an effort, he began the chorus:

"Love of a mother for her darling child,
Love for her son, though he's wayward and wild—"

Here audible sobs were heard, both in the cell of the singer and from other parts of the corridor. Recollections of the mother love that had long been dormant in the breast of wayward boys had been stirred and the floodgates of memory broken down. For a few moments it seemed as if some of them could not control their emotions, but it finally became still again and the singer once more began, starting at the commencement of the chorus:

"Love of a mother for her darling child,
Love for her son, though he's wayward and wild,
Love that brings joy and tears to the eye—
This love is something money can't buy."

As the singer ceased those in the corridor rushed to his cell, and hands were shoved through the bars in their desire to grasp those of the vocalist.

"Put her here, old chap, I've got a mother, boys, and she's a grand, good woman, too! It would break her heart if she knew where I am. I want you to witness what I say. I have got twenty-seven days yet to serve in here. When I get out I am going to write to my mother that I'm comin' home and goin' to work, and I ain't goin' to drink another glass of whiskey as long as my mother lives."

"Here's another in the same fix," said another boy. "I'm going to reform right now."

The sweet singer, scarcely twenty, a vaudeville vocalist, who was arrested for drunkenness just before he completed his engagement, saying as the tears streamed down his handsome face:

"I'm with you, boys! This is the first time I was ever in jail, and I got to thinking of the disgrace, and how broken hearted my mother would be if she knew where her only son is tonight, and I couldn't help singing those lines. This is the song I sang when I made my first bit."

It is wonderful how a crowd will follow, continued the keeper; in a short time nearly all the prisoners had avowed their intention to reform.

Then some one proposed

"Home, Sweet Home,"

which was led by the sweet singer, and with hearts lighter than for many a day, because of noble resolves, every prisoner joined in singing the song that appeals to heart-hungry ones the world over.

EDITORIAL SURVEY

Church-Going as a Habit

By all means cultivate church-going as a splendid habit. You can have no better one, be assured. This habit is neglected at our peril. No home is safe where this habit is not sought to be ingrained in the children. An exchange well says:

The church-going habit is one of the most valuable and indispensable habits in the world. The one who has formed and who maintains this habit is in the way of the best things of God in life. The Sabbath is to him the day of days. The Bible becomes a volume increasingly illuminated and precious. The work of God's kingdom becomes the service of highest honor and dignity and delight. His association is with the prayerful and spiritually minded. He is even on earth a very prince of God among men, for he loves and is found waiting in the courts of God.

Hasty Judgments

Avoid them carefully and seek to judge righteous judgments for this is the way of safety and justice. There is a sad amount of hasty judging which is all contrary to the mind of Christ and the will of God as revealed in the Bible. An exchange says:

Let us beware, how we judge men lightly in religious matters. In hours of test we have found a wealth of faith and quiet trust in them which we did not suppose they possess. A noble faith may sometimes be found in most unlikely places.

Fire First, Then Philosophy

It is perhaps harmless for preachers to have a moiety of the philosophic and the metaphysical in their discourses, but this can so easily be overdone that it is safer to omit it altogether. At any rate or without the philosophical or the metaphysical there must be the fire in the message for results. The necessity for the fire is thus illustrated by an exchange:

A distinguished doctor of divinity was one day sitting in his room, and an old-time servant came in to make a fire. He put some wood on, and then put some fire with kindling under. The said doctor, looking on, said, "The way to make a fire is to put the fire on top of the wood; that is the philosophy of making a fire." As a matter of course, the servant, being an old-timer, and very desirous to show all due respect for the doctor and for his views, then proceeded to put some fire on top, and some under. The doctor, noticing this, said, "Did I not tell you that in making a fire it should be put on top of the wood, that that is the philosophy of making a fire?" He replied, "Yes, sir, boss. I put some on top for de philosophy, and I put some under to make it burn."

Wesley's Warning Proved True

John Wesley warned his followers to beware and not let rich men become necessary to their movement. The Interchurch World Movement has proved the wisdom of this warning from the founder of Methodism. This movement of these latter days projected their work on such a scale that rich people

were necessary to it to finance it on the monster scale. John D. Rockefeller was a leading figure in the management of this movement. Leaving out the large amount of money he contributed to the movement his connection with it was of no benefit. He showed himself to be an unsafe leader religiously. The *Presbyterian* thus makes this point:

Mr. John D. Rockefeller, Jr., is well known as a very honorable citizen, and all we know of him as a man is good. As a leader of evangelical thought and activity he is not safe. In his pamphlet on "The Church of the Future" he virtually breaks down the line of separation between the Church and the world.

Mr. Rockefeller may be all right as a business man, but as a leader of the evangelical churches, in times like these, when the very foundations are being attacked, he is not safe. His appearance as team leader representing the Interchurch World Movement is ominous.

Fundamentally Fatal Flaws of the Great Fraud

Sir Arthur Conan Doyle, an Englishman, who has recently visited this country and gotten himself prominently before the American public, by his speaking and writings, in one of his productions bearing the title of "The Vital Message—A Plea for the Reform of Christianity," thus presents what he is pleased to call the "four fundamental points of the future true religion." It will be seen that these points proposed by this high priest of this infamy of spiritism are all directly and absolutely heretical and subversive of all true doctrines of the blessed Bible and fully in line with the most ancient and modern statements of blatant infidelity and atheism. These four points of Mr. Doyle are:

"1. Cut out the Old Testament and throw it away as worse than worthless for any present-day religious teaching.

"2. Stop giving emphasis to the death of Christ: it can be matched by the deaths of scores of thousands of other martyrs.

"3. Don't imagine the New Testament is infallible—it is full of mistakes and inconsistencies.

"4. The new religion is to be that of communication with the spirits of the dead."

We quote with our full approval the following brief comment of the *Evangelical Messenger*:

All of which is the rankest kind of heresy and untruth. Not a single one of these points will stand the light of investigation. We hurl back into Sir Arthur's face the reply that the Ten Commandments are not "worthless for any present-day teaching"; that the death of Jesus Christ can not be "matched by the deaths" of others, because there was none other of like personality with Him, the divine-human being, of sinless perfection and unspotted purity, dying willingly and for the sole purpose of expiating the world's sin; that no man has yet proved nor can he prove the New Testament to have any mistake at all; and that "communication with the spirits of the dead" is either pure humbuggery or a communication with devils.

There are people who say that religion is of no interest to them. They say that it does not appeal to them. They remind us of the man who said that he never took any interest in books, and then added, "Maybe it's because I don't know how to read." In every case, without a single exception, those to whom religion is of no interest are unconverted and unsaved people.—*Herald and Presbyterian*.

"I am no more disposed to squander than to stint."
—G. WASHINGTON.

HOME is the place where character is tested. In our own homes we reveal what we really are. Here "company manners," "society restraints," and "religious sanctimoniousness" are forgotten or laid aside, and we individually stand forth in our true light. Home cares, duties, relationships, and responsibilities try the nature of our piety. If carnality exists it is not long in manifesting itself, either in gross or refined forms in the home life.

In no place is holiness more beautiful or more essential than in the home. How sweet and pleasant it is for husband and wife to dwell together, not merely in marital unity of human affection, but in that deeper spiritual unity of Holy Ghost fellowship. Not that such a state destroys personal peculiarities, nor makes the two see just alike in all things; but it creates an atmosphere in which all little differences are easily adjusted, and makes two hearts beat as one in seeking to know and do the will of God. Carnal selfishness has been crucified; perfect love has been enthroned, and this is the only kind of love that can overlook infirmities in others and lose sight of personal advantage in seeking the general good of the home.

This is no fanciful ideal. Hearts have been thus united. A good bit of heaven's atmosphere has been shut in by four walls of perhaps a humble dwelling place called home. Here in the place of secret devotion the Spirit of God blesses the sanctified wife and mother as she pours out her heart to God for those she loves. An unworldly, holy mother is one of the home's greatest bulwarks. She finds her counterpart in a truly godly husband. Two of this kind make "family prayers" something more than a dry routine. Their souls having been refreshed in private devotions more and more glow with love at the family altar. The children must feel that God is there.

Such was the home life of General and Mrs. William Booth. The world has scarcely ever seen two people so devoted to God and so mutually attached to each other. Few women ever had such an enthusiastic lover-husband; few men ever have had such a godly, affectionate, self-sacrificing wife. She was truly the mother of the Salvation Army, and mother, too, of a large family of children. No wonder two such hearts, united in holy love, easily led every child of theirs to Jesus, to become soldiers of "blood and fire."

But had Mrs. Booth been as deeply pious as she was, and had Mr. Booth been an ordinary good and refined young clergyman, such results could never have been realized. Instead of union there must have been division in that home. He would have been trimming his sails to catch the popular breeze, while the wife and mother was seeing visions of spiritual activities and enjoying fellowship with Jesus. That would make her a conundrum to her semi-spiritual husband. But again had General Booth been on fire and his wife been only a beautiful, refined, sanctimoniously religious worldly, what would the consequences have been? No doubt there would have been misunderstanding and perhaps separation. Children! There probably would have been very few of those in that home, and those reared would have been prejudiced by the mother's spirit against what

Holiness and the Home

By W. E. Smith

she thought to be the extreme views of the father. Instead of sympathizing with, praying for, and standing shoulder to shoulder with her husband, had Mrs. Booth been less than wholly sanctified, she would have been to him a burden and a snare. But when she died there came from the grief-stricken general's heart the most eloquent and sincere tribute of love and appreciation ever expressed in human speech. Next to God, he attributed his success to the love, devotion, and godly character of his wife, who mothered his children in such a manner that each of them early found the Savior's fold.

But what a contrast to Mr. Wesley's home. He married a woman of culture, wealth, and "so-called" piety. John had felt the sweet influence of his brother Charles' fireside and longed for domestic fellowship and happiness. No more lamentable failure in matrimonial venture was ever recorded. Under Mrs.

Wesley's beautiful exterior was the carnal, selfish spirit that thought little of her husband, less of God, but much of herself. Had she married a well-regulated, dainty, time-serving, worldly *Episcopal clergyman* they probably would have pulled quite well together, for their hearts would have been tuned to the same key. But Wesley's devotion to God made it impossible for the worldly wife to understand or even tolerate him. Holiness, here we see, made a stable home impossible. It made Wesley's wife his worst enemy. But he was too strong to indulge in self-pity that often leads a weaker man to seek love somewhere else when denied it at home. Wesley made his worst enemy to become his greatest means of grace. Disappointed in his domestic love, he threw himself more upon God than ever before. He went up and down the British Isles for many years, preaching with a glad heart that experience of holiness that established or saved and purified a multitude of homes, but had been the means of making a happy home impossible for himself, because Wesley was compelled to please God rather than a carnal woman. After having left him several times, Mrs. Wesley took her final departure, and the greatest evangelist since Paul must have felt he had less power than that apostle boasted of when he said, "Have I not power to lead about a wife?" He had a wife that wouldn't lead. And Mrs. Wesley went, not knowing she had not power to lead a husband her way. Wesley's journal at this date records the event with these sententious words, "I did not provoke her; I did not dismiss her; I shall not recall her."

Holiness will either make or break a home. Yet holiness is not to be blamed. It is like the heat that revives the sleeping serpent and makes it ready to sting. Holiness may stir that carnality in father and mother that makes them enemies to the sanctified son or daughter. But the enmity may not be for long. I know a Scotch father, when he found his daughter taking her stand in open air meetings with the "holiness people," commanded her to "stop it" or suffer the penalty of leaving her home. She lovingly yet firmly made reply that she must obey God rather than father or mother and was ready to go. The father revoked his order and to the day of his death thought his daughter the best girl in all the city of Perth.

In but few homes will the opposition continue virulent if the possessor of holiness really demonstrates "the blessing." Love either conquers or allays the hostility. We have seen cranky, cross-grained, worldly men growl at and oppose their wives' religion; but it would not be well for any one else to do so. They will even defend holiness outside and bring up their wives as examples. Such women have backbone and sweetness to go steadfastly forward, doing faithfully the duties of wife and mother, and yet maintaining a loyalty to God that wins the secret admiration of "old growler."

Those who live with us know pretty well how deep is our piety. If our profession is a sham we can't have much liberty or blessing in the presence of those who know we are cranky and unkind. But if the blessing be real, God delights to set a table before you in the presence of your enemies; to give you the "over-running cup." When husband or

The Abundant Life

By E. M. MURRILL

*See the Savior in the garden
Neath the spreading olive tree,
Sweating bloody perspiration
Down in dark Gethsemane;
Where He left His dear disciples
Far as one could cast a stone,
And with truest consecration
There He agonized alone.*

*Thinking of the world's condition;
Suffering for our sin and woe;
Praying there in deep contrition;
To the slaughter He must go.
Kneeling there in true devotion
To the Father's will alone;
"Not my will, O blessed Father,
But thy holy will be done."*

*As a lamb goes to the slaughter
Jesus went to Calvary.
Willingly His life was given
There to rescue you and me;
Then He rose from death triumphant,
Everlasting life to give
To His consecrated people [live,
Who through Him their lives shall*

*To receive the life abundant,
We must follow all the way.
We must enter through the garden,
Where with Jesus we must pray.
We must yield to crucifixion;
Let the carnal nature die.
When our will is lost in Jesus,
Then the Lord will sanctify.*

*Then begins the life triumphant;
Joy divine and rest complete;
Peace, increasing like a river,
While we live at Jesus' feet;
Growth, expansion, onward ever;
Hidden from a world of strife;
Christ within, the hope of glory;
This is that abundant life.*

wife is ready to give up anything but their conscience for the good of the home they speedily get a reward. They find that glory in the soul is better than growl. Oh, the foolishness of saying, "I can't live the life because home conditions are not right!" There were "saints in Cæsar's household;" God can keep you in yours. Many a worldly husband is secretly disgusted at the "shilly shally" attitude of his wife who professes to be a Christian. There are many husbands who could not long resist or oppose the

prayers and appeals of a Spirit-filled wife.

But whether the results you would like to see come or not, you can live such a life of love and victory that when loved ones gather around your grave those who knew you best will say you "loved Jesus best of all," and that made you faithful to the home ties. A truly holy life influences generations yet unborn. It makes for the perpetuity of all God-given institutions—the state, the church, and the home. "It has promise of the life that now is and that which is to come."

Can He Be Forgiven?

By CHARLES A. GIBSON

THERE are two classes of people that are especially glad to deal with this question. One, those people that are fond of naming this or that sin as being "The Sin of Sins," or the "unpardonable sin." They are free to state their opinion that this or that person is lost because they have refused to seek God in one of their services, or because they committed such and such gross sin in some period of their lives. The other class are very generous, and contend that any and all sin is forgivable, and if pressed they admit their belief that it is already forgiven. They see no need of seeking God at a throne of grace, as they contend His throne to be everywhere. There is a salvation without effort. There remains a third class who are possibly in the minority, and yet they undoubtedly have a right to at least a hearing. They contend that if properly sought, forgiveness can be obtained for every sin but one, the sin against the Holy Spirit. This, they read, can not be forgiven. They readily admit they know not which sin this is. In their judgment it can not be any one particular sin or class of sins, but rather a continued rejecting of the wooings of the Spirit until at last the Spirit ceases to plead. This at least seems to be a reasonable conclusion. If there could be any particular sin or class of sins to which this Scripture referred it is evident sinful men would commit all other sins and leave uncommitted this sin or class of sins. Hence we believe the third party to be on the right line in this particular case.

In asking this question, "Can he be forgiven?" we then have before us several issues. First, does he want forgiveness? Many a sinner prefers to live on in sin, at least for the time being. He has become inflated with the joys of the world, with the success of his career, with the gratification of his selfish desires, till his conscience is lulled to sleep and he has no real or immediate desire to be forgiven. Again, there are no promises of forgiveness while one has yet the desire to follow in his previous sinful course. There must be willingness to forsake sin (Job 11:14; Prov. 28:13; Isa. 55:7; Col. 2:11). These references will prove the fact that we must be ready to forsake sin if we are to know God's mercy. Further, there is the issue of confession of sin. As sin has put us under cover and has caused us to work in the dark, why should not grace call us out into God's marvelous light and cause us to shine for Him? It can not be right that we should keep hid away in our hearts the deeds of sin, and thus protect the Devil in his cunning de-

vices. We would have more victory and greater blessing if more people would make a clean, complete work of confession, and thus expose to the world the works of Satan. We heard of one man who made restitution for a certain crime and then sought the Lord, but it seemed to no avail, and it finally developed that he failed to sign his name to the letter in which he had inclosed the price of the restitution. Confession, or rather a lack of confession, is the cause for much of the blank looks on the faces of so many who profess to love the way of salvation.

One last issue we might notice is that of a real sorrow for sins committed; "a godly sorrow that needeth not to be repented of." Many weep because their sin has been exposed, or because they have been found out. Many others weep because of a desire to hang on to their pet sins, but few really weep because they are sorry they have sinned against God. Few have that keen sense of love and affection for the "Man of Galilee" that brings tears to their eyes because they have wilfully, and sometimes stubbornly, gone against His teaching because they have time and again trampled His blood under their feet and put Him to an open shame. It ought to break any sinful heart to see Him suffer for them, and yet some go on and only weep when, alas, their sin is discovered and not because of guilt. We must see on the part of the seeker that sorrow for sin, a sorrow so deep-seated that he will not desire to repeat the same sin or penance again in a fortnight. This kind will bring the answer and ALL CAN BE FORGIVEN.

But again we ask, "Can he be forgiven?" This time we note a man who has met the issues involved and has said yes to God on every line. He has asked and received forgiveness for every transgression and has been converted and become as a little child. He has heard that this is the first and great condition of securing a home in the sky. He is clear in his conversion. He lives up to his very best light. Childlike, he walks by faith, and yet, childlike, he finds in himself the same nature that has been within the heart all his life. Like the child, his nature contains the elements of pride, jealousy, hatred, envy, strife, selfishness, and all these traits that are seen in every child in some form, and to a more or less extent. Every child has shown clearly that these marks of an inward nature are present, and no honest parent will deny the same. Yet we are to remember that the seeking soul is scriptural when he comes on the lines as herein de-

scribed, and in becoming converted he undoubtedly becomes as a little child, which, we might add, is the first step toward heaven.

The issues involved in conversion have been found and met, one and all, and now this person, thus converted, and childlike in his faith and trust, discovers this nature that is bias to God and his newfound joy. True, he is as a little child but he is not unconscious of this nature, and as he feels its stirrings he becomes alarmed. His sense of godliness tells him there is in the scheme of redemption a cure for sin in all its parts. He wants to be made every whit whole, and so he asks, "CAN I BE FORGIVEN?"

We ask you as readers, "CAN HE?" Some will at once ask, "What sin has he committed?" and we answer "None." Since the day he was saved he has lived clean and right in the sight of God and man, but he hears the rumbling of this inward nature, like the stirring of a great volcano, days before its eruption, and he is sure there is an inward foe, one that is opposed to grace and godliness. You say God can forgive, and do a complete work, but we answer God has completely forgiven him, and the nature he is now troubled with is the same that stirred in him when on his mother's lap and called for kicking, holding of breath, and the other traits that we parents have seen many times.

PROVISION MADE

Can he be forgiven for a nature he had no part in implanting, and that he can in no previous sense be responsible for possessing? He inherited it from the fall of man and it and it alone has led him into the many sins he has so recently been saved from. He faces this same ugly nature again, well aware that he must be free from it, or soon it will catch him and drag him down again. CAN HE BE FORGIVEN? God has made provision for a complete cure for sin, both in practice and nature, and has said that it was our privilege to become partakers of divine nature. Then what shall my friend do? We answer that it is his privilege to present his body a living sacrifice and to be cleansed from inbred sin, at the same moment receiving the Holy Spirit into his heart. He can not seek forgiveness, but he is permitted to ask for cleansing.

It is neither just nor reasonable to consider dealing with this sin nature in the time of forgiveness nor to suppose we can be freed from it in that act. It is fundamentally different and must be dealt with accordingly. Moreover, those who claim to have but one work of grace are always forced to admit the presence of this hindering cause. Those who believe they are to grow into a state of holiness invariably state their condition to be less holy than when they were first converted. God has promised to purify the heart, to sanctify the soul; Jesus suffered for this cause without the gate. Paul said He did it that He might sanctify the church. Peter said we had the promises in order that we might become partakers of the divine nature. He urged that we be holy in all manner of conversation, which really means conduct. Without the abiding Comforter this is impossible. But we need not be without this heavenly Guest. He will come and take up His abode in every consecrated heart. He will drive out inbred sin with all of its traits and marks

of evil, and in its stead will plant the gift of gifts, PERFECT LOVE.

One last thought—we have tried to make clear that whosoever he be that has been saved, and discovers this sin nature, left in the heart of all when merely saved, is up to that moment free from the responsibility of its presence. He is, as we stated, no more responsible than the little child, but there comes another crisis in his life. He hears some one testify about the "Better Way," "The Life of Holiness," "The Second Blessing, properly so-called," said Wesley. He learns from this source, or from the preaching of the Word, or, perchance, from a book

that falls into his hands, that God has power and has provided a cure, not only for the guilt of sin, but also for the source of sin. Not only will He forgive, but He has promised to cleanse from the nature of sin also.

We ask, "Where lies the responsibility for the further retaining of this sin principle in his heart?" He, and he alone, is responsible. Hence we feel safe in saying that holiness becomes not optional but obligatory. We can be forgiven for all we have done. We can be cleansed from the nature that caused the doing of previous sin. We can not be forgiven the nature, because we can not be forgiven that for which we are not responsible.

Importance of Sound Doctrine

By A. M. HILLS, D.D.

PART FIVE

Jude 4: "Contend earnestly for the faith once for all delivered unto the saints."

LET US now consider the meaning of circumcision and what it teaches concerning the spiritual life. It was a strange rite given by God to Abraham. We notice that "Abraham believed God and it was counted to him for righteousness" (Gen. 15: 6). In the seventeenth chapter and several years later Abraham is called to the second blessing of *perfection*. God did not think justification was enough, so He said to this good man, "Walk before me and be thou perfect." Coupled with this soul experience was given the rite of circumcision, an outward sign of an inward cleansing. Abram's name was changed to *Abraham* to indicate the new, enlarged spiritual experience which the rite typified.

That it had this inner meaning was shown by the use God afterward made of it. Deut. 10:16, "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked."

Deut. 30: 6, "And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." So God used the rite as a token of a life of sanctification or of PERFECT LOVE. That this rite meant the *removal of something* from the heart was also taught by God through Jeremiah: "Circumcise yourselves to the Lord and TAKE AWAY the foreskin of your hearts, ye men of Judah and ye inhabitants of Jerusalem."

St. Paul indorsed this spiritual meaning of the rite when he wrote (Rom. 2: 28, 29), "For he is not a Jew who is one outwardly: neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the *heart*, in the spirit, and not in the letter: whose praise is not of men, but of God." Now undeniably in this rite something was cut off and removed. Jeremiah said that something was to be "TAKEN AWAY from the heart." St. Paul reiterates the idea that something is to be removed from the heart by spiritual circumcision. He further explains the strange rite and what it signifies—its spiritual meaning in Colossians 2: 9-11, "For in him dwelleth all the fulness of the Godhead bodily. And in him ye are made full, who is the head of all principality and power: in whom ye

were also circumcised with a circumcision not made with hands, in the PUTTING OFF of the body of the flesh [*sarx*] in the circumcision of Christ." Paul prayed that the Ephesians might be filled unto all the fullness of God. Here he explains how: All "fulness of the godhead" is in Jesus, and we can come into such relations with Him that we are made full. We obtain this by spiritual circumcision or entire sanctification, the "PUTTING OFF of the *body of the flesh*." Bishop Ellicott says this is synonymous with the *body of sin*, in Romans 6: 6.

When we were at Yale Professor Dwight, afterward president, declared that the German professor, Augustus Meyer, was the greatest New Testament exegete living. Professor Schaff called him the "Prince of Exegetes." This Meyer thus comments on this passage: "This spiritual circumcision, divinely performed, consisted in a COMPLETE PARTING AND DOING AWAY with this *body of sin* in so far as God, by means of this ethical circumcision, HAS TAKEN OFF AND REMOVED the *sinful body* from man, like a garment DRAWN OFF AND LAID ASIDE."

Dr. Steele, of Boston University, wrote, "We call the attention of every Greek scholar to the strength of the original noun, 'putting off.' It is a word invented by Paul and found nowhere else in all Greek literature. To show the thoroughness of the cleansing by the complete stripping off and laying aside of the propensity to evil the apostle prefixes one preposition, denoting separateness to another (*ek*), denoting outness (and joins to the stem of a verb denoting to strip or undress), and thus constructs the strongest conceivable term for the entire removal of depravity" ("Half Hours," p. 163). "If this does not mean the complete and eternal separation of depravity, like the perpetual effect of cutting off and casting away the foreskin, then it is impossible to express the idea of entire cleansing in any language" (n. 89).

Here then is our argument:

1. A peculiar rite of circumcision given to Abraham when he was called to be perfect.
2. God applied it to the heart in the Old Testament (Deut. 30: 6, and Jer. 4: 4), showing that it had a spiritual meaning.
3. In the New Testament it has its final interpretation (Rom. 2: 28, 29, and Col. 2: 9-11). It consists in the putting off or

separation from the moral nature of the old man of sin—"the body of the sin"—the *sarx* of depravity, "by the circumcision of Christ, not made with hands"—"LIKE A GARMENT DRAWN OFF AND LAID ASIDE."

And yet in the face of God's own interpretation of this rite, and His plain declaration that GOD REMOVES THE BODY OF SIN, the old man of depravity, and the testimony of the best Greek exegetes as to the unmistakable meaning of the words and the teaching of the passage, Brother Torrey is rash enough to make the astounding declaration that "THERE IS NOT A LINE OF SCRIPTURE TO SUPPORT THIS POSITION."

He tells us in his book, "How to Study the Bible," that "We should lay aside our preconceived opinions before coming to the Book." Verily, Brother Torrey should follow and practice his own advice. And if we had the ear of Rev. F. B. Meyer, of London, we would ask him to tell us how much he finds in this divinely performed spiritual circumcision to support his peculiar theory of the "suppression" of inbred sin.

IV. The crucifixion and destruction of the carnal mind is taught in Rom. 6: 6, "Knowing this, that our old man was crucified with him, that the body of the sin might be done away, that so we should no longer be in bondage to the sin."

1. What is meant by the "old man" and "The body of the sin"? BISHOP ELLICOTT, "The old man" is the personification of our whole sinful condition. LANGE, "The old man" is the whole sinfulness of man that proceeds from Adam. GROTIUS, "It is the totality of sin." JOHN WESLEY, "Our 'old man' coeval with our being and as old as the fall; our evil nature—a striking expression for our depravity." THOLUCK, "The old man" is the tendency of alienation from God." GODET, "Our old man" denotes human nature, such as it has been made by the sin of Adam, reappearing in every human being that comes into the world." LANGE, "The 'body of the sin' is the phantom of a body in man, consisting of his whole sinfulness." BARNES, "The expression is another form of conveying the idea contained in the phrase, 'Our old man.' A personification of sin, as if it had a living form and had been put to death on the cross."

2. "Crucified with Christ" means that when our Lord died on the cross He made provision for the crucifixion or destruction of our "old man" when we should come on the stage of action and needed to have it done. PROVISIONALLY "OUR OLD MAN" was crucified with Christ.

3. What becomes of THIS "OLD MAN" of depravity, this "BODY OF THE SIN," according to this pregnant verse? St. Paul says "that the body of sin might be DESTROYED," "DONE AWAY." The verb is *katargeo*. Here are the definitions given in five lexicons:

1. Parkhurst's Lexicon: "To render ineffectual, ABOLISH, DESTROY."
2. Strong's Greek Dic.: "Abolish," "CAUSE TO CEASE," DESTROY, DO AWAY, "BRING TO NOUGHT," "put away," "make void."
3. Bagster's Grk. Test.: "TO BRING TO AN END," "TO ANNIHILATE," "TO FREE FROM," "TO DISSEVER FROM."
4. Robinson's Grk. Lex. of New Test.:

"To make to cease," "to do away," "to PUT AN END TO," "TO DESTROY" (Rom. 6: 6).

5. Cremer, of Germany: "With St. Paul it means 'to annihilate,' 'to PUT AN END TO,' 'TO BRING TO NOUGHT.'"

When speaking of land the verb means, according to all these lexicons, "to LEAVE UNEMPLOYED." But when used of *depravity*, *human sinfulness*, the above are the definitions given. So the translators of both the old and new versions are correct: "DESTROYED," "DONE AWAY."

Now here is a flat contradiction between Jeremiah and St. Paul on the one hand and Torrey, Meyer, Webb-Peploe, and their schools on the other. If it has come to this that we must choose between them for our part we shall stand with the prophets and apostles and the old Book. Bless God! the old man of depravity can be removed from the heart by the Holy Spirit.

(PART VI NEXT WEEK)

Ascending Into the Hill of the Lord

By V. MAY DORMAN

WE "ASCEND INTO THE HILL of the Lord" to hear God's holy law and to realize His promised blessing. Ascended into His hill we are lifted up—lifted into His will, and transfigured before men.

The hill of the Lord is a place of worship, but there are those who make social enjoyment the objective and "come out by the same door wherein they went." And the preceding moments of service—how far off from that once quiet, prayerful waiting! Truly our spiritual ignorance and want of good manners is very great! To see and hear that which is "hid from common sight" is to deny one's self the worldly pleasure, and to "turn one's soul to the highest."

"The definition of the spiritual should be that which is its own evidence." If there was more true spiritual worship there would be less inconsistent living. Could we see Christ in song, Christ in prayer, Christ in His immutable Word, we would hold true and strong for Him and for His kingdom.

God's house is a house of prayer, and "such places are really sacred. God has visited them, angels have rested in their solemn aisles, mortals seeking heavenly mercy have found it there." And to chat, gossip, criticize, or judge one another is to lose in enrichment and establishment and converse with Christ.

"Holiness becometh thine house, O Lord, for ever." The truly holy in heart worship the Lord in the beauty of holiness, singing with the soul, praying fervently in the Spirit, praising and adoring His holy person.

"Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be."

"I think the HERALD of HOLINESS gets better all the time." Mrs. EMMA C. ADAMS, Indianapolis, Neb.

"I am getting some good soul food out of the HERALD of HOLINESS, and love its weekly visits." JOHN LLOYD, Meade, Kas.

"Please renew my HERALD of HOLINESS for one year. I had thought of having it discontinued, but decided that I couldn't afford it." Rev. CHESTER E. TULGA, Sardis, Ohio.

Heart Talks With Pastors

Talk No. 7

By E. P. Ellyson, D. D.

THIS morning as I left the house to go to my work at the college a gang of men were working on the street car track just in front of the house. There were but five or six persons in the gang and one of these was not working; yet when pay day came he would draw the largest amount of any, he was the boss. The great corporations that employ men have discovered that they can get more work out of men, and enough better work to justify the wages paid the extra man to do nothing but watch the others. It may not be very complimentary to our race that we have to be watched, that we need to be under some mastery in order to get the most out of us, but such is usually the case.

We have noticed this same condition in our twenty years of school experience. People will study right well when they have a lesson assigned and know they are going to be called upon to recite or to give a report at a certain time, but otherwise study is greatly neglected. Students often leave school full of talk about the work they are going to make up during the vacation time, but usually the summer slips quickly by and they come back to school with nothing done. How very slowly does home study usually get on unless one is taking a correspondence course and has to give regular reports. The recognition of a mastery over us seems to be a necessity, as we are now constituted, in order to get the best out of us.

THE PASTOR A TRUE MASTER

This is true of behavior just as well as with work and study. The child is more careful as to what he does and what he says in the presence of the parent. A bunch of students in a study hall will do things when the monitor is out that they would not do in his presence. How quickly things quiet down when the monitor returns to the room. The trouble is not always badness, it may be only mischievousness, but it is not ideal behavior. The best and most correct behavior is attained under the watchfulness of a master, under the watchful eye of one to whom we are responsible. Mastery is a necessity to the best things of life.

The pastoral office introduces one into a life and service that is in some sense as free from human mastery as any life here on earth possibly can be. The pastor serves men, serves in the interest of men, but no man and no company of men are his master. Whenever a pastor becomes the hired servant of any congregation or the fear slave of any man or company of men he has sadly dropped from his high and honored position. For him to become a mere man pleaser is a disgrace. His office is free from the mastery of men and he dare not allow himself to become a hireling or servant of men. This freedom, however, is not arrogance and does not lead one to a disloyalty to the properly constituted authority of the church. Every pastor owes a respect to his ecclesiastical superiors and to the decrees of the lawmaking body of the organization to which he belongs. This is important and we will have more to say about it at another time. But whatever of respect the pastor may owe to men they are not to become his master. "One is your Master, even Christ." There is a holy independence, do not miss the word holy, a holy independence of men, but a great dependence upon God which belongs to the pastoral office.

If the church is what it ought to be it will want its ministers to be thus independent of men and dependent upon God. The church which seeks to dictate to and control the pastor, that person or clique in the church which seeks to influence or intimidate the pastor to the point of mastery over him are a very great menace to the work. The true church wants her pastors Christ mastered and wants only messages of truth; she does not want to be coddled or deceived, she wants a voice of truth from heaven, she wants her pastors to obey God. May the Lord

deliver us from the itching ear congregation, or board or clique who will not bear sound doctrine and straight moral teaching and who seek to bring the pastor under bondage to them. Such are the enemies of both Christ and the church.

The pastoral office, while thus largely free from human mastery, is nevertheless under a very great and strict mastery which must be recognized. No service is more dependent, no person is under more absolute mastery than the pastor. At no time and in no part of his work may the pastor act independently, he must act and work always under orders from and is responsible to a mastery. The lawyer or the physician may do somewhat as he pleases, he may act upon his best trained judgment and choose such means as seem to him best, but not so the pastor. While the pastor must use his best judgment and choose according to his best wisdom, his judgment and will must be under the touch of the divine Spirit, they must be exercised under the mastery of Christ, he is a servant of the Lord. There can be no mere self-direction in this work, he does not own the church and must not try to run the church; he must work for the Lord, doing what he is told, remembering there is One always watching him to whom he is responsible.

Because the mastery over the pastor is spiritual and invisible, because there is no corporal visible boss standing over him watching him there is the opportunity, and often the temptation, to unfaithfulness, to carelessness, to neglect, to hold the position and be lazy, to hold the position and do other things as is not in any other position. It is easy to forget this invisible mastery, to forget that there is some one always watching to whom he is responsible. But few realize this as they should. The pastor needs to be occasionally reminded of this fact of mastery and some one watching. One night a father took his young son with him and went to his neighbor's cornfield. He handed the sack to the lad, then he climbed on the fence to look and listen and assure himself that there was no one near. Neither seeing nor hearing any one, he jumped down and began pulling the corn and throwing it into the sack. In a moment the boy spoke. "Father," said he, "you forgot to look one way." With excitement the father asked, "Which way, son?" The lad answered, "Up, God is up." And may not the pastor sometimes look around and see men, and boards, and money, and position, and many other things and forget to look up? He remembers that men are watching him and he acts with that consciousness but at times forgets that God is watching him.

A RESPONSIBLE POSITION

Listen now to the words of Jesus in Luke 12:45, 46, "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his place with the unbelievers." We must not forget for a moment this divine mastery. A certain pastor who has but recently given up business to give his whole time to the work of the church and is now a city pastor who is averaging twenty-five calls a week, said to one of his parishioners, "I am just as conscientious now in the employment of my time and the performance of my work for the Lord as when I was in business under the employment of men." This pastor recognizes his invisible Master now as he formerly recognized his human employer. Such a pastor will do faithful work and get things accomplished, of course he will succeed if the church will give him the chance.

May we then remind you again that as a pastor, as a minister, you are a servant; you are under absolute mastery, not to man, but to God. All of the apostles were free to acknowledge this mastery. No-

CONCLUDED ON PAGE NINE

Carving Character

Dear Boys and Girls:

Have you ever heard of Hananuma Masakichi? No, he wasn't a Hebrew who lived back in the time of First and Second Corinthians. He is a Japanese, living in Tokyo now—and is the most marvelous wood worker in the world, so the *Detroit News* tells us. He is more than a wood carver—he is an artist in wood work. The most remarkable piece of work which he has done is a life-sized likeness of himself. This figure is made of two thousand pieces of wood, so skillfully put together that you can not tell where they are joined.

Masakichi stood between two mirrors while working on the figure, and he has made a perfect copy of himself—even to the smallest scar, vein, and wrinkle to be seen on his own body. He drilled tiny holes for the hairs and eyelashes and eyebrows. The glass eyes are exactly like his own in color and shape and expression.

The figure stands with a little mask in one hand and a carving tool in the other. The life-like eyes are gazing at the mask and the face looks as if lost in deep thought. Sometimes the artist poses beside this likeness, holding, as it does, a mask in one hand, a tool in the other, and people are often confused to tell which is the living and which is the wooden man.

Don't you know it took patience without end and months of unceasing, plodding toil for Masakichi to carve this perfect image of himself? And then, children, comes the thought, what does it all amount to after it is done? It is just a wooden figure, without breath of life, which has taken many months of a man's time, and yet can in no way help any one to be better or happier. Soon after I read of this wonderful piece of carving done by the Japanese artist I was on the street car here in our city. A young woman sat in front of me, and leaning forward I touched her upon the shoulder. "Where are you going, M—?" I asked. "And how is the little new baby?" She turned to look at me with a smiling face, and said, "Oh, the baby is just as fine as can be, and I am on my way to prayer-meeting. I have been so hungry to get back to church, and tonight my husband insisted that I must slip off to this service, leaving the two little ones for him to care for. I wanted to come so badly, and there was no good reason why I shouldn't, for the children will probably sleep all the time I am gone. So I put on my hat, caught the car, and here I am."

I looked into the bright brown eyes and sweet womanly face and thought of the years of careful, painstaking work which had been done in order to produce this young Christian wife and mother.

A HOME FOR CHARACTER-CARVING

Years ago a Christian woman became very much burdened for little girls who were left orphans, with no one to love them and protect them from the evil of this sinful world. This woman prayed and became so much in earnest about it that her husband made it possible for her to open a home for such children.

Little girls were taken into the home, where they were given Christian influence and training. The years went by, and one after another they grew into womanhood, as bright and sweet and pure young women as you could find anywhere. Some had good positions found for them. But most of them have married and married fine young men, for their protectors were very careful about the friends they made. As the older girls left the home, little ones were being taken in, and kept, and trained, and taught, and prayed with, and led to Christ, and so the work went on.

The young woman on the car was one of these girls. She has married and has a home of her own now. She is the mother of two little sons and is a good mother, a good wife, and a good woman. As I talked with her the story of Masakichi's wonderful piece of carving came into my mind.

He worked with tiny pieces of wood, I thought,

THE HOME

Conducted by
Mrs. J. T. BENSON

fitting them together, carving, polishing, and putting countless touches upon them, until he had made a marvelous copy of a man. But, perfect as it was, it was *only an imitation man*. It could not speak, or move, or be a blessing to any one. But here are two people—the man and his wife who have worked with very different materials. They have taken warm, living flesh and blood, eager, active minds—young hearts reaching out after love and souls which could be brought into touch with God and worked with them. It has taken time, and patience, and countless little touches through the years, for they were endeavoring to make their material into a pure, good, lovely Christian woman, such as the Bible tells us God wants a woman to be.

"Earth's Greatest Artists"

We have always thought of artists as people who make exquisite things out of wood or gold or marble—or who paint beautiful pictures on canvas. But all these things are made of *lifeless matter*. Don't you think after all that the true artists are those who by the grace and help of God mold, and develop, and beautify, and shape human souls into a likeness of what their Creator intended them to be? Let us suppose that we could place Masakichi's marvelous statue of exquisitely carved and polished wood on one side of a room and then on the other we would place the young mother I have spoken of. There is the glow of life in her face, the light of intelligence in her eyes, the steady beat of love for her husband and children in her heart, and the knowledge of God in her soul.

Would it take long for you to decide who had produced the greater, the more priceless work of art?

"All Things Work Together for Good to Them That Love God"

In 1859 a converted Jew was sent to China as a missionary. He was a brilliant young man, highly educated, yet humble and holy in heart, rejoicing to spend his life as his Master did, as a servant to others.

After twenty years of faithful service as a missionary he was placed in charge of all the work of his church in that section. Six years of devoted labor followed and then when he seemed his very best, knowing the work so well, and so well fitted to carry it on, he was paralyzed.

It is a dreadful thing to see a strong, active man become a helpless invalid, isn't it? And questions come up in our mind about such things. We wonder why God will let trouble like this come to one of His faithful servants. The stricken missionary lay upon his bed, unable to move himself, a helpless and hopeless case, it seemed. But his mind was still alive, and his heart still burned with love for the Chinese people, and in his thoughts he kept trying to find some way in which he might help in the work.

He discovered that he could move one finger on each hand, the middle finger, and he never gave up until he had learned to use a typewriter with those two fingers. And what do you suppose he did with these two fingers and his typewriter? He translated the Old Testament into Mandarin—the most important Chinese dialect.

Then he translated the whole Bible into Easy Wenli—a popular form of their written language. He was well fitted to do this work. As a young man he had received a very special training in "All the wisdom of the Jews." He had also been a close student of several Chinese dialects during the years he had spent in China.

Two hundred and fifty million Mandarin-speaking Chinese have had the Word of God placed within their reach because of the labors of the paralyzed missionary. This is a greater work than he could possibly have done in any other way. His heart was filled with joy and gratitude when the task was completed. God had greatly blessed his twenty-six years of active ministry among the Chinese. But he knew the work of his life—that which would continue to bear fruit long after he had gone to heaven—had been done as he lay helpless upon his bed; and he was sure that he would never have thought of undertaking it unless he had been laid aside from his busy, active life. Our God is a great God, for He can make our greatest sorrows and trials work together for our good if we will love and trust Him.

The Eagle at Niagara

An eagle was seen on a cake of ice floating above Niagara Falls, feeding on a dead lamb. A sleet was falling, freezing as it fell. The eagle, intent upon its meal, looked upon the scene, perhaps aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The cake of ice was borne into the current nearer the falls.

The eagle crouched to mount into the air, but its feathers were congealed into fetters. The mist had frozen into bands of ice while the eagle was feasting securely upon earthly things. Nearing the brink, the awful moment came when with frantic fright it strove to force its pinions, but it was bound; and with a piercing shriek of agonized terror it plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom.—Sel.

Our Flag

The birthday of our flag was June 14, 1777. Congress created a flag one year after the signing of the Declaration of Independence. The flag was made with alternating red and white stripes and a blue field with thirteen white stars. For forty-one years flag makers followed their own whims concerning the number of stripes, sometimes the stripes were perpendicular and sometimes horizontal. In the spring of 1818 law decreed its present form. An act was introduced into congress by Peter Wendover "To establish the flag of the United States." It directed that the flag be thirteen horizontal stripes alternate red and white, and in the blue field a star for every state in the Union. The new star must be added not later than the Fourth of July following the admission of the state. The name of "Old Glory" was given to it by William Driver, a Salem (Massachusetts) sailor, when he was presented, in 1831, with a flag to fly from the mast-head of his brig.

Sentence Sermons

Dare to do right: fear to do wrong.—BARON ROTHSCHILD.

If you have enlisted for Christ as your Redeemer, always and everywhere show your colors.—L. L. CUYLER.

Do not fear the face of men: remember how small their anger will appear in eternity.—MC-CREYNE.

If you want your neighbor to know what the Christ spirit will do for him, let him see what it has done for you.—HENRY WARD BEECHER.

How to Keep the Church Spiritual

NOTE—The following paper was read by M. G. Jones at a meeting of the preachers of the Eastern Oklahoma District held at the beginning of the year at Durant, Okla.—*Man, Editor.*

THE thing of first importance in regard to keeping the church spiritual is to get the people into a real experience of grace—thoroughly regenerated and then wholly sanctified. Then the great proposition of keeping them spiritual, which requires more knowledge, skill, and tact than any other proposition confronting the minister in his work.

It must have been a subject of great importance with Jesus, and one that lay very near to His heart, when three times He said to Peter, "Peter, lovest thou me?" and Peter said, "Yea, Lord"; and He said, "Feed my sheep." Some of us misinterpret this Scripture and read it like this, "Skin the lambs and shear the sheep."

Lambs represent the young in the sheepfold, which are very tender; and need much tender care and feeding with no skinning at all. The sheep and lambs will come often to be fed, but a few skinnings will discourage them and drive them away.

Some ministers will skin the lambs and shear the sheep until they discourage them and drive them away, and then when they see their church is going down on them they will try to console themselves by saying, "They couldn't stand the old rugged truth and they dropped out," when the truth of the matter is they haven't been fed.

Another important thing in keeping the church spiritual is broad preaching. It is nonsense and detrimental to the church and people to be eternally riding hobbies. Some seem to think there is nothing else to preach about except tobacco and low necks and short sleeves. It is all right to condemn them; but we need to do it in the right way and go on and get other truth to the people.

We must preach on all of the important subjects of the Bible and cover all the ground over which the Christian is called to go. Remember God has set us as watchmen on the wall to warn and teach the people; and He said, "My people perish for lack of knowledge. Our people go down many times because they don't know how to meet the trials that come to them; they are ensnared sometimes because they have not been warned of the dangers."

People need to know about the origin of man, and his condition as he came from the hand of the Creator; they need to know about the Devil and sin and its origin, its awful effects, and the totally depraved condition into which we fell by transgression. They also need to know their helpless condition; that man can not save himself, and unless some one helps him he is doomed to hopeless despair.

Then give them the great message of love, and tell them to behold what manner of love the Father has bestowed upon us that we should be called the sons of God. If people can first see the awfulness of sin they are in better condition to appreciate the love of God, and will be more easily kept in a spiritual condition.

It is dangerous to become one-sided in our preaching. We must not be too much on the optimistic side, neither must we be too much on the pessimistic side. We must stay well balanced and give out the truth as it really is. Tell them there are trials—sore trials—and difficulties, hardships, and sufferings, and many things to endure; but there is blessed victory, joy, and peace for every one that puts his trust in God.

Another important thing in keeping the church spiritual is to preach on hell—not Sheol, but hell—the hell the Bible describes, the hell of darkness and despair, the hell of weeping, groaning, wailing, and crying, the smoking hell, the torturing hell—that burning hell, that eternal hell, the everlasting lake of fire and brimstone, where the smoke of the torments ascends up forever and forever, and the fire is not quenched; that hell that is opening its mouth without measure, waiting to greet every careless, unconcerned church member as well as all other sinners.

Another important thing is to preach on heaven—heaven a place, a real heaven, a place that hath foundations whose builder and maker is God; the heaven that the Bible describes, a place wherein

dwelleth righteousness, where there is nothing to disturb, hurt, or destroy; a place where we can live in reality, a place where there is no such thing as sin and sickness, and death, trouble, or sorrow, and tears. A real place of joy and happiness and peace that is to last as long as eternity lasts; where all the inhabitants are abundantly satisfied. Get it before them in an attractive way that will make them long to go there and be at rest with the Lord.

Another important thing is: if you expect to keep the church spiritual you must lead them into a life of prayer. The praying church is always a spiritual church. The quickest way for a church to dry up and die is to let up on their praying. Prayer is the life of the church; and no church can keep spiritual without much prayer. So we must pray! Pray! Pray! Pray! and never cease to pray. While others are having church suppers and clubs and parties we must pray, or else we die.

Another important thing in keeping the church spiritual is: the pastor must visit the people and live among them and share their burdens and troubles and make them know he is interested in them. Pray with them till their burdens are lifted, and heaven comes down on them and he can share their blessings, and joys, and hospitalities in their homes and reap a great harvest of souls from his labors.

In conclusion, to the preacher that heareth these sayings of mine and doeth them I will liken him unto a wise preacher for which there is great demand; and he shall always have a spiritual and prosperous church and shall never want for calls.

Spiritual Cripples

By F. C. TAYLOR

Matthew 12: 9-21

THE man found in the temple with a withered hand is a very good truth from which we may find something of interest for the church.

The miracle of healing this man, who had an inactive member, was accomplished by obedience to the expressed command of Jesus and an act of faith on the part of the man himself.

Healing is what is needed on the part of the average church today. But how few see and know the real need. This man's condition is the same as the average person who has never known the full activity which comes as a result of "heart holiness." Those who are justified are active and yet not active. This man was active and yet crippled, not having two hands to work with. There were many things this man could do, as he could use one hand; yet when some other things needed to be done he must have the aid of others.

How true to those who are yet unsanctified is this condition. They are wanted to do some special work for souls and right away they have an excuse—for they are cripples. They must have some one pray for them; and are always needing help and never able to help others as they would like to. There are so many spiritual cripples. The worst is, they might be healed, if like this man with a withered hand they only would believe. We hear so many say, "I want to serve my Lord." Yes, of course they do; but the very statement gives their case away, for they are "cripples."

Then there are those who say we need Jesus to do another work for us and we find when this man had his withered hand healed he was perfectly whole and ready to do any active work called on to perform. He is now a man who is perfectly able to do his part. Oh, how much we are in need of every member of the church as well equipped and able to accomplish whatever spiritual task is given them! We give credit to the justified and agree it is a high state of grace; yet the justified can not accomplish as much as they would if they would let Jesus make them entirely whole. What is the sense of being lame when we might just as well have the full use of all our powers for God's service?

Then there are some people who say we must wait till death; that death sanctifies the soul and makes us perfect. This cripple might just as well have said, "Lord, wait till I come to die and then my withered hand will be healed." There would be just as much sense in the one as the other. Lord, save us from such foolish remarks. This man was too glad to have his other hand active to think of waiting any longer.

How contented many church members are to go

through life crippled. They are always wanting to accomplish some little task for the Lord. Well, no wonder! We give the light tasks to our cripples. God bless and wake up many to see how far beneath their privileges they are living. God give us a church with every member alive and active.

Why Some Seekers Fail

By O. F. GOETTEL

IN James 4: 3 we read, "Ye ask and receive not." Any failure to obtain the experience of full salvation is because something is lacking on our side. God never withholds when we meet all conditions and abandon ourselves to Him for time and eternity.

Some have failed because they did not feel its importance. It has been well said, "God never gave the Holy Ghost to a soul who had not come to the point that he or she would sell all to get Him." The gift of the Holy Ghost is the greatest and most glorious gift God has for the soul, but no one ever received the blessed Comforter—for such He is—who thought they could get along without Him. Jesus would never have prayed that His own receive Him if they had no special need. Jesus would never have suffered without the gate if it were not absolutely essential. The Bible as a whole makes it the principal end to be reached, and it declares, "Without holiness no man shall see the Lord." Jesus told His disciples they would be baptized not many days hence; and they, obedient to His call, came together in that upper room to wait for the promise of the Father. None was rich, none was influential, none was highly educated, yet Jesus had told them they were to represent Him to all the world, to be the light of the world. How they must have

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Heart Talks With Pastors

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tice the opening verse of nearly every epistle. It is "Paul, a servant of Jesus Christ"; "James, a servant of God"; "Simon Peter, a servant"; "Jude, the servant of Jesus Christ"; and "His servant John." Let the pastor, then, in all of his planning, preaching, and doing keep in mind this mastery and be sure to act only under this mastery. I do not believe I am at all mistaken when I say we do not realize this mastery as strongly as we should. And I believe it might be a good thing if the ecclesiastical authorities would require a more thorough report from pastors which would test their ministerial faithfulness and remind them of a greater report they must some day give at the great assize. My brother, you are all the time under the keen eye of your Master and you are surely going to have to make a report to Him. Are you faithful in the care of the flock over which the Holy Spirit has made you the overseer? are you faithful in your prayer, your study, your preaching, your visiting? No soldier was ever under orders more than you are. We repeat again, "One is your master, even Christ."

This being the case you are then to get your orders, not from men nor from your own brain, but from God. When the tabernacle, with its furniture and vessels, was being built in the wilderness the orders were, "Look that thou make them after the pattern which was shown thee in the mount." Moses had nothing to do with the pattern, the planning of the tabernacle except to receive the plan and carry it out; he dare not change a single detail. While he was the leader of Israel and directed the people in their work he must direct them according to a pattern which was given him, he was under a mastery. Such is the pastor's relation to the church. In his preaching he is not to give forth his own opinions, but "preach the preaching I bid thee." No pastor has the right to change the message, to tone down the requirements of the kingdom, to broaden the way, or to inject his own notions. He must make the effort to receive the message correctly and deliver it just as received. No pastor has the right to make and carry out plans of his own for the church in any phase of its work. He may get help from books and from the counsel of men, but his final instruction must always come from God, the pattern must come from the mount.

fell as they realized their own weakness, and vacillating spirit! I imagine I hear some say, "We might as well die as try to go out in this sinful world and represent Christ and bring this gospel to all nations." "We must have the Holy Ghost." "We are failures without Him. We are without power unless He comes"—and as result He came. No praying, "Lord, if I need the Spirit send Him to my heart," will ever be honored. We all need Him, you must acknowledge your need, meet the conditions, and cry unto the Lord, and the Holy Ghost will suddenly come to His temple.

Many fail because they do not fully abandon themselves to the Holy Ghost. The call to the believer is to present their bodies a living sacrifice. Paul, in 2 Corinthians 8:15, states, "They first gave their own selves unto the Lord." The Lord demands that we give our talents, our time, our earthly store, our very all, but He wants US. "Consecrate yourselves today unto the Lord." As we hand over our soiled laundry, as we hand our watch over to the jeweler for repairs, so let us hand over all to God. Many think they have given their all, but it is not a reality. If God calls upon them for \$10 for their pastor as a special gift or \$50 for missions, or if He asks a son or daughter for His work, they have almost a nervous collapse. When we were youngsters we used to play church a great deal. We would preach and sing and hold our services right along; but, mark you, we were but playing church. There are many today who are playing at it and do not fully dedicate their all, and a part of the price is held back. We may sing, "Here I give my all to Thee," and "I'll go where you want me to go, dear Lord," but unless we really mean it and are ready to act it out we will never get the blessing.

Some have failed because of indefiniteness, some because of lack of earnestness, some because they did not fully obey; but just as soon as we yield our all implicitly into His hands and trust Him we will realize the Holy Spirit has come. He will not tarry, He will not hold us off. He will come in to abide forever, purifying and cleansing the heart. He burns out the sin and burns in the divine image. Every one that asketh receiveth when we ask aright, and for His glory.

SAN JOSE, CALIF.

FRUIT IN BUENOS AIRES

By CARLOS H. MILLER

We have now closed the continued services we were having. There have been some results in a number of interested hearts, and others that have purposed to follow on. Time alone will tell who are the ones that we can call converted. We do not call persons here converted until after a good long trial and until fruits of repentance are seen in a separation from their sins and idols. Then we baptize them and receive them into fellowship. There have been a goodly number of professions and hands up for prayers, but we soon see that it is only temporary conviction and interest. There are those who continue to come, and in whom there is evidence of a genuine work. Such a one is the herb doctor to whom I referred in a former letter. He continues to come, and broke out lately in real earnest prayer in the congregation. He has burnt his idols and Catholic books and has a group of five boys and three girls whom he brings to Sunday school, some of them to preaching services. His wife is against him and unyielding. This makes it hard, and yet it is also good, for it drives him to God. The attendance is good on Sunday nights, varied during the week: I would say an average of forty on week days and eighty to one hundred on Sunday nights.

We have had no small conflict with the baser element who come into the hall to disturb the meetings. They egged us one night, but fortunately nobody was hit. The police official was notified and he stationed a man at the door every night, whose presence imposed some semblance of order, though the people care little for the police and do not fear or respect them. To talk of Jesus rouses the Devil in the heart of the people; besides the Catholic teaching in them and their ignorance make them fit tools of the evil one. After ejecting some of the worst ones and exercising patience and prayer we have in a measure succeeded in keeping order.

This experience is part of the program in starting a work anywhere in this country. Yells at the door are frequent and pounding on the door. Bricks,

knives, and revolvers are sometimes flourished at us. Our God is greater than the Devil, and in time we get the upper hand; and even through it all souls are saved and the truths of the gospel have great power and effect, while the grace of God in us shows the spirit of the true Christian in another way so foreign to them. It is one of the methods of working and diffusing the truth. The heart of love will draw people, and the wicked will try to get the better of you.

Brother and Sister Ferguson are a great blessing in the work. We take turns at preaching and keeping order at the door and giving out tracts and other literature at the door and on the sidewalk. We feel that their coming at this time was indeed providential. We can do but what we can and leave the rest. We are pressing the spiritual part of the work to the exclusion of the philanthropic. The latter is the more popular and is very much needed, for there is very great need all about us in the bodies of men. Several other missions are doing that line of work. I do not mean to say that we do no good deeds at all, but we do not put that part foremost; but insist that men should seek Christ in the forgiveness of their sins, and believers in the sanctification of their hearts.

Great unrest prevails everywhere among the people here and all stand in expectation of somber happenings in the near future. At present there is hope that rents will go down some. Some new legislation is to be enacted in congress soon. Great frauds and graft abound, and the Devil is manifestly acting through men everywhere. Surely this betokens no good. There is but one bright hope, and that is the soon coming of the King. Our hearts go up in glad expectation and praise at the prospect.

GIRLS' SCHOOL, COBAN

By MISS EUGENIA PHILLIPS

Our numbers continue to grow in the school, three new girls having entered since I wrote you last. Others are coming to ask about putting children in, but I haven't a corner in which to put another child. Our borders must be enlarged.

The spiritual atmosphere is not as good as it has been, but we are praying as never before, and ask you to pray definitely with us for the salvation of the children. It seems the larger the number the more prayer is needed to hold them true to our purpose.

Baby Teresa is almost nine months old, and a great pleasure to us all. Already she has eight teeth, and this morning she found out that she could raise herself up beside a chair or bed; so no doubt in a short time she will be walking. She has every opportunity to be spoiled, as all of the children love her and almost fight over her sometimes.

QUARTERLY MEETING, GRACE STATION

Reported by MISS EVA RINSE

Our last quarterly meeting was held here at Grace station. It was a time of refreshing to our souls. We were very thankful that all twenty of our native evangelists were able to be present, for some have been real sick with malarial fever, which is bad at this time of year. Knowing that they are very fond of meat, Miss Martin and I were glad to be able to buy a goat for them, which was eaten with much relish.

Both the afternoon and the night services of the first day were given over to the natives. In the afternoon service Brother Schmelzenbach preached on the Holy Spirit, after which nearly all testified to having received Him into their hearts.

At the beginning of the night service Brother Schmelzenbach asked us new missionaries to testify in Zulu. This was not an easy thing to do, as the natives are quick to notice a mistake. We were all a little embarrassed, but when we had finished they were delighted. One would think from their demonstrations that we had done something wonderful. This was an encouragement to Brother Schmelzenbach, upon whose shoulders the work has all fallen, as he is the only one who can speak the language since Brother and Sister Shirley have gone to Sabi. At the close of the service several of the boys who had been sorely tried by the Enemy prayed through and found real victory in Jesus.

The next morning Miss Lovelace preached to us

from the text, "Son, go work today in my vineyard." It was a good sermon and applicable to each of our hearts.

Since that time the Lord has been blessing in our Sunday services, three boys having given their hearts to God. It makes us rejoice to see these boys turning away from their sins, as not many old men are reached by the gospel. Not long ago we asked an old man who came to our door if he did not want to believe on Jesus. He said, "No." We then asked him if he did not want to go to heaven with the Christians. He replied that he wanted to go with the rest of the heathen.

The work grows more interesting as we learn the language. Lately we have been blest in visiting the people in their kraals and praying with them. As we see the need it gets more and more on our hearts, and we pray, "O Lord, help us to do our best for Swaziland." We ask you to join with us in prayer that we may see many more turning away from their sins and following the Savior whom we love.

WHAT DO YOU THINK?

HOUSTON, MO.

Editor, HERALD of HOLINESS:

I wish to heartily indorse the suggestion given by Rev. Dorman D. Edwards in his articles, "Get the Vision," in regard to getting out a small paper instead of tracts. Husband and I have been doing voluntary missionary work in the Ozarks for the last four years (in a section where the Church of the Nazarene was unheard of until we came on the scene) and I have found that tracts, however good they may be, are practically of no benefit here. People will not read them if you hand them out or mail them. But I feel sure a small paper would be read, especially if it contained plain, simple articles setting forth just what we as Nazarenes teach, showing that we are not to be classed with other brands of so-called "holiness sects," of which this country has been overrun. Lists of helpful books issued by our Publishing House, and advertisements of our papers should be given in each issue, so that the chance reader would know where to find further help, and light on the subject of FULL salvation, which is so little understood and so grossly misrepresented by those who oppose it. The Latter Day Saints and Tongues people have their missionaries actively at work all through this country and they are putting their literature in the hands of as many as they can and we should have some means of doing the same thing with real gospel truth that will bring light into places now in darkness.

Mrs. A. H. FAVER.

WOMEN'S MISSIONARY SOCIETY CONVENTION

The first convention of the W. F. M. S. of the Indiana District was held at the Greencastle church June 18-20. Rev. and Mrs. McHenry, the pastors, and their people, entertained the delegates and officers in a most delightful way. Almost every society on the District was represented by one or more delegates.

The District has been organized only a short time, but we are getting the vision and God is blessing our efforts. Mrs. Roy G. Coddington, who, with her husband, has spent twelve years as a missionary in India, gave some wonderful addresses concerning their work in that field.

Mrs. Mary B. Akers, the District president of our work, who was in charge of the convention, knew how to keep things moving, and from the first session until the close of a great Sabbath day the glory of God came down and filled our hearts.

Several good papers were prepared and read by our ladies and the discussions were very instructive.

We, as delegates and officers, feel, as we come back to our different churches, we will be more able to interest our women along missionary lines and that the influence of this convention will be felt in every corner on the District.

One interesting and blessed service was the Saturday evening service which was a platform meeting, when a number of our young ladies whom God has called to the foreign missionary fields gave thrilling testimonies concerning their calls and telling how anxious they were to get ready for their work. Rev. J. W. Short, the District Superintendent, preached a great missionary sermon on Sunday morning, after which we had a blessed altar service.

The delegate from a little country church, called

the Stringtown Church, gave a report that will surely stir any who may not be in sympathy with our organization, the W. F. M. Society. The church had not been able to raise much money for missions until the women organized and became active along missionary lines and the church began to catch the vision and thus far this Assembly year the church, with only a small membership, has raised \$350 and is supporting two Sunday schools in Africa.

May every pastor and every church become awakened as to their opportunity along missionary lines.

We, as the women of the Indiana District, are ready to work at the job until every member of our church has a chance to get the vision by instructing them as to the conditions and the needs on the fields. Let us move on until we "Go into all the world" with the gospel.

NELLIE M. SMITH, Reporter.

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

From the opening of the preliminary service on Tuesday evening, June 15th to the benediction on Sunday evening, June 20th, the fourteenth Annual Assembly of the Southern California District, held in First Church of the Nazarene, San Diego, was pervaded by the presence and power of the Holy Spirit, evidenced in all the proceedings by a spirit of unity and thought making for a great year of progress on this the largest District, numerically, in our connection.

Age and position do not insure progress in the Holy Ghost. And nowhere more than in this, the initial District, was this realized. Past achievements could not take the place of Him whose we are and whom we serve. So the burden of the preliminary service was for the guidance of the Holy Spirit. How well that prayer was answered is demonstrated by the work of the Assembly in its four days' session.

The Assembly Roll showed 193 members present—a number nearly as large on the vote for District Superintendent as that cast for General Superintendents at the last General Assembly—and nearly half as many visitors and connectional representatives. This large representation spoke well for the interest taken in the business affairs of the church; and the personnel of the Assembly proved itself alive to all the interests of the church throughout the various sessions.

The organization of the Assembly was effected early, and the committees were well into their work by the end of the first day. While all committees gave good account of themselves, we wish in particular to commend the work of the Committee on Orders and Relations—the gateway to the ministry of our church. With great diligence and with careful scrutiny this committee held to its important business steadily; and in its reports to the Assembly showed the good result of its sessions.

The adoption of the following resolution by unanimous vote, early in the sessions, will greatly aid the progress of all the connectional interests of the church on this District. And while it was indeed an innovation to observe an Assembly without a connectional offering, yet we are convinced that the Assembly did not suffer from this action, but that, on the contrary, the work was carried on with even greater interest and enthusiasm. It should be stated here that all the offerings for the connectional interests are included in the District budget for the coming year. The resolution:

WHEREAS, The custom of taking offerings and securing pledges for our general boards and institutions, during our District Assembly, has become a burden to the comparatively small number of our people who are reached by such method; and

WHEREAS, The people in the home churches are entitled to the attention of such representatives as may present these causes with the purpose of obtaining pledges which they, the home churches, are expected to pay; and

WHEREAS, If one board or institution is granted the privilege of pressing a financial campaign at the Assembly, all other boards and institutions have an equal right to the same privilege, which is evidently an impossibility if the necessary business and the spiritual interests of the church are to receive proper consideration by the Assembly; therefore, be it

Resolved, That we make it our rule that no general offerings be taken at the Assembly, and that we discourage the practice of taking any offerings other than for the necessary expenses of the Assembly.

A. O. HENRICKS,
J. KINNE,
C. E. CORRELL,
HOWARD ECKEL.

After five years of arduous, and sometimes difficult, superintendency, Rev. Howard Eckel resigned

the office to accept the pastorate of the Alhambra Church of the Nazarene. Many expressions of the worth of Brother Eckel's superintendency were voiced, and in the afternoon service of Sunday a free-will offering exceeding \$250 was joyfully given as a visible token of the love in which he is held by the District.

Candidates for this important ministerial post were brought into the field by a nominating ballot, which resulted in the election of Rev. J. E. Bates on the sixth electoral ballot. Rev. C. J. Kinne, who received the next largest vote, moving that the vote be made unanimous, which was gladly acceded to by the Assembly. Brother Bates leaves the San Diego church, of which he had been pastor for less than a year, in splendid condition, thoroughly united and pressing the battle of full salvation as one in heart and purpose.

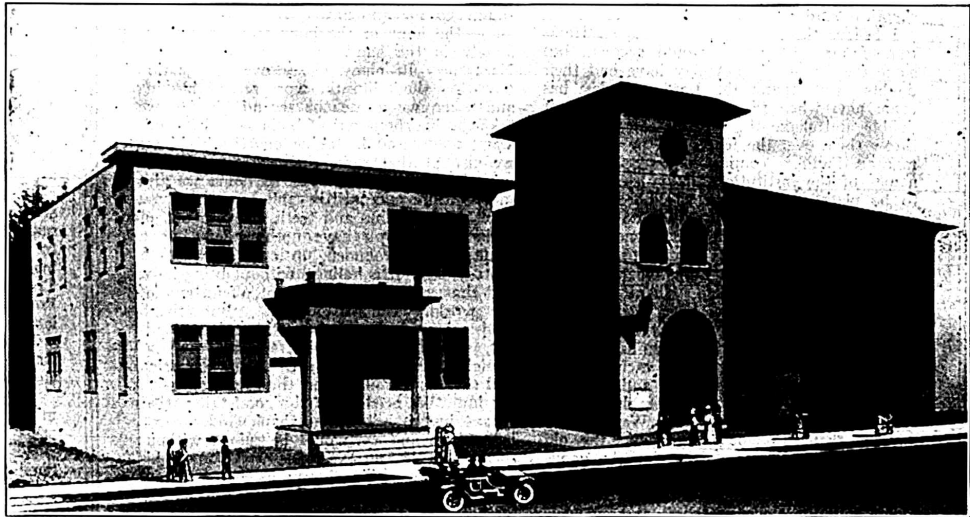
The forming of additional General Boards by the last General Assembly has presented a problem to the District Assemblies to find time for appropriate anniversaries. This Assembly did its best, having fixed anniversaries for the Publishing Interests, the

Diego. And at this Assembly I have made full acknowledgment of my mistake and have asked the forgiveness of the entire Assembly as well as of the District and General Superintendents. I did not feel worthy to ask for the restoration of my credentials, but am glad that out of the goodness of their hearts they have restored my credentials voluntarily. In this statement I make the same acknowledgment to the entire church, and trust the brethren throughout the entire connection will forgive.

JAMES ELLIOTT.

COLORADO DISTRICT ASSEMBLY

The twelfth annual Assembly of the Colorado District, in session with the Church of the Nazarene in Canon City, Colo., June 23-27, proved to be the largest and best Assembly yet held, ninety-four members being present. Senior General Superintendent H. F. Reynolds presided over all sessions and greatly endeared himself to the membership of the District.



CHURCH OF THE NAZARENE, SAN DIEGO, CALIF.

Educational Interests, Home, and Foreign Missions. But every interest received attention, and by means of the budget for financing the various interests will not be forgotten during the coming Assembly year.

The ordination service on Sunday afternoon was an impressive occasion, participated in by a class of five set apart as elders of the church and a large body of elders assisting the General Superintendent. The glory of God was on this service, and all present felt the uplift this ceremony always brings.

On account of its location, and the difference in personnel occasioned thereby, the Arizona churches were set off to form the nucleus of the Arizona District, and Rev. Earle F. Wilde was appointed by General Superintendent H. F. Reynolds as District Superintendent. The members present from this new District are on fire with enthusiasm, and under Brother Wilde will be heard from during the coming year.

The large amount of work of this District was wisely and expeditiously directed by Superintendent Reynolds, who proved a constant inspiration to the Assembly. A competent secretarial force, directed by Mrs. Ada Breese, District Secretary, greatly aided the Superintendent, as did also the well-organized committees. Many others were worthy of personal mention, but lack of space prevents.

The singing—and what singing it was, indeed!—was under the direction of Brothers Wilde, Reed, and Moore, who had many competent assistants, both vocal and instrumental. The evangelistic services were conducted by Brothers L. A. Reed, J. Burton Hall, C. E. Roberts, L. Milton Williams, and Mrs. May Roberts.

REPORTER.

A STATEMENT

TO THE CHURCH OF THE NAZARENE

Because of conditions with which we all are more or less acquainted, which arose in southern California a few years ago, I severed my relation with the Church of the Nazarene, and at once surrendered my credentials to the District Superintendent. But after much prayer to God, for at least the last year, I have come back and placed my individual membership in the First Church of the Nazarene at San

Diego. Eight new churches were added to the roll, and corresponding gains were reported in all departments of the work. A net membership gain of 263 members was reported; and this despite the transient character of the population of this "mountain and vale" country. The Sunday school showed a net gain of 584 in membership, and fourteen superintendents gave most interesting reports of this vital department of the work of the kingdom. Church property increased over \$27,000, helped chiefly by the completion of the beautiful and commodious building of First Church, Denver. The District increased its offerings for all purposes to an excess of \$71,000, a net gain in excess of \$22,000. The Colorado District has doubled on all lines, except membership, each year for the last three years. A remarkable showing, indeed.

The connectional interests were well represented, enthusiastic anniversaries being held for the orphanage work, Publishing Interests, Education, Home Missions, Foreign Missions, and Church Extension. The District adopted the budget plan for raising the finances, and included in it the items for the connectional work. In no sense were the anniversaries lessened in interest by the absence of an offering.

Five of the new churches added during the year are on the western slope, between the Rockies and Utah. Full delegations from these churches were in attendance and asked that Western Colorado and Utah be declared a District, which action was taken on Friday of the Assembly, General Superintendent Reynolds appointing Rev. A. F. Balsmeier Superintendent. Most encouraging reports were brought from Salt Lake City, and the General Board of Home Missions and Evangelism will soon open a work in that stronghold of the Mormons.

Rev. A. E. Sanner, who has brought the District, under God, to its present good place, was re-elected Superintendent of the Eastern Colorado-Wyoming District, and enters the new Assembly year with the full support of the churches. G. J. Beckman was elected secretary of the eastern District, and R. A. Leisy, of Montrose, was elected secretary of the western District.

As has characterized all the Assemblies I have visited this present year, the sessions were marked by an excellent spirit of unity and harmony. The members are expecting even greater things during

Brother Bud's Good Samaritan Fund



To the Good Samaritan:

It will rejoice your heart to know that the HERALD of HOLINESS is now going to hundreds of the various institutions that we are so much interested in. Bless your heart, you have responded in such a beautiful way, all of which

makes me know that the Lord is leading in this great work. We have now gotten to the place where the work we are doing will drive all doubts out of the brains of the most skeptical reader of the HERALD of HOLINESS.

I believe that the whole HERALD of HOLINESS family thought it would succeed, but some few scattered ones may have had their doubts. But, thank the Lord, the day has come now when they can pull up all their doubts and shake the dirt out of them and throw them over the fence, for the Good Samaritan Fund is coming in faster than the names of the institutions in which they are to be placed. So, thank the Lord, we are sending out hundreds of papers now weekly to these institutions, and yet money in the treasury waiting for the names to come in notifying Brother P. H. Lunn where to send the HERALD of HOLINESS to. Thank the Lord, we are on the job and we have got the goods and the express wagon to deliver them on and the old HERALD of HOLINESS as a white-winged messenger is now flying each week to almost all quarters of the earth and throughout the length and breadth of the United States—and the end is not yet. We have the message that the world needs and the old Nazarene boys are now delivering the goods from ocean to ocean.

We have never had such a field as we have today and our 1,600 preachers and evangelists, about 1,700 deaconesses, and our thousands of beautiful Nazarenes were never so well united and never had so much fire and glory and unction, never had such an outlook, never had such determinations, never had

such cans of oil, and such armloads of kindling to start fires with as they have now. Bless God, when this letter is being read over this nation by the Good Samaritans the camp fires will be burning from ocean to ocean, the hot shot will be flying, and the Devil will be scratching gravel, and we will be loading our gun and shooting in the hole where we saw him last, without any thought of compromising or slowing up, or rounding off the corner, or apologizing to the world, the flesh, and the Devil for preaching holiness as a second work of grace received by faith subsequent to the new birth, which is the privilege of all justified believers. And God in His divine providence at this period of the world has raised up the Church of the Nazarene to conserve and preserve and save to the world the doctrine that was taught by John Wesley, that holiness is a second work of grace; for if things go on in many quarters as they are going the hope of the holiness move will be largely in the hands of the Church of the Nazarene. In many places over the nation now they don't like the word second blessing and when we dodge the second blessing we take the backbone out of holiness and it can't stand alone, and in taking out the backbone we also at that same time extract its teeth until it can't bite. And in so doing we also take the fire out until it can't burn, and you take the backbone and teeth and fire out of holiness, and you have nothing left but a beautiful, well-rounded, up-to-date, twentieth century fad. It is holiness without being holy, and that, of course, would not offend any of the worldly church members. But, thank God, we are going to keep this thing blood-red, sky-blue, snow-white, red-hot, and as straight as a gun stick with the fire burning and the glory rolling and the saints shouting for joy. We need all of the good things that I have just described, and thank God, we can have them and we would be ruined without them. So let no Nazarene look down his nose, for this nation now needs the Nazarenes worse than the Nazarenes need the nation. So keep up the Good Samaritan funds, send your offerings on to Brother Lunn. If you haven't a big offering send a little one, for all offerings are good offerings, for which we praise God and keep up the fight. Amen!

UNCLE BUDDIE.

the year ahead, and are believing God for them.

In connection with the Assembly evangelistic services, to continue to July 4th, were conducted nightly in a tent, by Rev. C. E. Roberts. In addition to his good preaching messages were brought by Rev. A. O. Henricks, president of Pasadena University, and Rev. L. Milton Williams, of the Home Board, who preached the closing sermon with an altar full of seekers. The General Superintendent greatly stirred the Sunday morning congregation by a powerful, Holy Ghost-indited message. Professor Sutton and Brother Rice, of Pasadena University, had charge of the singing, and delighted the hearers with their Spirit-indited message in song.

Brother C. J. Howard and Sister Florence Davis, wife of our pastor at Grand Junction, Colo., were ordained as elders on Sunday afternoon, and four elders coming to us from other communions were recognized as elders in the Church of the Nazarene. Assisted by the elders present, General Superintendent Reynolds conducted this impressive and solemn ceremony to the glory of God and the edification of all present.

REPORTER.

DALLAS DISTRICT

The great revival season for all this Southland is on and preparation is being made for many meetings, both in the churches and in new fields. Let us put much prayer and faith into these preparations, that God will give us a great sweep of victory, the old-time pentecostal type, nothing short of a red-hot, radical, uncompromising stand for the doctrine and experience that brought this church into existence will meet the demands of this generation who will meet us at the judgment in a little while.

Cedar Hill church had Dr. Ellyson and wife with them the second Sunday in June. They report a great time. Their summer meeting is set for July 23d with Evangelist J. B. Chapman as leader.

Pastor J. W. Bost reports from Port Arthur, "Sal-

vation services every week; new members being added to the church; finances coming easily since our people are adopting systematic methods."

Mt. Hope church had their building wrecked by cyclone some weeks ago, which was a sad misfortune to that faithful little church.

Rev. W. A. Carter has been appointed supply for Alba church that was left without a pastor some time ago.

Rev. R. A. Thornton begins tent meeting with the Blossom church July 2d.

Last Sunday was a great day in Peniel church. Field Secretary for our General Board of Foreign Missions, Rev. Mrs. Stella Crooks, preached at the morning service and received a splendid offering for missions. She and Miss Rudolph, our outgoing missionary to India, are now touring the District, and judging from the impressions made in the opening service of the campaign it will be a great success, both in finances and spiritual blessings. The Children's day program was given in the evening service with gratifying results.

The churches at Dallas, Sherman, Denison, Texarkana, and Bonham report their Children's day service a great blessing to the church with liberal offerings.

The Houston church is proving to be a heroic little band. They have finished their beautiful tabernacle church and are now raising the last \$500 on the building. Still owe several payments on the excellent lots. The Sunday school is rapidly increasing since moving into their own building.

The church organized a few weeks ago at Sulphur Springs by the home mission band has bought a beautiful lot well located and plan to build this year. We have secured a tent for them to use until they can build. Rev. M. R. Bishop is serving them as pastor. He will begin a special series of meetings there right away.

Our home mission workers have just closed a good meeting in Honey Grove. Prospects favorable for another meeting later and a church organization.

This band will begin a big campaign in Corsicana July 2d.

Peniel campmeeting embraces July 29 to August 8. Plans are being made and prayer offered for a great season of salvation. This is our District camp and all our preachers, especially pastors, are requested to be on hand. You need the meeting and the meeting needs you.

On with the glorious work of spreading the gospel of full salvation.

P. L. PIERCE, Dist. Supt.

IDAHO-OREGON DISTRICT

The first campaign to make the missionary offering of this District \$10 a member was held in the Ontario church, Sunday, June 20th. The blessing of the Lord was upon the service, and the people rallied to this interest, making an offering of \$840, or the full amount of the apportionment of their church. We are trusting that the other churches will do the same.

OLIVE M. WINCHESTER,
District Missionary Treasurer.

REPORT INDIANA DISTRICT

We are pushing ahead on all lines on the Indiana District and the God of battles is leading on. These are busy, happy days working for the salvation of souls and the upbuilding of His kingdom on earth.

All tent campaigns are in full swing, seven tent campaigns have been going during June and more are planned for July. These campaigns are of two classes: first, we are putting on some campaigns to strengthen weak or new churches; second, pushing out into new fields and planting our work in hitherto unoccupied territory for our church. Tent meetings have been in progress at Alicoville, Brazil, Crawfordsville, Frankfort, Gaston, Auburn, and Portland, and God is giving victory on all fields of labor.

Here at Crawfordsville we are having a splendid start. About twenty already are lined up for a church, and the end is not yet.

At Auburn we organized them into a Nazarene mission for the present. At Angola they plan another meeting this summer.

We had a good meeting with Brother Kerst at Shelbyville. Property was purchased, fixed up for church purposes, and we started in with salvation and the blessings of heaven from the first. Sister Minnie Morris continued the meeting with good success. The pastors report good victories in their churches. The evangelists on the District are also pushing hard and we are looking forward to a great Assembly with Brother Goodwin after the busy months of the summer.

J. W. SHORT, Supt.

CONVENTION WORK IN JAPAN

We have just closed our convention. It was a wonderful convention! I've never seen such before. Tears fell like rain, shouting and rejoicing. It was wonderful! There were thirty-two of us and our workers. An offering was taken to pay expenses. Over 500 yen was given in cash. Best of all, Mr. Staples was healed. He said before the meeting if God would heal him we would not go home, as we wanted to stay by the work. His feet were badly swollen. For months he could hardly wear his shoes. He was healed. All the swelling is gone and his feet are covered with loose skin—not a sign of swelling. Bless God! So don't look for us home. We are here to stay. Oh, it was wonderful! God is with us. Yesterday a great day. About eighty grown folks out to morning meeting and a full house at night. About twenty sought God. Oh, I wish you could have seen.

MRS. M. L. STAPLES.

MISSISSIPPI DISTRICT PREACHERS' MEETING

The Mississippi District preachers' meeting was held at Darling, Miss., with Riverside church, May 27-30, with District Superintendent Rev. S. E. Galoway in the chair. The Lord blessed in every service. His Spirit was manifest in the business sessions and especially in the evangelistic services. Several souls were saved during the meeting.

We had a number of papers read on subjects of importance, two of which the meeting voted to send to the HERALD of HOLINESS for publication:

1. A well organized District.
2. A well organized local church.

We were sorry indeed because several of our preachers were hindered from attending the meeting on account of high water. Realizing the good derived from these meetings our District Superintendent has decided to have another meeting in the near future.

V. L. NABORS, Reporter.

AMONG THE CHURCHES

DAYTON, OHIO

—The Sunday school of the Church of the Nazarene at this place held its annual Children's day service, June 13th. The service was well attended and an unusual interest in missions shown by the children. The offerings from the mite boxes amounted to \$39.15.—Vernon J. Dimbath, Secretary.

GASTON, IND.

—We have just closed a successful three weeks' revival, under a tent, with Rev. J. A. Williams, of Connorsville, Ind., as evangelist. Between twenty and thirty prayed through to victory and all of us have been blessed and encouraged. We intend to stand true, walk in the light, keep humble and full of divine love, and never run away when the battle gets hot. Our church was organized in October, 1919, with a membership of twenty-one devoted, consecrated children of God. We now have a membership of thirty-two and God is blessing and prospering the work. At the present we are worshipping in an abandoned Christian church. We have a parsonage, fully paid for, within a square of the center of the town and our plan has been to build our church on the same lot. Everything looks most encouraging and we are pressing on with victory in our souls. Thank God.—Mrs. Elizabeth Ford, Pastor.

DECHERD, TENN.

—Yesterday was a great day for us as our church was formally dedicated to the Lord. Rev. J. J. Rye, of Nashville, preached the dedicatory sermon and Brother B. L. Patterson conducted the services following. God's presence was manifest and we had a real Pentecost.—C. C. Shelley, Reporter

ROSWELL, N. M.

—Our church here continues to grow and take on new life. Yesterday was a full day for us and God blessed in every service. At the close of the morning service nearly the entire congregation came to the altar and prayed for a mighty intercessory spirit of prayer. Amid groans and shouts God came down. It was indeed a time to be remembered. Our Children's day program was well rendered, considering it was our first attempt. The heavy rain kept many away, but notwithstanding this \$4.87 was given. Our Woman's Missionary Society has a membership of twenty-two and is doing good work. A junior society is to be organized next Sunday. Already the town is feeling the influence of our little church. Our membership has been doubled during the last three months.—J. A. Chenault, Pastor.

CEMBINO HILL, IOWA

—Brother Crandell was with us yesterday in behalf of Rescue Cottage. An offering of \$158 was given him to help raise the indebtedness on the Home. This amount was increased to \$166 before he left our village. Our work was organized three years ago and we now have a property worth between \$3,500 and \$4,000, with no incumbrance. We acknowledge the hand of God in it all and give Him the glory. Our apportionments for the year have been fully met besides paying for improve-

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

THE ALIGNMENT OF LIFE

It is not necessary that one be a keen observer to note that man's scale of values is radically different from that held by Jesus Christ. The young man or woman who accepts the counsel of the ungodly, no matter what be the place of such a one in human society, will invariably relegate to a place among the nonessentials of life what Jesus Christ makes essential to life. Christ laid great emphasis on a right scale of values. In fact, He judged men by alignment rather than achievement; that is, by the things that are placed first and last in an individual's life. A survey of Bible characters will reveal that their rank is determined by the alignment of their lives rather than the achievement of their lives. It was not their superior ability or greater power of achievement which marked them so much as the place which God and the cause of righteousness held in their lives. God has declared concerning such as are of a perfect heart toward Him that He will show Himself strong in their behalf. Consequently achievement is certain to be the fruit of a proper alignment.

No formal arrangement is of any value in the alignment of one's life. It may secure the approbation of man for a season, and in this connection Dr. Fosdick's observation concerning hypocrisy is very pertinent. He says, "The secret of hypocrisy is the desire to appear well without paying the price that being right costs." Furthermore, there can be no effective compromise in this matter. The heart's real treasure will either be Christ and His cause or the world with its allurements. There is no middle ground between a proud, selfish, superficial worldliness and a loyal, devoted, joyful service of the Lord Jesus Christ.

What greater thing is there in the life of a young man or woman than a right scale of values? Few there are who will deliberately throw away the priceless treasures of life, but oh how men have been destroyed by a wrong evaluation of the things that enter into life! It must be recognized that Christ alone is able to value aright the things that enter into the life of man—placing first things first and properly arranging and grading all the other interests of life. It is necessary that we see that it is not only a matter of right and wrong, though since life and death depend upon this it is of first consideration, but also of essential and nonessential interests, for upon these hinge a wasted or a fruitful life. Time and energy are limited, and to expend them upon that which is not bread means of necessity empty hands at the close of the day.

Of greatest importance in any scale of values is that which holds first place. More or less everything else will adjust itself in relation to this. With the Christian, Christ and His cause must ever be placed first. In fact, a Christian is not simply one who conforms to a certain standard of morals or faithfully observes certain religious rites and practices, but one who in the alignment of life ever keeps Christ and His cause first.

We wonder how many of our readers have before God put first things first in the way Frank Whitall Smith, a student of Princeton University, who died on his eighteenth birthday, did. It was disclosed through a slip of paper found folded in his pocketbook, and read as follows:

A DEDICATION

"I take God the Father to be my God" (1 Thess. 1:9).

"I take God the Son to be my Savior" (Acts 5:31).

"I take God the Holy Ghost my Sanctifier" (1 Pet. 1:2).

"I take the Word of God to be my rule" (2 Tim. 3:16, 17).

"I take the people of God to be my people" (Ruth 1:16, 17).

"I likewise dedicate my whole self to the Lord" (Rom. 12:7, 8).

"And I do this deliberately (Joshua 24:15); sincerely (2 Cor. 1:12); freely (Ps. 110:3); and forever" (Rom. 8:35-39).

ments which have been made. The Sunday school has prospered, and six additions have been made to the church membership. In the home of one of our deceased members while the father was lying a corpse we had the pleasure of seeing one of his sons and three daughters accept Christ as their Savior; two other sons said they would quit the use of tobacco. We were entertained in the home about two months ago and found them still in the faith. We have also had another conversion under similar circumstances. We have a good class at both of our appointments and they are contending for the faith of our fathers. We expect to close the year with victory.—Alfred Christensen, Pastor.

PILOT POINT, TEXAS

—These are great days with us on the field acting as financial directors of our Rescue Home, Rest Cottage. God has given us some wonderful services the last few months on the Hamlin and San Antonio Districts. We have met some of the Lord's great people in the different churches and they have responded liberally to the needs of this worthy institution. The pastors have proved loyal and have boosted for the Home in a way that would do all hearts good. We ask the Nazarene family to pray much for us.—T. L. and Etta Mulanax.

BENTON, ILL.

—"The Lord hath done great things for us; whereof we are glad." The Enemy has fought hard, but our God is gaining ground. We are now worshipping under a tent, but hope to build soon. About \$600 has already been pledged on a lot. There are mining towns lying all around us and there is much opportunity here for the saving of souls. The young people have bought a piano and are greatly encouraged with the prospect of a church building. About sixty-five people have bowed at our altar and claimed victory through the blood. Many of these have been sanctified wholly. Our Children's day program was very good and something like four hundred people were in attendance. An offering was received of \$38. Pray for us.—Grace Edwards, Pastor.

DARLING, MISS.

—At our two churches, Riverside and Davis Chapel, we have recently had over twenty professions in our regular services. Besides this several have been reclaimed, some delivered from tobacco, and others have taken higher ground. We are glad to get the Devil stirred and on the run.—Z. B. Whitehurst, Pastor.

BURNS, ORE.

—Our church is still on the way, within the way, rejoicing. Brother and Sister L. S. Tracy have accepted the unanimous call of the church to be our pastors for the coming year. We feel thankful to God that He saw fit to lead these folks our way. It is such a privilege to sit under the godly guidance of Brother Tracy, and we expect the greatest year yet for our church.—Roberta H. Vincent, Reporter.

POMONA, CALIF.

—Great monthly missionary offering of \$144.22 for foreign missions and \$160 for native missionary in Japan, totaling \$304.22 for the month of June.

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to start in the new Assembly year. The missionary program, as prepared by the General Foreign Missionary Board, was given by the children of the Sunday school under the leadership of Sisters Hampe and Huesch. It was greatly enjoyed by a well-filled house.—J. N. Hampe, Pastor.

TACOMA, WASH.

—The Lord is favoring us with His presence and giving precious victory in this part of His vineyard. The prospects were never brighter or more encouraging for our church here than at the present time. New faces are seen in our services from time to time and souls are seeking and finding God. The spirit of love and unity prevails.—J. H. and Josephine B. Sulston, Pastors.

STUART, OKLA.

—The Canaan church met on our regular appointment and the Lord sent a powerful message through our pastor, Brother Johnson. Several came forward for prayer. There were two additions to the church membership. An offering of \$50 was pledged for foreign missions, payable in October. We have planted four acres of cotton and same is being worked by our members. We are praying for a church building and expecting great things from the Lord, who is able to do things. Brother Dameron will begin a revival here July 9th. We desire the prayers of all God's people that we may help him rescue the lost and see believers sanctified. May the Lord bless and keep.—Lidie McNutt, Secretary.

HILLSBORO, TEXAS

—Our District Superintendent, Rev. J. Walter Hall, visited our church on the 21st. We had a fine service and a great sermon. It rained us out on Tuesday night. Instead of having the Children's day program the pastor brought a message on missions and the Lord blessed in the service. The offerings came easily and we nearly doubled our appointment and will do so by the end of the year. Our summer meeting will be held by Brother Wells, of Austin, July 8-25.—I. L. Flynn, Pastor.

BICKNELL, IND.

—The Lord has greatly blessed us at this place. We have had no report for some time, not because of nothing to report, however. We have had a gracious revival in the little mining camp of Alice-

ville, two and a half miles from Bicknell, with Brother James Miller as evangelist. There were good crowds at every service and folks prayed through to victory in a way that displeased the Devil. The Bicknell church is on fire and was greatly helped and blessed during the meeting. We are praising God and looking forward to a great time in the Lord. Brother Orla Montgomery will be with us July 5th to open a meeting. We wish the HERALD of HOLINESS family to pray for God's blessing in this coming meeting.—C. V. Stevenson, Pastor.

SHILOH, TEXAS

—We are in a great meeting here, ten miles from Honey Grove. This is one of our appointments where we have preached all the year. The Lord has given us a great revival. Rain has hindered some, but we started again last night with three bright professions. We close here Sunday night and go to Mineral Wells to assist Sister Emma Jones, our pastor there. This has been a great year for us. We have had the care of four churches, but the Lord has given us a good time. I hold revivals at all of the places except one this summer.—C. C. Cluck, Evangelist.

ASHLAND, KY.

—Just closed a revival here with General Superintendent R. T. Williams as evangelist and Misses Helen Peters and Mary Hughes as singers. Owing to the shortness of the meeting the results were not as great as we should have liked, but it was a good meeting and a number sought God. The offerings aggregated \$500. Brother Williams' preaching appealed to the citizens of Ashland. One unsaved man said he would give \$50 if the meetings were continued another week. A number of the ministers of the city were in attendance at the meetings. Misses Hughes and Peters did good work and endeared themselves to our hearts. Rev. H. W. Welsh, pastor of our church at Ironton, Ohio, preached a few nights for us preceding the coming of Dr. Williams.—P. P. Below, Pastor.

MILLINGTON, MICH.

—When we began thinking of the missionary program we prayed that God would give us a vision of the lost millions in dark and benighted lands who never had the gospel. When the program was rendered and an offering of \$200 was laid on the table there was a great time of rejoicing in our camp. The program was a blessing to our church and our advice to the dying churches would be to have a missionary program. After the program and offering we secured fifteen subscriptions for *The Other Sheep*.—Elwood Taylor, Pastor.

OAK GROVE, LA.

—We are glad to report victory. God's blessings are upon us. Sunday night we had a great service and conviction was upon the people in the old-time way. How the saints wept and prayed as the invitation song was sung! Several asked for prayer. One young man knelt at the altar and God reclaimed him and healed his backslidings. To God be all the praise. We are praying and planning for a revival this summer. This is indeed a needy field, many to be reached, and the harvest already white.—Rev. L. L. Swelt, Pastor.

CLARKSVILLE, TENN.

—We are closing the first week of revival meeting here and God is blessing. Souls are coming through in the old-fashioned way. We expect to continue another week. The Nazarenes here know how to pray, shout, and pay. Ninety-five per cent of the membership are titheers. We begin meetings at Sawdust, Tenn., the second Sunday in July. Miss Essie Morris, of Springfield, Tenn., will have charge of the singing. Pray for us.—E. T. Cox, Evangelist.

CULLMAN, ALA.

—Had a good meeting here. Great crowds and seekers at every service after the first altar call was made. There were thirty at the altar the last service, with twenty-three professions, making a total of eighty professions in all. A Church of the Nazarene was organized with twenty-four members. Fifteen subscriptions to the HERALD of HOLINESS were secured. The HERALD of HOLINESS is the best means to conserve the work, next to the pastor.—A. B. Anderson.

CABLEGRAM

Capetown, July 2, 1920.

NAZARENE PUBLISHING HOUSE,
Kansas City, Mo.

ARRIVED!

JENKINS.

TELEGRAMS

HERALD of HOLINESS:

Minot, N. D.

Dakota-Montana District divides. Changes to North Dakota-Minnesota District. Montana goes to Idaho-Oregon. Good spirit and aggressive plans laid for coming year. Five-thousand-dollar slogan Home Missions; twenty-six hundred, Foreign. Twenty young people offered themselves. Assembly voted General Superintendent appoint District Superintendent. D. L. WALLACE.

HERALD of HOLINESS:

Clarence, Mo.

The Missouri Holiness College will begin its second year here September 7th, with a faculty of competent teachers. Special effort will be made to prepare students for the work of the Lord in all lands; particularly the work of our own church. Literary, Bible, theological, and music courses are offered. H. O. FANNING.

HERALD of HOLINESS:

Port Arthur, Texas.

Wednesday and Thursday greatest missionary rally in history of church here. Mrs. Crooks and Miss Rudolph at their best. Tears of joy, shouts of victory flowed freely. Six young people in altar seeking to know the will of the Lord. Offering for Foreign Missions \$274.07. J. W. Bost.

MANGUM, OKLA.

—We closed a successful meeting here June 20th, with Mrs. Bessie Williams and Mrs. Beasley as evangelists. The Holy Spirit honored and blessed every service. Sunday, May 30th, opened with a blaze of glory, which continued throughout the campaign. It has truly been an old-fashioned revival and many have been saved and sanctified, the altars filling and refilling at each service. The church membership was more than doubled.—Frank Current and Wife, Pastors.

GRAVETTE, ARK.

—We just closed a revival meeting five miles out with large crowds and good interest. There were fifteen forward and several requests for prayer. The opposition was bitter, but the interest is still increasing. We are gaining the confidence of the people here. To God be all the glory.—S. S. and Myrtle Frazier, Pastors.

NOTES AND PERSONALS

A. M. Sprague, Ryan, Okla., desires to correspond with singer and musician for the brush arbor meeting beginning August 1st.

We are in receipt of Nos. 1 and 2 of the first volume of *Class Meeting Advocate*, published quarterly by W. B. Cummings, of Philadelphia, Pa., in the interest of the old-time class meeting. They are interesting and calculated to do much in reviving the class meeting of former years.

"TO WHOM IT MAY CONCERN: Rev. James T. Black, one of our able pastors, is entering the evangelistic field. I heartily commend him for that particular work, as a preacher able to bring things to pass through the Holy Spirit."—H. F. Reynolds, General Superintendent.

The following telegram was received from B. L. Patterson, Nashville, Tenn., too late for insertion in last week's issue of the HERALD of HOLINESS: "Campaign at McMinnville closed last night. New church organized. Good brick church secured. Am in good tent meeting at Winchester."

Rev. George and Elizabeth LaFlash, 923 Main street, Worcester, Mass., announce the arrival of a son, George Winthrop, born June 3d.

Rev. J. G. Fetterhoff, 320 North Wade street, Mexico, Mo., writes that he is entering the evangelistic field and would be glad to correspond with any one desiring a meeting on full salvation lines.

C. C. Rinebarger, New Albany, Ind., writes that he has an open date between August 23d and September 3d, which he would be glad to offer any one for a tent, church, or campmeeting.

ANNOUNCEMENTS

NOTICE—Those making pledges at Wichita camp last August, if convenient, make remittance now. Send check or cash to Rev. W. R. Cain, 515 South Vine street, Wichita, Kas.—W. R. Cain, Secretary-Treasurer.

NOTICE—The Rev. J. W. Hughes, of Prescott, Ark., is no longer a minister of our church. Because of his unchristian conduct he surrendered his credentials and has gone, we know not where.—A. F. Daniel, Dist. Supt.

WHEN THE OLD MAN DIED
AND THE VERY GOD OF PEACE SANCTIFY
YOU WHOLLY
I'M IN SWEET BEULAH LAND
HELL WILL BE AWFUL
KEEP ME ON THE FIRING LINE
IN OUR HEARTS THE BELLS OF HEAVEN
MOTHER, NOW YOUR SAVIOR IS MY SAVIOR,
TOO.

(Old Tune: Make Me a Child Again)
LORD JESUS KNOWS THE WAY I TAKE
WHAT YOU NEED NOW IS SANCTIFICATION
I AM LOOKING DAILY FOR MY SAVIOR

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SUNDAY SCHOOL PROBLEMS

The Pentecostal Bible Teacher for 1921 will contain general articles on Sunday school problems. The matter for the early issues must soon be in type. It is desirable that such articles shall be on subjects which will be especially helpful to our Sunday school workers. If you have problems which you would like to have discussed, or subjects which you would like to have presented from the viewpoint of some of our best Sunday school workers, write your problem or question on a postal card and mail it to C. J. Kinne, 2824 Blanchard street, Los Angeles, Calif.

ANNOUNCEMENT—Rev. A. K. Bracken, A.B., has accepted the presidency of Oklahoma Nazarene College. The trustees are very fortunate in securing a school man of such sterling Christian character, splendid scholarship, and wide experience in his profession to take up the work of this growing school.—B. F. Neely, President of Board.

ANNOUNCEMENT—Rev. J. C. Henson has accepted the business management and field agency for Oklahoma Nazarene College. Brother Henson is now on the field to help us make the school of the Oklahoma Districts even a greater success than ever.—Board of Directors for Oklahoma Nazarene College, B. F. Neely, President.

WANTS

WANTED—Purchaser for an eight-room house at Olivet. Heated by hot water system, electric lights, large dry basement, best location. Barn, two poultry houses, and fifty fruit trees on premises. Two or three adjoining lots also for sale, price reasonable. Address O. A. Nesbitt, Olivet, Ill.

WANTED—A middle aged Christian woman for a housekeeper in preacher's family. One who prefers a good home in preference to high wages; none other need apply. For particulars address Rev. Josephine B. Sulston, 2368 South Yakima avenue, Tacoma, Wash.

WANTED—A tent for pioneer holiness work. Will buy at reasonable price, or rent until September 15th. Reply immediately, stating dimensions and all particulars. Alfred Anderson, 96½ South Main street, South Norwalk, Conn.

WANTED—Holiness people who will patronize and support the school at Hamlin, Texas. We have a number of lots and residence property for sale, also farms close in that we can sell at attractive prices and terms. Write us your wants.—Kilgore & Howard, Box 512, Hamlin, Texas.

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Alabama (Cortova).....September 22-26
Florida (Gainesville).....September 29-October 3
Georgia (Macon).....October 13-17
Mississippi.....October 20-24
All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

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Nebraska (Hastings, Neb.).....August 11-15
Iowa.....August 18-22
Illiana (Indianapolis).....August 25-29
Kansas (Newark).....September 1-5
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A. B. ANDERSON, 6211 Centennial Blvd., Nashville, Tenn.:
Hanceville, Ala. July 7-18
Jasper, Ala. July 21-August 1
Cullman, Ala. (Shiloh).....August 4-16
JARRETTE and DELL AYCOCK, Atwood, Okla.:
Beatrice, Neb. June 23-July 18
A. F. and LEONORA BALSMER, 2109 Troost avenue, Kansas City, Mo.:
Hemingford, Neb. July 1-25
E. S. ELYSTON, 2109 Troost avenue, Kansas City, Mo.:
Dover, Tenn. July 27-August 6
Bellwood, Tenn. August 10-22
R. E. BOWEN, 201 Stephen Girard building, Philadelphia, Pa.:
La Plata, Md. July 30-August 6
North East Md. August 13-21
WILL BRADLEY, Biarsack, Ark.:
Cale, Ark. Pleasant Home. July 9-18
Cale, Ark. Caney Church. July 23-August 1
Cale, Ark. Mt. Moriah. August 6-15
J. E. BRADSHAW, Crestview, Fla.:
Lottle, Ala. July 8-19
JAMES B. CHAPMAN, Bethany, Okla.:
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Malden, Mo. August 1-15
Nelson, Mo. July 8-15
Hazelton, Ind. July 16-August 8
C. C. CLUCK AND WIFE:
Klondike, Texas. July 16-25
Buffalo Gap, Texas. July 30-August 8
Hudsonville (Telephone, Texas).....August 12-23
M. S. COOPER:
Ellet, Mich. June 24-July 28
Rev. F. W. Cox, Lisbon, Ohio:
Carterville, Ill. July 14-August 1
Indianapolis, Ind. August 5-15
Burlington, Iowa. August 16-23
MARtha E. CURRY, 136 Larch st., Providence, R. I.:
Greensboro, Ind. Care of Rev. Guy McHenry. July 24-August 16
L. W. DONOH, Des Arc, Mo.:
Claymour, Ky. (Camp)..... July 15-25
Peachtree, Mo. July 28-August 11
Des Arc, Mo. August 14-23
H. J. ELLIOTT, 916 16th avenue S., Nampa, Idaho:
Beaton, Ill. July 7-25
I. M. ELIAS, Bethany, Okla.:
Marlow, Okla. July 9-18
Duncan, Okla. July 23-August 1
Wheeler, Gageby Camp, Texas. August 6-16
Davis Chapel (Howe, Texas)..... August 20-25
THEO. ELISNER and wife, 1428 Pacific street, Brooklyn, N. Y.:
Aurora (N. J.) camp. July 9-18
East Rockaway, L. I. July 30-August 15
E. P. AND EARLY ELLYSON, 1429 Garland Ave., Nashville, Tenn.:
Erin, Tenn. July 11-26
McConnell, Tenn. August 8-22
BONA FLEMING, Ashland, Ky.:
Racine, Wis. camp. July 9-18
Benton, Md. camp. July 23-August 1
Dyer, Tenn. August 8-16
FRESHER AND WATKIN, 3219 Cedar avenue, Cleveland, Ohio:
Hughesville, Pa. July 8-18
Sharon Center, Ohio. July 22-August 1
Mount Vernon, O. (Camp Sycamore)..... Aug. 6-15
CHAS. A. GIBSON:
Butt Oak, Kas. June 30-July 18
Mrs. M. E. GABRAWAY, Houston, Miss.:
Tupelo, Miss. July 4-21
Cincinnati, Ohio. July 23-30
Palestine, Ind. July 31-August 17
H. A. GREGORY, Van Alstyne, Texas:
Ben Franklin, Texas. August 1-8
LEX L. HIGGINS, Merick, Texas:
Halesboro Camp, Deport, Texas. July 2-18
Shawnee, Okla. July 23-August 8
Atkins, Ark. August 13-23
URAL HOLLENBACK, Greenfield, Ind.:
Milltown, Ind. July 5-25
Indianapolis, Ind. August 1-23
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Brazil, Ind. July 4-18
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Meridian, Idaho	July 22-August 8
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Dayton, Ohio	July 29-August 8
Wichita, Kans.	August 19-29
LUM JONES, Box 3, Kingston, Okla.:	
Durant, Okla.	July 16-August 1
Parle Point, Texas	August 4-16
E. ARTUR, LEWIS, 341 W. Marquette road, Chi- cago, Ill.:	
San Antonio, Texas	June 3-August 3
THEODORE AND MINNIE LEWIS, 1020 E. St., Lincoln, Neb.:	
Alliance, Neb.	Indefinitely
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Mount Zion, Ala.	July 15-25
Jasper, Ala. (Grace Chapel)	July 30-August 1
Verona, Ala.	August 18-29
GRACE McLEMON, 49 N. Jefferson avenue, Indian- ola, Ind.:	
Shiloh, Okla.	August 1-15
ORLA BRADSHAW, 613 South Fifteenth street, Terre Haute, Ind.:	
Bluffton, Ind.	July 15-August 8
Geo. AND EFFIE MOORE, 1133 Holliday St., Indian- apolis, Ind.:	
FL. WAYNE, Ind.	June 28-July 18
Greencastle, Ind.	July 24-August 16
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Shelbyville, Ind.	August 1-22
Wm. O. NEASE, 8 High street, Malden, Mass., or Box 42, Olney, Ill.:	
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EDD ROBINSON, 1345 Breese Ave., Pasadena, Calif.:	
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Lapeer, Mich.	August 5-15
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El Dorado, Ill.	July 30-August 8
Mrs. BESSIE WILLIAMS, 1816 South Main street, Fort Worth, Texas; and Mrs. BETTIE H. BRASLEY, Hugo, Okla.:	
Milano, Texas	July 15-August 1
Ballinger, Texas	August 8-22
L. A. WINDSOR:	
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A. L. WHITCOMB, University Park, Iowa:	
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Douglas, Mass.	July 16-25
New Albany, Ind.	July 29-August 8
Lacomb, Iowa	August 13-22

CAMPMEETING ANNOUNCEMENTS

Campmeeting Announcements must be confined
to six lines—about forty words. In other words,
these are announcements only, not advertisements.
—MANAGING EDITOR.

NASHVILLE, TENN.—Nashville campmeeting July
11-25. Revs. B. L. Patterson, E. A. Grylls, and H.
A. Wise, preachers. For rates and other informa-
tion, write: Fannie Claypool, East Station, Nash-
ville, Tenn.

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

BRACON, N. Y.—New York District campmeeting
July 8-18. District Superintendent E. E. Angell in
charge. Special workers: Rev. Jas. Hundley,
Frank E. J. Shields, and Mrs. Jennie Cooper. For
information, write W. A. Witte, secretary, Springs
Valley, N. Y.

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

COLLINSVILLE, TEXAS.—At Union Grove, two miles
south of Collinsville, beginning August 5th. Come
and help in this great battle. Preachers in charge,
Rev. R. B. Gilmore and Rev. Steve Herman. For
information, write committee, R. J. Gilmore, S. C.
Fountain, H. A. Fullenkutter, Collinsville, Texas.

DAYTON, OHIO.—Miami Valley holiness camp,
July 25-August 8. Workers: Rev. W. R. Cox, Rev.
E. E. Shellhammer, and Rev. A. H. Johnston and wife,
of Akron, Ohio. Address: J. L. Kennett, 24 Louis
Block, Dayton, Ohio.

WICHITA, KAN.—Campmeeting July 30-August
8. Workers: Rev. R. W. Chatfield, Mr. and Mrs.
O. C. Myers, Rev. Fred Fudge, Missionary worker.
For further information, write Mrs. Ruth McRoberts,
R. P. D. Hazelton, Ind.

PENIEL, TEXAS.—Annual campmeeting of the
Dallas District at Peniel, Texas, July 28-August 8.
Workers: Rev. C. E. Harding, Rev. W. E. Shep-
ard, and Pastor and Brother L. J. Lott. For infor-
mation, write P. E. Dozier, Peniel, Texas.

LA PLATA, MO.—Nazarene District camp, July
30-August 8, 1920, situated on Pope's Creek branch
Penn R. R. Workers: District Superintendent and
pastors.—Rev. J. H. Pean, Business Manager,
Pikash, Mo.

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

McCONNELL, TENN.—Pope Springs campmeeting
will be held August 6-23. E. P. Elyson and wife,
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KIRK, COLO.—Fifth annual Eastern Colorado
Nazarene camp August 12-22, Olivet Church of the
Nazarene, eight miles northeast of Kirk, Colo.
Workers: Rev. Paul Robinson, Rev. W. E. Shep-
ard, Miss Virginia Shaffer, John E. Moore, Willie
Rev. A. E. Sauner, 502 W. Platte, Colorado
Springs, Colo.

JOHNSIE, ILL.—Campmeeting August 13-22.
Workers: Rev. Alice and Emma Trick, of Mill
Point, Texas; Jack Linn and wife, of Oregon, Wis.
Miss Rhia Garrison, of Marion, Ill.—W. T. Law-
son, Secretary, Whiting, Ill.

LESLIE, MD.—Nazarene District camp (North
East Md. P. O.) August 13-22, situated on R. & O.
R. R., half way between Philadelphia and Balti-
more. Workers: District Superintendent and pas-
tors.—Rev. J. N. Nelson, Business Manager, 1145
Chestnut street, Darby, Pa.

WICHITA, KAN.—Kansas State Holiness Associa-
tion Camp, Linwood Park, Wichita, Kas., August
19-29. Workers: Brasher, Neely, Babcock, Mrs.
Minnie Ludwig, Rev. Arthur Johnston and wife.
For information, write Rev. A. L. Hipple, Chase,
Kas., or Rev. W. R. Cain, 215 S. Vine street,
Wichita, Kas.

KEARNEY, NEB.—Campmeeting August 19-23.
Workers: M. E. Borders, of Chicago; Kenton
Bird, of Louisville, Ky. The Avellan Quartet, of
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