

# Herald of Holiness

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## The Secret of Great Revivals

**G**REAT revivals are born in the heart-experiences of pastors. Not until the pastor has travailed in soul by mighty and prevailing prayer does a truly great revival begin. There is a degree of soul agony generally proportioned to the dearth of spirituality in the church against which he has to labor. Ofttimes whole nights or days are to be spent in prayer. Sometimes it is wise to call together the earnest souls and have a concert of prayer for a mighty work of grace.

We shall never forget a case in point which occurred near the close of the Civil War. Dr. Bounds had become pastor of a church in the town where the writer lived. He came to us fresh from the war with his uniform still on and began his labors among us. He soon diagnosed the state of the church as one of spiritual death and dire need. He soon by study discovered the six or eight men who he believed were the really praying men of the churches of the town and these he interested with himself in a profound desire for a real revival of genuine religion. He arranged to meet with these few men in his church every Tuesday night for an hour or two of prayer. These meetings were kept up for months with no apparent results. But they persevered in their earnest pleas to the Throne of Grace. The numbers remained about the same throughout until the heavens heard and the answer came. There were occasional encouraging signs of awakening in the meetings. We remember times when Dr. Bounds became so filled with the Spirit that he would fall in a rhapsody of joy and he would exclaim with joy the goodness and mercy of the Lord. Gradually the work deepened and all the members present became manifestly revived and awakened. Then it seemed manifest that the time had come to begin the meeting and it was decided to meet on the following night and each was to tell all he met, of the revival to begin.

The meetings grew and the interest deepened and spread until a mighty revival

resulted, and some two hundred souls were converted and the town shaken mightily. That meeting is remembered to this day and it made the religious history of the place. The whole county felt the influence of the gracious work God wrought in answer to the united prayers of those who knew and loved Him.

We have never known it to fail, that much and earnest prayer brought forth a great revival. God is pledged to hear and answer His people who cry mightily night and day unto Him. He will hear and pour out blessings of salvation and refreshment and reclamation. This is the crying need of the Church today. We must learn afresh the secret of prevailing prayer and use persistently this invincible arm of service. The cause of holiness needs that this be done if we would prevent holiness from becoming formal and impotent with us. We must keep the cause vital and virile and tremendously a movement among us if we would save it from becoming formal and perfunctory.

All the churches need to return to this important and prevailing prayer for great revivals of genuine religion. The great Methodist movement had its birth in this kind of prayer and our Church of the Nazarene had a similar birth and we must never forget our origin.

We recall a meeting of which we are told by Bishop Nicholson as having occurred on the first circuit he traveled when a young preacher. For four long weeks he had preached and labored in a series of meetings with no visible results at all. He had visited from house to house and prayed among his people but no break came and the attendance was discouragingly small. The fifth Monday night saw many of his official members at lodges with only a corporal's guard at church. From that meeting the pastor went home cast down. He resolved to spend the night in prayer, which he did. But we prefer to let the bishop tell the history in his own words, which we take from the *Central Methodist*:

Locking the door, he took Bible and hymn book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and faithful, prayerful study of that night. Near the dawn a great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which he felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted, and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased.

Toward night a pouring rain set in, the roads were heavy, and he reached home wet, supperless, and a little late, only to find no fire in the church, the lights out, and no signs of service. The janitor had concluded that the rain would prevent the service. He changed the order, rang the bell, and prepared for war. Three young men formed the congregation, but in that full assurance the pastor delivered the message which had been prayed out on the preceding night as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young

man in turn. Two yielded, and testified before the meeting closed.

The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance, and exhorting the people to salvation. The next night the church was filled. Night after night conversions occurred, until in two weeks we heard 144 people testify in forty-five minutes. All three points of that circuit saw a blaze of revival that winter, and family after family came into the church, until the membership was more than trebled.

We have a special proposition to urge upon a certain class of preachers. Some of you have churches which are regarded, and perhaps have long been regarded, as extremely hard places. Perhaps there hasn't been a revival in them for many years. Efforts at having them have so repeatedly failed that it is difficult now to find anybody who has faith in the possibility of a revival. Perhaps you yourself as pastor have lost hope and quit trying. It is just with this class of churches that we propose one more effort be made.

In the first place the pastor must take back his hope which he has thrust away. He must get on the platform that nothing is too hard for God. Then have an earnest season of prayerful self-examination until he is sure that a real burden is on him for a revival in that hard church. Then let him carefully scrutinize his membership and that of any other local churches nearby until he can get together five or six earnest praying men and women who will agree to meet once or twice a week for earnest prayer for a revival *until the answer comes*. We challenge the pastors of all such churches to make a diligent trial of this plan and we are sure the windows of heaven will be opened and seasons of refreshing will come from the presence of the Lord. Never give up a case. If it takes a year of such united praying or two or three years, will it not pay to persevere?

### One Thing to Be Remembered

THE United States Supreme Court decision on the Constitutional Prohibition Amendment and the Volstead Enforcement Act was sweeping, and perfectly satisfactory. It definitely and finally settles the legality of prohibition for every inch of territory in the United States. It also renders powerless any and all attempts by courts or legislatures to nullify this great law of prohibition or cripple its enforcement. The decision could not have been more definite or sweeping or satisfactory. It was also a unanimous decision showing that the court was a unit on the matter.

Notwithstanding all this one most important fact must be remembered and that is, that this decision does not and can not enforce the law. It thoroughly and permanently establishes the law, protecting it from any legal interference or nullification as the constitutional law of the land, but in no sense or degree does it enforce the law. The Volstead

Act, upheld by this great decision, provides for the enforcement of the law and this act must be applied and enforced throughout the country for the final and complete overthrow of the legalized saloon.

The court's decision did not kill the enemies of prohibition nor confiscate their enormous wealth. These enemies are still alive, rich, and powerful. While stunned and discouraged no doubt by the decision, they will be relentless in their dastardly designs to prevent the enforcement of the law and discredit it by arts and schemes for which they are notorious. They will first center their attack on the Volstead Act. They must do this through congress. They must therefore have a congress favorable to amending the Volstead Act in such a way as to practically nullify it. Hence we may expect from these sleepless enemies of right and sobriety an unceasing fight to have elected such a congress. So that the duty of American citizenship is plain. We must see to it that every candidate offering himself for either house or congress declares himself unequivocally for national prohibition and its enforcement by the Volstead Act.

Another thing. We may expect to see the country inundated with an overflow of fraudulent lying propaganda concerning the effectiveness and general results of prohibition. Every newspaper that can be bribed to print their lies, they have ample money to buy. Every magazine venal enough to lend itself to this nefarious business will be promptly bribed and started on its mission of doing the dirty work of the Devil.

Despite all this, however, the worst that they dare undertake can be prevented by vigilance and faithfulness on the part of the better elements of our citizenship. And this fight will not be a long drawn out one. No law in all the world will prove so self-vindicating as this prohibition law. Its enforcement will empty jails, fill the depleted purse of countless thousands and clothe the bodies of hitherto neglected children, reduce crime and poverty and kindred evils until after the law has had a few years of real enforcement there will not be found enough men anywhere to defeat it despite the bribery and scoundrelism of the liquor and brewery lords. This is why they are unwilling to see the law have a fair trial and seek to discredit by non-enforcement or by falsehood as to the effects of enforcement. So let Americans stand their ground and maintain their victory and see to the enforcement of this great law.

It can not be too strongly impressed upon the public mind that if the enemies of prohibition can succeed in electing a congress friendly to wine and beer interests, a law will be passed permitting these drinks, and such a law would virtually prove the utter destruction finally of the constitutional amendment which gives us prohibition. To avail ourselves of it we must enforce it, else we will lose it entirely.

## A Prayer for Boys

We have seldom seen a finer thing of the kind than the prayer for boys given as a model by Wm. DeWitt Hyde in an exchange, which reads:

Give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong; save me from habits that harm. Teach me to work as hard and play as fair in Thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself; send me chances to do a little good every day, and so grow more like Christ.

## Content Thyself With Thy Own Cross

It is very easy for us to imagine that the crosses of others are lighter than our own. It is a great pity we can not rightly look at these things. If we would only have and maintain a lively faith in our Father we would the more easily realize that He would never practice partiality for others and against us. We would find that our cross is adapted to our strength and our needs. An exchange illustrates with force and aptness this point:

We are apt to underestimate the burdens of others and to exaggerate our own. A saint complained of his cross, and God sent an angel to him to ease him of his burden. The angel bade him follow him to a large hall filled with crosses. "For," said he, "God had one Son without sin, but never a child without a cross." The saint put down his own cross and looked for a better one. He spied a cross of gold, encrusted with jewels, and eagerly grasped it. Alas! it was so heavy; he could not stir it. Then he selected one after another, but they all failed him. One especially he desired. It was wreathed in roses. But when he put it on his shoulder the hidden thorns cruelly hurt him. In despair he then picked out a plain cross, engraved with many promises of God, and this fitted him to perfection. The angel smiled as the saint went his way rejoicing, for it was his own cross, left when he entered, which he had selected.

And so it will ever be. Our own cross is fashioned for us by the Father's hand. It is adapted to our strength, neither too light nor too heavy. "As thy days, so thy strength."

## An Old Slander Again Repudiated

It is an aged and slanderous falsehood that ministers' sons are worse than the sons of any other class of people. We have often disproved this slander in these columns, but as the lie dies slowly and hard we offer any and all corroborative evidence we find. In the *Voice* we find the following, which helps to show the absurdity and falsity of this slur on the ministry and their sons. Under the head of "Why Do Ministers' Sons Always Go Wrong?" the editor says:

Some one with a tongue long enough to enable him to sit in the parlor and lick a skillet in the kitchen, as Sam Jones might say, once asked this question and a good many others have asked it since. In a recent editorial Bruce Barton said, "One-third of ministers' sons go wrong, one-third drift around in between, and the other third rule the world."

Mr. Roger W. Babson, the economist, has something rather more definite along this line. He says, "A few years ago I made a study of the heads of one hundred leading industries of America. Those men are all multi-millionaires and the leaders in their industries. Five per cent of them are the sons of bankers, 10 per cent are the sons of merchants and manufacturers, 25 per cent are sons of doctors and country lawyers, and over 30 per cent are the

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sons of preachers whose salaries did not average \$1,500 a year." There are two reasons for this. In the first place, the minister never neglects the minds of his children; in the second place, he never neglects their morals.

## Knowing One's Self Well

It is a frequent scriptural injunction that we "take heed" to ourselves. This implies and involves that we know ourselves. Self-knowledge is indeed most important. But it is of paramount importance that we know ourselves well. We can so easily be mistaken in this matter. Let us see to it that the ground underneath us in the matter of knowing ourselves is solid and strong. The ease with which mistakes can be made is illustrated by David Keppel in the New York *Christian Advocate*:

Mr. Pimm, of the great dry goods firm of Pimm Brothers & Company, Dublin, had a gardener named Michael, with whom Mr. Pimm, who was of the Society of Friends, often held theological conversations.

On one occasion the conversation turned upon the sin of our first parents in eating the forbidden fruit, and Mr. Pimm expressed the belief that curiosity might have lain at the bottom of the sin of Adam and Eve. They wanted to know about that one fruit, and all the more so because it was forbidden.

Michael was very sure that the Devil never would have caught him in that trap, since it was mighty little that curiosity troubled him. It was all very well to say that curiosity influenced the women folks, and perhaps Mother Eve herself, but not he. No, not Michael!

Mr. Pimm pondered and went away.

A few days later Michael was surprised and delighted to receive an invitation to dine alone with Mr. Pimm and have their talk out.

It was a rare honor, to "ate wid th' maastrer," and Michael, dressed in his best, was on hand at the appointed time, and was ushered into a cozy dining room, where stood a table arranged for two and spread with the best of the season.

Mr. Pimm soon entered, and, inviting Michael to be seated, sat down at the head of the table, but just as they were about to fall to on the viands a servant entered and whispered to Mr. Pimm, who sprang to his feet, saying:

"Well, Michael, I'll have to leave you for a while. Don't go till I get back. And, Michael, it 'ud be the greatest pity in the world to let that good dinner get cold, so help yourself to anything and everything on the table except that one little white-covered dish. I don't want you to touch that until I get back. Will you promise me, Michael?"

"Yissur."

"And you won't touch the little dish?"

"Indeed and I won't, sur."

Michael meant to keep his word, but when he was left alone that one little white dish seemed bigger and better than all the rest. Michael could not keep his mind off it. What could be in it? The little clock on the mantelpiece kept ticking, "What's there? What's there? What's there?" Michael could stand it no longer, so, carefully, carefully raised the lid, quarter of an inch, half an inch, an inch.

Out popped a mouse, scampered across the table and dropped to the floor, where it scurried here and there, with Michael, down on his hands and knees, after it in hot haste, but just as he thought he had caught it, and hadn't, the door quietly opened and Mr. Pimm stood there, looking down at the chase.

"Ah, Michael," he said, "curiosity!"

## The Great Goal Sought by Infidelity

Infidelity in all its forms has always had one aim and object and that is and has been to discredit belief in the supernatural. If they can only succeed in destroying faith in the supernatural it will be an easy thing to follow this work by inducing the deification of man which is the ulterior object of the Devil. If there is no supernaturalism in our religion there is nothing of value in it at all. Supernaturalism attaches to every phase of the Christian religion and against every one of these supernatural phases the Devil has leveled his batteries. The *Herald and Presbyter* well says:

In Christianity we have "the supernatural fact, which is God; the supernatural act, which is miracle; the supernatural Book, which is the revealed will of God; the supernatural redemption, which is the divine deed of the divine Christ; the supernatural salvation, which is the divine work of the divine Spirit." And the Modernists—the counterfeit Christian teachers—are trying to eliminate the supernatural from the Bible and from Christianity, Satan working with them.

## The Reading Habit Important

No sadder feature of this age is seen than the decline of the habit of reading the best books. By all means people should read but should be very careful to read the best books for the benefit from reading depends entirely on the high character of the books read. Dr. George C. Peck says:

A famous bishop once said, "People will not be better than the books they read." I do not know precisely what the bishop meant, but know what I should mean by the words he used. The books we read declare what we are, or make us what they are. Normally we turn to pages which say the things we are thinking or pander to the moods we secretly encourage. On the other hand, books are germinant, full of seeds of good or evil. One can not rise unimproved or unhurt from the reading of a book or magazine. Even to waste time on colorless literature means distinct loss to the reader. As we read, so are we, book and soul reacting upon each other.

The Bible says, "be sure your sin will find you out." Many a wrongdoer has found out the truth of this to his sorrow. Sometimes, however, the sinner turns state's evidence against himself as is illustrated by the following anecdote from Spurgeon:

Charles H. Spurgeon once told of a man who broke into a small church in Scotland with the intention of stealing the communion plate. Hearing steps, he hurried to the end of the church, where, seeing a long rope hanging to the ground, he laid hold of it for the purpose of climbing out of sight. But it proved to be the bell rope, and his weight rang the bell, which attracted his pursuers immediately to the spot. The man, of course, was caught, and, submitting with as good grace as possible he thus wittily addressed the bell:

"If it had not been for thy long tongue and empty head, I should not have been in my present predicament."

This story has its lesson for us. Those who sin are pretty sure, sooner or later, to turn king's evidence against themselves. There is a voice in wrongdoing; and its long tongue will not keep quiet. All unaware, the offender puts out his hand and pulls the bell which tells against himself and summons vengeance to overtake him.

"The year's at the spring, and day's at the morn;  
Morning's at seven; the hillside's dew-peared;  
The lark's on the wing; the snail's on the thorn;  
God's in His heaven—all's right with the world!"  
—HURSTON.

**I**N the early days of the holiness movement churches were few and far between; and preachers were to be found wherever there was a man or a woman that had had a vision of God in His greatness. Often there was but one family to a rather large community; and sometimes some of that family carried enough carnality to continually retard the progress of the work.

The Book mentions but one person in the whole land of Uz that really "feared God and eschewed evil"; but this one man was enough to stir the Devil. It has ever been so, that where one man has been found who would unflinchingly declare for right and denounce wrong, the Devil has been stirred. It seems that as this man went to worship, the Devil thought he had better do likewise; so we find him hounding the steps of this godly man to his place of prayer. We have never been concerned about the exact spot. No doubt it was a fixed place. No doubt but that Job had habits of regular worship.

For this we are glad, and we believe that a custom as old as Job will prove a great blessing to men in this day—a regular place and time to pray in spite of the Devil and back-slidden kinfolks and the like. We want to concede, however, that the rage of Satan will be enkindled against those with courage enough to stick to their job at any cost. It has been said of him in the Word that he was an "accuser of the brethren," and it is proved in the first chapter of Job.

Here in the twinkle of an eye came the accusation of Satan, "Doth Job serve the Lord for naught?" He seems to say, "It's a business deal for him. Thou has protected him and prospered him and hedged him in, and he stays in it for what he gets out of it temporarily." This old lie of Satan has been flung in the teeth of every man that ever got through to grace and tried to live for God and make money to His glory. Many times some well-meaning people yield themselves as tools to utter statements of that character regarding some man or woman of means that have from their heart dedicated all they have to God, and are to this day spending great sums to His glory; yet, because they have failed to sell all and hire out by the day's work, or something of that extreme nature, Satan still says, "Doth so and so fear God for naught?"

We notice that God permits the test to come to Job, for if he is carnal and merely a follower of God for what he may gain from it in temporal wealth, it must be revealed—and quickly the Devil with a storm lays low the wealth of this man who has chosen to follow the true God. Job, however, under a much fainter light than ours, had confidence enough in God to stand the test and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Brethren, let us examine carefully the foundations of our structure and build upon the "Rock of Ages," so that in the storm, the sudden swooping down of the enemy, we may be able to stand against his wiles.

It is a very beautiful and sympathetic picture to see that old man start off for worship the very first opportunity he had after the storm. Usually those people who do stand the storm feel the best as they start again over the old familiar path that leads to the throne

## "All That a Man Hath Will He Give for His Life"

By Charles A. Gibson

of God. How they shout as they go down the road! And how blessed they feel as they think of winning in the conquest by the strength of the Lord! But no sooner does Satan fail in one point till he begins to devise other means of causing the downfall of the children of God.

Unlike many another, Satan never tires of going to worship. He can always find something to criticize; and as he goes for that purpose, he will find but little else. His tribe is legion today. He returned when Job went back to worship and accuses God of protecting him from any physical ailment. The outcome of this accusation is a permission from God for the Devil to try Job in any way along the line of physical infirmities, just so long as he did not take his life.

This statement of Satan regarding Job needs to be revived and weighed carefully lest we find, alas too late, that Satan was telling the truth here. We venture to say that Satan came as near telling the truth in this statement as he ever did in his life. Notice he says all that a man hath will be give for a longer lease on life. We have but to look about us at the effort of humanity to get loose from pain and affliction, to prove his statement, and we have a solution that can not successfully be denied. Men in every community are today laying aside the old truth of the blood of Jesus Christ as the only hope of salvation, and in its place they accept a poor substitute—Eddyism, so-called Christian Science. "Do you mean to say that they are proving the statement of Satan?" some will ask. I ask in return, "What else can it be?" Fundamental doctrines of the Bible have been denied. With this denial must go a forfeiture, and yet all this will a man give for his life.

I held a meeting a few years ago in a holiness church and one day while on our way to the building my attention was called to a house finely built and beautifully arranged. The friend who called my attention to it says, "Mrs. A. lives there." I said, "Who is Mrs. A?" He then told me that she was once a good, sanctified woman, but that affliction came upon her, and after she failed to get help in the time she felt she should from the Lord, these blood rejecters called to see her, and promised if she would do as they said she should be healed. After some battle she decided, and gave her hope of heaven, her joy in the Lord, and all that she had for a few years more of life.

Another instance where help did not come as soon as it was expected was that of a pro-

fessed holiness family, and one that I have no doubt one day had the blessing. They sent for a crowd that posed as healers to come and pray with them, that they too might be healed. This crowd did not teach the Bible clearly by any means, and even some of those who came to pray smoked cigarettes. In still another case, a man who was not healed as readily as it seemed to him he should be, sends for a blessed handkerchief, and thus he gets relief at the cost of the sweet presence of real peace, and Bible means of healing when it is God's order to heal men.

We could multiply illustrations of this character, but these will suffice to reveal to the mind of those who have not yet given it thought, that the Devil was working a pretty shrewd game when he said that a man would give all that he had for his life. We should deduct some lessons from this. First, it is perfectly clear that if the Devil has power to place affliction upon us as a test of whether we will stand true to God under the pressure of physical suffering, he undoubtedly has power to remove the pain and relieve the suffering if we will surrender to him. Hence, he has devised means of healing that do not honor the blood, and whenever we are tried because of sufferings, and tempted to try any plan of faith healing that does not definitely honor Jesus Christ and His shed blood, we are then and there on the verge of giving to Satan all that we have for a lease on life here.

If there is any lesson at all in the life of Job, and if there is anything in temptation as set forth in the Bible, it is clearly proved that God wants some sufferers. That is, some that are willing to suffer for Jesus' sake; suffer not merely scorn at the hands of unsaved relatives and the like, but that would rather, like Job of old, die in boils and sores and allow worms to eat their bodies, knowing full well that if true to Him in sickness as in health, they shall at last in their flesh see God for themselves. In looking through the long list of great men and women, we are again reminded that God has gotten great glory from the lives of sufferers. People have gone to the bedside of the afflicted, and though racked with pain the sufferer has told of the love of Jesus and the glory of the cross, and sinners have gone away to tremble and feel that a salvation that can make the sickbed soft and bring glory out of pain, undoubtedly is the kind to have, and many have thus been brought to God. Brethren, let us find out the mind of God. Allow Him to heal us on scriptural lines when it is His will, and when not, let us prove His grace in suffering, for truly in this day sufferers for Jesus are in demand.

Paul, in the hours of suffering sought the Lord thrice for relief, but God only promised grace sufficient, and Paul said that was enough. Paul looked mighty small to him after that. Rutherford said, "Oh, how sweet a cross it is to see a cross betwixt Christ and us; to hear our Redeemer say, at every sigh, and every blow, and every loss of a believer, 'Half mine.'"

Again he said on another occasion, "Seeing a piece of suffering is carved to every one of us, less or more as infinite wisdom has thought good, ours is to harden and habituate our soft and thin-skinned nature to endure fire and water, devils, lions, men, losses,

grieved hearts, as those that are looked upon by God, angels, men, and devils."

Dear ones, we would not deplore efforts to get relief when we find out God's will regarding our sufferings. What we do deplore and warn against is methods that are not in harmony with reason and the Bible, methods that deny the blood and fail in producing consistent lives, methods that without doubt are promoted by the powers of evil rather than the powers of God and light.

Again we seek to establish this thought, that there are many cases where God has designed that suffering should be our lot; that in it, and coming out from under the crushing weight of physical suffering, the ripe juices of a mellow Christian life should go forth to feed, refresh, and perfume a world all too full of sin.

Why must Christ be chastised for my peace? How is it that the ground has to be wounded by spade and plow, and put, as it were, to torture, under harrows, before it will produce bread-corn for us? How is it

that, when the corn is produced, it must also be subjected to torture—must be bruised under millstones, ground and reground, before it will make bread for us? How is it, that, even then, the bread is not committed to the stomach before it has been further bruised and mangled by the teeth? How is it that plants, flowers, and fruits only yield their latent virtues when bruised? Why is vegetable life sacrificed for us? Why is animal life slain for us? Why does every creature come into the world through the gates of sorrow? How is it that all things are secreted with chaff, or skin, or shell, and that violence must be done to chaff, skin, or shell in order to reach the hidden good? After we have answered these we may be better able to comprehend what the apostle meant when he said:

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory, and dominion for ever and ever. Amen" (2 Pet. 5:1-11). Read also James 5:10, 11.

## The Holiness of God in the Christian Religion

By PAUL HILL

**T**HE fact of God is the basis of every religion. If there was no God there would be no thought of God, consequently no religious thought and no religion. False religions are expressions of false ideas about God. The world is full of false ideas of God, therefore full of false religions, or at best religions which contain some error mixed with truth. True religion is an expression of the true idea of God.

The fact of God is the basis of all religion, and the fact of the holiness of God is the basis of the Christian religion. No other religion attributes so much holiness to God as ours. With the Christian God is absolutely holy. All the teachings of the Christian religion must be consistent with the absolute holiness of God or they can not maintain their place among us. If God is holy those teachings which in a religious way are consistent with His holiness are true. If they are not consistent with His holiness they are false. If God is unholy then it follows that all those teachings which attribute holiness to Him are false. God is either holy or unholy. He can not be both. We do not wish to discuss the holiness or unholiness of God but wish simply to say that if God were not holy he would not be God. God is holy and it is this fact, this holiness of God which is the basis of the Christian religion. The Christian religion is a holy religion because God is holy. The commandment is "Be ye holy, for I am holy."

The Christian religion teaches that God created a man and a woman. This act of creation must have been consistent with the holiness of God. It must have been a holy act. The creatures must have been created holy. Otherwise unholiness takes the place of holiness in God and he is destroyed by the act of creation. The holy creature that God in His holiness created committed sin. This did not destroy the holiness of God. The fact that God made a man capable of sin did not destroy the holiness of God. If the holiness

of God were to have been destroyed by the creation of a man capable of sin then that holiness would have been destroyed before the act of creation took place at all. It would have been destroyed when God said, "Let us make man."

The Christian religion teaches a plan of full redemption for the man that God created holy and who so grievously has sinned. God is the author of this plan. If God is holy the plan must be consistent with His holiness. Any plan of redemption and salvation which fails to make provision for restoration to holiness, or which sanctions any degree of sin in a man, is an unholy plan and can not come from a holy God. The plan of redemption and salvation, as embraced in the Christian religion, is one of which a holy God is the author and finisher, is revealed in a holy Bible, and saves fallen men to a state and condition of holiness.

The carrying out of the plan demands the co-operation of man, and here the holiness of God must still be maintained. God made the plan by Himself; it is holy. The operation of the plan must be carried out in holiness. That is, if God saves a man from sin, if God ever becomes a justifier of the wicked, if God ever receives a rebel back into the family, then it must be done in a way and manner that will allow God to be holy while the operation is being performed, and the operation so performed must be such that it will not reflect on the holiness of God at any future time.

This is why God demands repentance of every sinner. He can not save an impenitent man and be consistent with His holiness, His plan of redemption, nor fair to the sinner. And this is also the reason why every penitent sinner is sure of forgiveness, regeneration, adoption, and the witness of the Spirit. It could not be otherwise and God maintain His holiness. No man need ever hope that he will find God on any condition other than the holiness of God will allow, and every man

may draw near with a full assurance of faith when he has the promise of a holy God and has fulfilled its conditions.

How strange that anybody should profess to accept the Christian religion and then make light of holiness. There can be but one reason for this and that is an unholy condition in the scoffer. If there was no other proof of the carnal nature of mankind their attitude against holiness would be conclusive proof of it. And here is where the fight is. It is unholiness against holiness.

In reference to the several parts which go to make up the whole of the Christian doctrine they must all be weighed in respect to their conformity to the absolute holiness of God. Take for instance the doctrine of hell. How can such a doctrine, which teaches the utter banishment from God forever of all impenitent, be possibly harmonized with the holiness of God? How can love even to the death on the cross be reconciled with such wrath as pronounces doom on the finally incorrigible? The holiness of God must establish the answer. The holiness of God is not only an attitude toward good but it is also an attitude against badness. A holy God hates sin. He could not be holy if He did not. The doctrine of hell, in its proper place in the Christian religion, helps to measure the holiness of God, the greatness of man and the awfulness of sin. We must accept the justice of the doctrine of hell even though the race has lost the sense of the sinfulness of sin. There is no doctrine in the Christian religion that will better measure the sinfulness of sin than will the doctrine of hell when associated with the holiness of God.

And not only the doctrine of hell but all the other doctrines of the Christian system. In like manner can we view all the items which go to make up the Christian faith. In this light we can study accurately the atonement, the divine revelation, the promises, the works of grace, the manner and method of finding God, the manner of our living, our aim in society, the place and state of the dead, the future life and the world to come. And when we know every detail that divine revelation gives us we may be assured that the entire system of Christian doctrine will be a holy faith and that the absolute holiness of God will be its basis.

## Agonizing Prayer Is It Needed?

By S. B. SHAW

**O**UR Lord was our example in all things, and He prayed as no one else ever has or ever will. His intense burden for a lost world was beyond expression. Often His passion for lost humanity was so great that nothing but miraculous power enabled him to endure. In Luke 22:44 we read, "Being in an agony he prayed more earnestly."

Nominal Christians say that to struggle in prayer is a lack of faith, that we should trust God without a struggle. They fail to realize that "faith without works is dead," and that "faith without the love of God in our hearts is fruitless and unavailing." A faith that works by love will send us on our faces weep-



ing and crying to God for ourselves and for others. The faith that gives us victory over the world will give us faith to win others to Christ.

True Christians receive many answers to prayer without a struggle, but to rescue the perishing from the strongholds of Satan requires a real battle.

In Romans 8:26 we read, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercessions for us with groanings which can not be uttered." "LORD, TEACH US TO PRAY."

How little the people of God realize His power and willingness to search hearts and revive His work in answer to persistent, prevailing prayer. Think of the revival brought about by the mighty power of God in answer to the prayers of Moses when multitudes turned to God after His forty days of fasting and prayer! Think of the revival in the days of Ezra, when the leaders of the people wept with loud voices and the people shouted with a great shout; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off! Think of the revival in the days of Elijah, when the church was so backslidden that the prophet had to pray for fire from heaven to convince the people of their condition, and to bring their hearts back to the worship of the true God! Think of the revival in the days of Daniel, brought about by weeks of fasting and prevailing prayer! Think of the revival of Nineveh, when the whole city was so stirred that for three days they gave themselves up to fasting and praying and cried to God day and night, and put away their evil ways and made it possible for God to save their city from destruction! Think of the revival in Ireland in 1850, when a quarter of a million people were gloriously saved in a single year, and when the power of God was so revealed that thousands were swept down by the mighty hand of God, and the cries of sin-sick souls would rend the very heavens! Think of the revival on the day of Pentecost when three thousand were converted in a single day! Do not such revivals show what God is able to do in answer to prayer? And if this be true, how great is the responsibility of the church in limiting the power of God through unbelief! "Lord, teach us to pray."

## The Difference Between True and False Impressions

—By E. E. SHELHAMER

**T**HERE are many people confused as to clear leadings. Satan takes advantage of their conscientiousness, either to sidetrack them or to hinder their onward progress. Let us notice a few ways to distinguish between true and false religious impressions.

**FALSE IMPRESSIONS. First, a hurry spirit.** Doubtless this is the principal characteristic of fanaticism. The Devil hurries and drives souls, while God gently leads them. You can settle it that a pseudo-religious demon is around when something urges you to do this or that "right now or you will never have another opportunity"; or, "If you fail to do

## The Church

**T**HE Church does not exist, as Newman once said, to make a show, but to do a work. Its best work is done in silence and out of sight. Christians are light-particles, and light makes no noise. Christians are salt-crystals, and salt attracts no attention. Christians are yeast cakes, and yeast does its work without a whisper. Christians are living seeds, and seeds grow and flourish without the blowing of trumpets.

"You can not find what the Church is accomplishing by consulting the newspapers, or searching the magazines, or bending over the books in the library. It is a spiritual work which the church is engaged in, and can be discerned only spiritually. From the beginning it has been flawed and marred, but through it the Eternal has accomplished His mightiest work on earth, and through the ages He will continue to use it for the extending of the boundaries of the kingdom of justice and harmony and joy in the spirit of love."—Rev. CHARLES E. JEFFERSON, D.D., in *Zion's Herald*.

your duty this time, the Spirit will be grieved and may leave you forever." Or again, "You ought to drop this work and go at once to that neighbor and pray with him." Or once more, "Write that letter immediately and unburden your heart." These and similar suggestions as a rule are from below, and should not be heeded. God may lead you to do these very things, but will always give sufficient time to pray and consider, gently leading up to the point of action by some providential circumstance.

**Second, an unteachable spirit.** This is a sure characteristic of those who are given to false impressions. They say they are not self-willed, but simply stand for the truth. They are sure their position is right, that it would be compromising to make any concessions or acknowledgments whatever. It is quite safe to say that when a person never voluntarily owns a fault or confesses his weakness, he is affected with spiritual pride and bigotry.

Wesley said, "Be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that it will hurt the cause of God. No, it will further it. Be therefore open and frank when you are taxed with anything. Do not

seek to either evade or disguise it, but let it appear just as it is." Who ever saw a fanatic approve and practice these wise words? Not he! He will invariably defend himself and can not take a reproof with meekness. He mistakes his own leadings for that of the Spirit, his own self-will for divine convictions, his own preoccupied opinions for the authority of heaven. He is not content to live in his own light, but wants to force others to do likewise. Brother, sister, if God holds you to a certain line of eating, dressing, getting pictures taken, keeping the Sabbath, etc., do it meekly, but do not think that you are called to blow a trumpet, or compel others to walk in the same light. If God leads you to tell your convictions, do it in meekness; and if they are of God, He will carry them home, and they will produce like convictions. Remember you do not have to everlastingly repeat the same thing every time you get a chance. This is a sure sign that you are driven by a strange and restless spirit that is not of God.

**Third, something new and startling.** Those who are led by false impressions are always discovering and relating wonderful things. A familiar expression with them is, "The Lord showed me," "The Holy Ghost told me." They put great stress upon dreams, visions and voices. Wonderful things come to them "while upon their knees." Wonderful answers to prayer! Wonderful things God reveals to them in the night seasons! Yes, it is all wonderful! These new discoveries and revelations eclipse all others and leave everybody in the shade.

True, sometimes God leads conscientious souls out on various lines, to create a new order of things, but when He does, He generally chooses those who are so well saved that there is no advertising of self or personal holiness. He generally chooses those who are magnanimous enough to avoid censuring and discounting others for not quickly indorsing and walking in the same light.

**Fourth, changeableness.** False impressions are changeable and unreliable, soon to come and soon to go. Such souls are visionary and impracticable. They are first at one thing and then another, first strongly called to one line of work, then to another, first seeing Scripture teaching one view, then another.

Remember this. As a rule impressions and convictions which come very suddenly and produce high emotions, are not so reliable and enduring as those that begin in a more unassuming manner and increase in strength as time goes by. False leadings are very strong and enchanting at first, but are quick to fluctuate and diminish. So that when one begins to follow them, he will soon lose his moorings and, like a ship without ballast or rudder, there is no telling what he will embrace and to where he will drift. We have known such souls to come to the table, then suddenly decide to fast; pack up to take a trip and go as far as the depot, then decide not to go; prepare for a washing, baking, or ironing, then when everything was ready, decide to do something else. It is certainly sad to see souls driven on one way then another and waste a lot of time, money, and energy in vain.

*Fifth, false impressions lead to exaggeration.* A close observer can readily tell when he comes in contact with one given to wild imaginations. These always speak with a pomposity and positiveness that do not savor of genuine meekness. Fletcher says, "The fanatic speaks far more confidently than the real humble holy inspired saint of God." G. D. Watson says, "Fanaticism finds mountains in molehills. A little congregation of a hundred or so is reported to be several hundred; a little passing incident to be a great fulfillment of Bible prophecy. The real saints have always shunned the spirit of exaggeration, for a lie is none the less a lie for being wrapped in the pious garb of religious enthusiasm."

*Sixth, false impressions despise authority.* A fanatic is heard to express himself thus, "There are no strings on me. I do not belong to anything but God. That's enough for me. I used to be afraid of men, but 'bless God I am no longer afraid of the face of clay!'" We have seen these dear souls shout, roll their eyes and take things by storm when it was apparent that a strange, irresistible power took possession of them and they could not help doing as they did. Oh, brother, sister, be sure that you "believe not every spirit, but try the spirits, whether they be of God."

Now, let us consider some characteristics of **TRUE IMPRESSIONS**. When a leading or impression is from God, it will harmonize in at least five respects:

*First, the plain teaching of the Word*—not a single passage here and there, but the general teaching and tenor of the Scriptures.

*Second, the clear direction of the Spirit.* He never contradicts or despises any portion of the Word. He never repudiates former leadings that were clear and satisfactory. He never becomes agitated or in a hurry.

*Third, providences.* Circumstances and openings will help point in the right direction. You need not knock a door down, nor pry it open to do the will of God. "I will guide thee with mine eye."

*Fourth, Christian counsel.* When God is leading, you are safe in conferring and seeking advice from those who are spiritual and faithful to your soul. But it is a bad sign if you avoid these and prefer to keep your plans hidden, or go to those who will pamper and humor you.

*Fifth, good common sense.* God never forces one to do indecent and outrageous things. All He demands will appeal to sound reason, purity of life and honesty with your fellow-men.

Duty calls in but one direction at a time. When there is confusion and uncertainty as to which course to take, the proper thing to do is to hold still and *do nothing, absolutely nothing*. God does not require you to decide, or act until the mist clears away. When there are but two things left to do, do not pursue either course until you feel equally clear to abandon one or the other. To insure divine guidance always be sure of aiming at just one thing—the glory of God. When there is no unsanctified ambition at stake and God knows it, the soul can afford to wait His time and then unhesitatingly move forward.

## Heart Talks With Pastors

Talk No. 8

By E. P. Ellyson, D. D.

**T**HE absolute mastery under which the pastoral office is a service is not that of a big boss standing by watching and not working, as is so often the case with men. While this Master does watch, His is also a mastery of fatherhood, a mastery of helpfulness and fellowship, a love mastery and service. In fact, the pastor is but the helper of the Master, who is the great worker, the Master is also a worker. Jesus said, "My Father worketh hitherto, and I work;" and Paul says we are "workers together with him." There is, as it were, a great corporation in which the triune God is the silent partner and the pastor, though he is the one outwardly seen, is but the junior partner. The president, the secretary, the treasurer, and the manager of this company are all in the silent invisible part of the company and the junior partner is the active visible agent. The greater work belongs to the silent partner, but the junior member of the firm has his important work to do.

This relation of mastery is also referred to under the figure of a government and ambassador. The Apostle Paul says, "Now then we are ambassadors for Christ." An ambassador is a person sent by one government to another government as their representative to be and to act in their name in their stead. There is a very great difference between a visitor in a foreign land who has all the protection of his home government and the ambassador who is the responsible representative of his government. The ambassador is not just a man to act on his own responsibility, but he is, in some very real sense, the government in that foreign country; and in the embassy, his official place of residence, the laws of his home government prevail. He is not his own, he is under a mastery and must fulfill in that foreign country the will and act for this master. So the pastor does not speak and act in his own name but under the name and orders, under the mastery of his heavenly government. The pastor's citizenship is in heaven and he is an ambassador to earth from or for that country. And when he really acts in the name of that government he has all the authority and power and helpfulness of that government behind him. A great excitement had been created in Jerusalem over the healing of a blind man at the beautiful gate by Peter. In explaining the incident Peter gave them to clearly understand that this healing was the result of his acting in the name of the Master whom he represented. "And his name through faith in his name hath made this man strong, whom ye see and know."

We would not in the least detract from the thought of the absolute mastery in the sense of one who is watching to whom the workman is responsible to which we have just been calling attention, but we would now think of this Master as the helper and the inspirer of the workman. The pastor is to exercise a ministry "not by might nor by power, but by my Spirit, saith the Lord." It is this inspiration, this co-operation that marks the substantive difference between the pastoral and all mere human and worldly work. The lawyer may plead, the politician may harangue, the lecturer may orate, the artist may paint, the musician may play, the carpenter may build, and the machinist may work without this inspiration but not the pastor. Unless he has more than human intellects, human eloquence, human tactfulness, and congeniality he is not a Christian pastor doing Christian work. Unless there is something in the church service, the Sunday school, the prayermeeting, the board meeting, the committee meeting, the visiting and planning not in the ordinary gathering together of people, the ordinary school, the ordinary board meeting, the ordinary visiting and working it is not Christian work and the pastor is lacking in his leadership. The pastor must be different and the church must be different from the world and its ways.

The pastor, then, must be very careful to keep under this divine mastery, and that not only as to

direction but also as to inspiration. He must not only "preach the preaching that I bid thee," but that preaching must be "in demonstration and power of the Spirit;" he must do what he is told to do and do it under anointing. The pastor in visiting may speak of the weather, may inquire as to the health and temporal welfare of the family, may notice the cuteness of the baby; he may also refer to current events and to the condition of some of the neighbors, but without gossip; he may have somewhat of general conversation, though this should be rather limited, but he must inquire relative to the spiritual conditions and administer to the spiritual needs. Unless this is done it is not a pastoral call. In this visit there must be that presence of God with the pastor that lifts the influence and attractiveness of the visit above the animal and the friendly to that peculiar influence of the divine Spirit. Others may make friendship visits, but the pastoral call must be more. And not the visit only, but all parts and phases of pastoral work must have this same accompanying divine presence.

The pastor is a man, and must be a man among men, a friend of the people, but as such he moves under a mastery that is not man's, he is God's man at God's work. To keep this clear will save him from perils, especially socially. The visible appearance may reveal only the man, but the personal influence will reveal the mastery. He must speak so that it may be said of him as it was of Jesus, "Never man spake as this man speaks." There must be something back of his speaking both in the pulpit and in the homes, and back of all his actions, that is more than man. We do not say but this should be to some extent the case with all Christians, but it must be especially true of the pastor. When Jesus performed His first miracle, the turning of water into wine, He gave the servants their part to perform. He told them what to do and they did it. They were to fill the vessels with water and bear them to the governor of the feast. Yes, they had their part to perform, which part was not altogether unimportant, but their part did not make the wine. Had there been nothing done but their part the water would have remained water and when the governor tasted it he would have been insulted and the servants would have been severely punished and probably would have lost their position. It was the miracle of Jesus that did the work, the servants were only small helpers, they had only to obey orders. Just so it is with the work of the pastor. His work has its place as did the work of the servants, but he may do all of his work faithfully and excellently and nothing really come of it; unless there be the accompanying miracle the real work will not be accomplished. Here may be discovered a secret of pastoral failure. There are some who, so far as energy and method is concerned, seem to approach the ideal in pastoral work; they work hard and well, but meet with no success in building up the church. Others build up the work outwardly, but do not build it spiritually. These evidently work by themselves, use their human wisdom and learning, but they are not under the divine mastery in their work. There is a spiritual presence and a spiritual power that is absolutely necessary to successful pastoral work. No man can be a pastor by himself; he may hold the position and stir around seeming to do the work, but it is all a deception and a failure.

There is a word in the Acts we may apply here, "And we are witnesses of these things; and so is also the Holy Ghost" (Acts 5:32). "But when the Comforter is come . . . he shall testify of me; and ye also shall bear witness" (Acts 15:26, 27). There can be no successful human ministry without this divine co-operation. It is futile for the pastor to give forth the message either to the congregation or to the individual unless the Holy Spirit also at the same time witnesses to the heart of the hearer.

CONCLUDED ON PAGE NINE

## USEFUL

Miss Gray Cat has a little brush;  
She uses it with care  
To clean her collar and her coat  
And make herself look fair.

Miss Gray Cat has a little spoon;  
She needs it every day  
To take her milk up from her plate  
In her own funny way.

Miss Gray Cat has a little tongue,  
And though she's very neat,  
It is her brush when she must scrub,  
Her spoon when she must eat.

—MARIAN CHURCHILL GRAVES, in *Youth's Companion*.

Don't you think this is a cunning little poem about Miss Gray Cat? It is very plain that the lady who wrote it is on good terms with cats. You can see that she has been looking at them out of friendly eyes.

Just as she says, "Miss Gray Cat has funny little ways all her own."

We haven't had a cat on our place for a long time, and I had forgotten about many of their habits. We have had dogs for pets most of the time.

Some day you must hear about a beautiful Scotch Collie we had, named Phyllis, and her family of ten darling little roly poly Collie pups! But this time we are going to talk about cats.

Some three months ago a friend gave us a half-grown cat and we named him Tom. Tom is a handsome fellow, with a white face, throat, and feet. And he wears handsome clothes, too. Indeed he is somewhat of a dandy when it comes to dress.

Have you ever noticed what papa and the Sunday school superintendent and Deacon Jones do when they want to look very nice? They put on a nice white vest, and tie, don't they? They feel quite dressed up when they have on these things. But they only use them on special occasions like Sundays and at weddings. They never think of putting them on on week days when they go to their businesses.

Well, it is not that way with Master Tom. He wears all the time, Sundays and week days, too, a fine white collar, shirt, and vest, all made of the softest, most beautiful material. His *well cut trousers* and *very long-tailed coat* are a lovely maltese gray. His cap is of the same soft shade and it fits snugly over his ears and the back of his head. Indeed, everything he wears is of an elegant cut and fit. We can't help thinking they *must have been made specially for him*.

You see then that Tom is a very properly dressed gentleman, and he takes a very real pride in his well made suit. He washes his white garments regularly and keeps his clothes thoroughly brushed.

## TOM REALLY LIKES TO BE CLEAN

There is in Tom's feline heart a genuine love of cleanliness. How did it get there, I wonder? He is really neat in his habits, and can't stand dirt. Now, do you know, I never have to call Tom and say:

"Tom, you really must wash your face."

"Your neck and ears aren't clean, Tom. I should think you would be ashamed of them yourself."

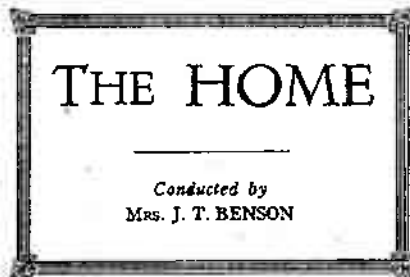
"Dear me, Tom, don't you *ever* brush your clothes?"

"Oh, Tom, just look at your feet and the dirt you have tracked into my clean kitchen!"

No, none of us have to tell Tom things like them. He washes his face himself, and his neck, too, and keeps his coat and trousers in perfect order and all because he likes to be clean. As for his feet, why he can't stand anything sticky or dirty on them. Watch the next cat you see, how daintily he picks his way around mud puddles which a boy would plow right through!

It's funny how different cats and boys are about some things, isn't it?

Cats are very playful by nature. When they see any small object moving, like a string sway-



## CATS

ing in the wind, or something rolling on the floor, it puts them in the notion of having a game right away. If the children lace their shoes near Tom, he thinks he must be slapping at the dangling strings. And he dearly loves to play with a spool.

We have a small built in bookcase right by the living room chimney. If one of the doors is left open, he creeps in, finds himself a place, then peeps out at us as much as to say, "Oh, please, won't somebody have a game with me?"

If one of us takes a long pencil and moves it quickly in and out of the crack between the doors, Tom is delighted. He makes swift, graceful catches at it, with side strokes, and under and uppercuts, reminding you of the movements of a good tennis player.

## A JOKE ON TOM

A few days ago, a small visitor dropped a little pink candy egg which rolled behind the door. Master Tom found it and had a most wonderful frolic with this delightful new toy. With light taps of those quick paws he sent it spinning from one side of the room to the other, racing after it, catching it, whirling it about. He even managed to pitch it in the air, and then spring for it, his lithe body turning and twisting as if he hadn't a bone in it.

Now there was an umbrella standing in one corner, and by and by Master Tom's pink candy egg spun right into that corner. He was after it like a flash, and just as his paw shot out after it the umbrella came tumbling down, hitting the floor with a loud bang. Perhaps Tom feared the house was falling down on him. It may be he thought some deadly thing had exploded. At any rate he forgot his play, and his plaything. He made one wild leap from under that dreadful, long black thing, and went across the rug, and through the dining room like a ball of gray fur shot from a cannon. He found a quiet, safe hiding place under the kitchen table, and played no more that night.

Cats belong to what we call the domestic animals. That is, they are tame and live with or near human beings. And yet cats are close kin to some of the fiercest wild animals that we know anything about.

Wild animals don't like man. Some of them are afraid of him, and run away when he comes near them. They don't want to have a thing to do with him. There are other wild animals who hate the very sight of human beings, and their whole desire is to hurt them, to kill them if they can. If all animals belonged to the wild class we would miss some kind and faithful friends which we now have. Domestic animals are on friendly terms with us. They like to be near us. They enjoy our friendship, and love to follow us around. They have become used to our way of living and feel comfortable under our shelters.

If treated at all kindly, cats and dogs will love people much better than they do others of their kind.

They long for our companionship. They are delighted when we notice them, and they are happy to be allowed in our homes, or to doze by our fireside.

Cats and tigers belong to the same family, as you know. Sometimes travelers have saved them-

selves from tigers by building and keeping up a big fire. The immense, bloodthirsty cats are afraid of that thing which a man builds and calls a fire. Not so with Tom, and Miss Gray Cat!

Why even your kittens, Fluff and Snowball, aren't a bit afraid of the big cheery fire burning in the living room grate. They like it, that nice warm red thing, that throws out such pleasant heat. The most comfortable place in the world to take a nap is right in front of it, where it can shine on your body, and make you feel warm and drowsy all through. So thinks Master Tom and all his brother and sister house cats.

## TOM COMES TO GRIEF

I am sorry to tell you that Master Tom likes to run at night. Often he leaves home about bedtime and doesn't come in until daybreak. But he never seems a bit ashamed of it. When some one opens the door, he walks in with a stately step, taking his time about it, too, with head up and tail proudly waving in the air. He waits around awhile for breakfast, then finds himself a comfortable place and sleeps for hours.

"I never saw such a cat," said one of the children, "he has laid in that chair since 8 o'clock this morning, here it is four in the afternoon. I don't believe he has moved except to fold those white paws over his face, just like a baby's hands, as if he wanted to keep out the light. He might just as well be a dead cat. He doesn't even pay any attention when you move his chair. I wonder what he does at night to make him so tired?"

"Why, that cat travels at night," said Callie, the cook. "Many a time he has roamed some two or three miles before he gets back home. He hunts squirrels and climbs trees for birds. Sometimes he crouches for hours in the dark corner of somebody's barn, watching for his chance to nab a rat. It's Tom's nature to hunt at night. That's what tigers do, slipping and twisting along through the underbrush, stepping so soft you can't hear them put their feet down. And Tom's just like them. He's got the same kind of body and feet. But it's no easy job to walk and climb, and creep up on things like he does. Of course he's tired when he comes home—you would be, too."

"Well, I didn't know all that about cats," said the boy, looking at Tom with a new interest.

But, one morning when I opened the door Master Tom didn't walk in as usual. He *slunk* by me, head and tail down, and crept up the stairs. He didn't look like himself, either. He was a bedraggled, dilapidated looking cat.

I followed him to see about it, and what do you think had happened? Tom had either backed up against, or sat down on a freshly painted place and had nearly ruined his beautiful trousers! They stuck to him in little patches here and there. He looked what you would call *moth-eaten*, and he was so ashamed and worried. He stayed to himself all that day, washing and brushing until he had licked off all that paint! He even had to gnaw off a few little hard wisps, which wouldn't brush out. I don't suppose it tasted any better to him than it would to us, but Tom didn't stop at anything that would keep him from being clean and tidy once more.

Why have I written all this about cats? Was it just to amuse you? No. To interest you, then? Yes, to interest you in some of the creatures which our heavenly Father has made and placed here. They are *HIS*, and the Bible tells us that He takes notice when even so small and common a bird as the sparrow falls to the ground. Do you think, then, that He pays no attention to the treatment which we give to His creatures? Oh, I am sure that He does. And we ought to be glad to be kind to them; first, because they are so helpless, and second, because they belong to God, and He cares for them.

But I think we must have another talk on this subject pretty soon. Until that time, suppose you watch your kitty and see what you can learn about her "funny little ways." One little girl did that and before long I will tell you what she found out.



## The Woman's Missionary Society

By LIDA BRANDYBERRY

The modern uprising of woman in behalf of Foreign Missions had its motive in the social systems of the East. Experience proved that no nation can be elevated until its women are regenerated, also that no man, whether clerical missionary, or even physician, could carry the gospel to the oriental households.

David Abbel was the first to suggest a woman's missionary society. On his way home from China in 1834, Mr. Abbel told the people of England the facts concerning the conditions of women in India and China. He told that missionaries' wives who had always done what they could for women and children about them were neither sufficient in numbers nor sufficiently free to lift up their sex. He urged that single ladies should volunteer in Christ's name for this new form of service and the women of the Church at home should organize to secure a basis of supplies and to render their labors permanent. That same year the first society was formed in England known as "The Society for Promoting Female Education in the East." Others followed in Great Britain. Mr. Abbel brought his plea to America but hearts were not ready for it.

At last in 1861 Mrs. Doremus, of New York city, was able to carry out her cherished longing, and the Union Missionary Society was launched. Women of six denominations composed its membership and it stood alone in America for eight years. This was the period of the Civil war in the republic and in the absorbing demands of that struggle Christian women had no leisure to undertake new departures in mission work.

In a little more than a half century the women's work has developed until now we have over thirty thousand missionary societies and bands in America with a membership of several hundreds of thousands, and this speaks volumes for the patient, persevering, enthusiastic efforts of the women of the Church for Foreign Missions.

We thought it would be of interest to know who the first women missionaries from America were, and so far as our search has given us light it was Ann Hasseltine and Harriet Alwood. However, these beautiful accomplished young ladies did not go out alone, as that would have been almost an impossibility at this time.

God works in a mysterious way His wonders to perform. While these two young women had settled it to be missionaries, God had two young men, Judson and Newell, in preparation for this great work—who later became the husbands of Ann Hasseltine and Harriet Alwood, and they sailed for faraway India February 19, 1812.

Harriet Alwood, Newell's charming bride of seventeen, wrote in her journal before leaving for India, "Never before did my dear mamma and my brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given. Oh, could I be the instrument of bringing one degraded female to Jesus, how I should be repaid for every tear and every pain."

The following letter was written to Mr. Hasseltine when Mr. Judson asked for his daughter, "I have now to ask whether you can consent to part with your daughter early next spring to see her no more in this world; whether you can consent to her departure to a heathen land and her subjection to the hardships and sufferings of a missionary life; whether you consent to her exposure to the dangers of the ocean, to the fatal influences of the climate of southern India, to every kind of want and distress, to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this for the sake of Him who left His heavenly home and died for you and her, for the sake of Zion and the glory of God? Can you consent to all this in the hope of soon meeting your daughter in the world of glory with a crown of

righteousness brightened by the acclamations of praise which shall redound to her Savior from heathen saved through her means from eternal woe and despair?"

It is hard to realize what it cost to be a missionary in those early days. Public sentiment was against it. For a man it was regarded as absurd in the extreme, for a woman entirely inconsistent with prudence and delicacy.

While other churches have blessed the world through the channel of the woman's missionary societies, surely the Nazarene church can not do less. The opportunities that are before us are overwhelming in their vastness and grandeur. We are to recognize that these doors are opened; opened by God; opened in every direction; opened individually and collectively; opened for us to enter by prayer, by effort, by testimony, and by money.

Some one has said that the Dead Sea is not dead because it hasn't an inlet, but it is dead because it hasn't an outlet, and any local Church of the Nazarene will die if it doesn't have a constant flow and outlet of missionary activities. Christian women have always done their share in teaching and preaching the gospel both home and abroad, or staying at home and reinforcing their husbands as they have gone, and we know of no better work for Christian women than missionary work.

We might as well try to change the course of the Mississippi river or stop the flow of an artesian well as to stop the work of Christian women. Work they must and work they will and when once they get a vision of the degradation and slavery of women in the foreign lands there is scarcely any sacrifice that they are not willing to make for Jesus and lost souls. We believe every Church of the Nazarene should have a Woman's Missionary Society.

First. Because it affords special opportunity to study missions. A study of the needs of the various fields will create enthusiasm and zeal and bring knowledge to many women who are now in darkness relative to this work.

Second. It will create an atmosphere of prayer for our missionaries. There isn't any service that we can render to God that is more acceptable than intercessory prayer for those who represent us in the foreign fields.

Third. It will create a spirit of liberality in giving to this worthy cause.

Fourth. It will be the means of our getting acquainted with our missionaries so we can pray for them intelligently.

Fifth. It will promote and intensify the missionary interest throughout the entire Church.

Sixth. It will give new courage and fresh impetus, especially to the women missionaries who are now on the field because no one understands their personal needs better than women.

Seventh. Such a society should be in every church because it looks after our young people and children and gets them interested in this great work.

Eighth. Again such a society should be welcomed in every one of our churches because through its instrumentality young men and women will be called to the mission fields.

Ninth. The Woman's Missionary Society will be a feeder for our institutions of learning. Enlightened women will always see the need of our prospective missionaries having a thorough preparation, physically, mentally, and spiritually for their life's work.

Tenth. Last, but not least, the Woman's Missionary Society should have the loyal support of the District Superintendents and every pastor and layman of our church.

## Heart Talks With Pastors

CONTINUED FROM PAGE SEVEN

The pastor's secret is to be able to work and speak when the Holy Spirit is working and speaking, and that these two voices may be in harmony. Man's ministry is successful only as it is supplemental to the ministry of the Holy Spirit, a carrying out of the orders of the Master. How very foolish for a man to attempt to work in the pastoral office out from under or apart from the mastery and direction of God. Human acts and words alone are impotent, power belongeth to God. Jesus said His words were "spirit and life." It was by the word of God that the worlds were made. God said, "Let there be light and there was light." It is not man's word and work that accomplishes the desired things, but the Holy Spirit's word and work that accompanies the word and work of man. If He is not speaking to hearts while we are speaking, if He is not working with men while we are working, and if we are not speaking and working in harmony with His speaking and working all our efforts are a failure whatever the outward show. Pastoral work is not a human work, it is a co-operative work, there must be the working of the human and divine with the divine having the pre-eminence, the divine being the Master.

We may rest perfectly assured that in this partnership arrangement between Master and servant the Holy Spirit will not at the same time lead and forsake the servant. If He is with us and gives us direction and we are faithful to carry out that direction in His name He is certain to also accompany that work by faithfully doing His part. When the pastor is led of the Lord in his work and is obedient to that leading he may know that the Holy Spirit is also working in connection with that very work which He has directed the pastor to do. To those who come under the divine mastery and fully recognize that mastery in all of their work, not trying to direct affairs themselves, the Holy Spirit's presence and accompanying work is assured.

The essential thing, then, is this divine mastery with all that it includes of direction and inspiration. But how very easy it is to forget this, or to neglect it, or even to reject it, and to give way to self-direction and energy. And it is quite easy for the pastor to think of his work as just for the church. The physical and the temporal seem to be so very much of our life at present that spiritual facts are easily obscured by them and it is only with difficulty that we rise to spiritual consciousness. We fear there are many in the pastoral office with only a theoretical realization of this mastery. They hold the omniscience, the leadership and the inspiration of God as parts of their creed, but know practically nothing of such things as conscious experience. Their work is all human, they work alone. We would urge you to whom we are speaking that you guard well this point and keep yourself more than theoretically the servant of God. Let there be the constant consciousness that Christ is the Master in all of your life and work. This alone will enable you to succeed and do the real work of a pastor. You had better stay at home than to go forth without this divine mastery and anointing.

## Divine Love

By CHARLES L. SNELLING

Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you (John 15: 13, 14).

LOOKING closely at this text we read that the love of a man for his friends may be such as to cause him to sacrifice his own life, if necessary, to save them. Then Jesus puts Himself in the place of that man and says we are His friends if we do what He commands us. That phrase includes the lowest of sinners if they will repent and forsake sin. He must have loved even His enemies with love a thousand times greater than any earthly love, or He could not have come into this world to live, suffer, and die that sinners, who are His enemies, might have life through Him.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world but that the world through him might be saved" (John 3: 16, 17). What love that sent Jesus into this accursed world to die that we might be saved through His blood! Is any trial, sacrifice, persecution, or

## Is It Fair?

By JOSEPH N. SPEAKES

OUR church, through the action of the last General Assembly and previous ones, has seen fit to undertake various enterprises for the furtherance of the cause—such as Publishing Interests, Orphanage, Social Welfare, Church Extension, Education, and Home and Foreign Missions. Large pledges have been made to these causes and more or less adequate plans laid for their collection. But the methods seem to some of us not to be fair to all concerned. Only three of the great benevolences of the church have been given anything like the opportunity necessary to make them the financial success that their importance demands.

There is a more or less well-defined objection to these interests being represented in the District Assemblies, especially if pledges or offerings are taken. This objection is based on good reason. But on the other hand the difficulty is only intensified when the matter is taken to the local churches. It is multiplied as many times as there are more churches than Assemblies. Then the churches object to financial campaigns quite as strenuously as do the Assemblies, and just as wisely and for the same reasons. They want their services to be spiritual and times of salvation as well as does the Assembly. In fact, if the local church is not spiritual the District Assembly will cease to be. If I were a pastor I would not want—and likely would not have—a string of financial agents invading my services. Nothing kills the interest and saps the liberty of a church any quicker and more surely than constant and urgent appeals for money. But they do less damage at an Assembly than in a local church; they are expected and those who foot the bills are not there.

As it now is only two or three are allowed a chance in either the Assembly or churches. Is this fair? Is the church called to carry on these various enterprises? If so, are they equally important or are they different? If the Lord is in our undertak-

ing of them, and each has its place and each is needed, then should there not be a more fair and just method of their propagation?—a method that will give each cause an adequate and equal opportunity? This certainly can be done. If it ought to be done—and it should—then there is a way.

It can readily be seen that if one or two causes are allowed to go into an Assembly to take an offering and pledge the churches heavily, then no other cause will have much chance even if it is allowed to go to the local church, for those which have been given the day in the Assembly tied the hands of the local churches until they can do no more than raise these large pledges. Again, if some are given opportunity in the Assemblies they will have to go to the local churches to get their pledges raised, and the churches having been pledged to them will naturally give them right of way. This has been proved in our recent experience. Boards which have not asked for, or have not been allowed to ask for, an offering in the Assembly have requested an opportunity of visiting the local churches, but have been told that such and such a cause had arranged to campaign the District—the same causes that had their opportunity in the Assembly.

Now it seems the fair thing would be, if one is allowed to come into the Assembly and others excluded, that the fortunate one should not be allowed to also come into the local church. For this gives the other no chance anywhere. But the better plan would be to let no one take an offering or pledge in the Assembly. Instead, let a pledge be made covering every interest of the church and let them grow together. It will prove far wiser and more successful in the end. In this way all can be made a success. It is the only fair method as we see it. We ought to be governed in the Lord's work by sense and not by sentiment.

suffering too great for us to bear when we think of what He bore for us? Such burning, tender, compassionate love for us carried Him through persecution, trial, sacrifice, and suffering; and finally led him to bear our sins in that awful time of agony in the Garden of Gethsemane. It was such love that enabled Him to bear the scoffs and jeers of the multitude as they mocked Him, spat on Him, beat Him. A love that did not falter though they platted a crown of thorns and put it on His head. This love led Him out to Golgotha's brow, and suffered the nails to be driven. It suffered the cross to be uplifted. It suffered the awful pangs of a slow death of torture; and through it all this love was so great that He prayed, "Father, forgive them, for they know not what they do." It finally caused Him to die of a broken heart, for those that He loved more than life, and wanted to save, were lost and not only lost but mocked Him and turned away from Him; and even God himself had to hide His face.

Oh, such love! such divine love! for you and for me and all mankind! Truly we can say with the poet:

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

What is the price demanded? It will take all that He demands. It will mean the severing of all worldly ties; it will mean giving up friends, hopes, ambitions, pride, possessions, time, and self to His service. The sacrifice is small, infinitesimally small, compared with His for us. But the price is nothing, absolutely nothing, compared with the gain. In place of earthly ties, He gives heavenly ones; in place of earthly friends, hopes, ambitions, possessions, and time, He gives heavenly ones; in place of earthly pride and self He gives humility and Himself.

Divine love given to those that are willing to take the cross, costs everything and receives everything; loses all and gains all, suffers all things for Christ's sake and endures the cross with its shame and trials, knowing that with Jesus the shame is turned to glory and the trials to joy and peace.

Divine love knows no limit. It goes into the

slums and puts arms of love around a lost soul that has sunk to the lowest depths of sin, degradation, and despair, and points them to the Lamb of God. It will bury itself with the trials and privations of a foreign missionary field and be satisfied. It will sacrifice everything to bring one soul to Christ. It will go out of its way to comfort a soul in distress or sickness. Oh, what will it not do for the Master's sake?

### DIVINE LOVE IN ACTION

The common people were saved and sanctified by grace. They wanted to be more like Christ and prayed to be so. They prayed for more love and it humbled them. They prayed for divine love such as Christ had and it broke their hearts over a lost world. It crucified them so thoroughly to the world and the things of the world that they lived only for Christ and souls. It made them like unto Him. It took them from this world with its fashion, pomp, and pride, and gave them suffering, agony, and a travail for souls akin to that of their Lord. It buried them with Christ in God until they were entirely lost to the world; so lost that the world wondered and were convicted. It made them the humblest of the humble. This is what divine love did for the saints of old, and it is doing it today. The real consecrated life can not be lived fruitfully without this divine love. It is a necessary heart experience in which the real sanctified soul can and must grow. This is the growth in grace that God has planned for the purified. It is only given to those who will consecrate their lives and all with which they have anything to do to Him for time and eternity. Then when God sanctifies them they receive an earnest of this divine love and it depends on them how much they grow and how fruitful they are.

Oh, that the sanctified church of God would lie on their faces until they receive the fullness of this divine love!—this love that will lose them in Christ; until this love so permeates their hearts that they lose sight of the world and self and see Jesus crucified. Until they do, all their weak efforts are become as sounding brass and a tinkling cymbal. But, when they really get this love as God wants them to have it, they become then as clay in the hands of the potter, and Jesus so molds them into His own image that He soon brings them to the place where

He can let His image shine out through them to bless and save a lost world.

Have you tarried until you received it? Have you got it? Are you SO lost to the world that money getting and all the other things of the world have so completely lost their hold on you that you live only for Christ and souls, and these other things are only necessary that you may fulfill the consuming passion of your life, the salvation of the lost? Have you gone to your Gethsemane with Jesus over a lost and dying world? If you have not, you are falling short of God's plan for you. May God bring us all into this experience, so that we will gladly say, "Not my will but thine be done." God bless your heart and may you enter this glorious, hidden, crucified life with Jesus. Amen. May it be so.

LOS ANGELES, CALIF.

### SIX ?????

Are you, dear reader, a subscriber for the HERALD of HOLINESS?

Do you read it? Not a foolish question, for there are those who have been asked who have replied, "Don't have time." No one will be a good Nazarene who does not take and READ the HERALD of HOLINESS.

Did you read "The Grace of Silence" in the HERALD of HOLINESS March 31?

We should not only read it, but put it in practice. Here is one who by the grace of God will do his best.

"True and False Doctrine" by Wm. M. Irvin. Don't know him? Neither do I, but we are thankful for his article. Read it.

Most people want to shine. Well, if you read "The Righteous Shine" by W. R. Gilley you felt like shouting a time or two, even the quiet ones. Did you not feel like doing something out of the ordinary when you read "Fifty Missionaries Appointed"? Didn't see it?

It and the others were found in the HERALD of HOLINESS of March 31. Takers of this clean, clear-cut publication will not fail to get the Nazarene vision, miss light on many questions that come up for solving, nor the inspiration that comes from the field reports.

C. HOWARD DAVIS.

"Please find inclosed \$1.50 as renewal for one of the best papers (HERALD of HOLINESS) published—clean and edifying in all its editorials and contributions. I am always glad when it comes. It is like a mid-week sermon." A. GAINES, Waldron, Ark.

### FIRST CHURCH, LOS ANGELES

This has been a year of constant revival in our regular services as well as in the special revival meetings. In two series of meetings held by Rev. C. E. Roberts and wife, and Rev. C. H. Babcock, at least seven hundred bowed at the altar and many were happy finders. There have been over a thousand seekers during the year, for which we give God all the glory. It proves what the Lord will do when He has a chance to work in pulpit and pew.

Financially, this has been by far the greatest year in the history of the church. We have paid off the church debt which has hung like a millstone about our necks for many years. We have repaired and decorated the whole building on the inside, and put on a new roof which gives the structure a conservative valuation of \$85,000, free from any incumbrance, with over a thousand dollars to the good with which to finish up the basement. The raising of the debt has not interfered with other obligations, for we have raised \$7,220.07 for Foreign Missions; \$1,795.99 for Home Missions; \$8,271.37 for education, and thousands for other purposes, such as current expenses, pastor's support and benevolences. In all, we raised a total of \$45,012.42 during the year. This sum represented actual cash, which passed through the hands of our treasurer, or almost a thousand dollars per week. This indicates a consecrated people.

After much prayer we decided to devote all of our time to Pasadena University the coming year. The church has called Rev. C. H. Babcock who needs no introduction to our people. He is well known as one of our most earnest, fearless, and able preachers. We congratulate ourselves on being able to secure this man of God and bespeak for him a great year.

As we leave this great mother church to give our full energy to Pasadena University, we earnestly ask an interest in your prayers. We are entering upon a campaign to raise \$100,000 for a Breece Memorial Administration building, in the memory of our sainted founder, who literally gave his life for Pasadena

University, in making it what it is today. It would be splendid if every Nazarene in our movement had a part in this grand work.

A. O. HENRICKS, Pastor.

## RECEPTION OF FAREWELL AND WELCOME AT LYNN, MASS.

July 9th a reception of farewell was tendered the retiring pastor, Rev. Beers. The occasion was also one of welcome to the new pastor, Rev. E. T. French. Solos, a reading and refreshments went to make it an enjoyable evening.

An expression of gratitude and love resulting from Brother Beers' ministry was offered and one of assurance of loyalty given Brother French. Brother Beers leaves to serve as District Superintendent of the New England District. We feel our loss to be the District's gain. Brother French comes to us from Brooklyn; assuredly their loss is a gain for Lynn church.

On Sunday, July 11th, the morning service was in charge of the Missionary Auxiliary. Dr. Julia Gibson, returned missionary from India, told of her personal experiences at home and in India. A table offering was given at the close of the service.

LLOYD B. BYRON, Reporter.

## KENTUCKY DISTRICT

The District has made progress. All of the churches have pastoral oversight and general conditions are better than we have known them. We have visited all of the churches with the exceptions of Creelsboro and Delmer Circuit.

Revivals have been held recently at Ashland, Lexington, and Owensboro. The church at Olive Hill is prospering and souls are being saved the year-round in the cottage prayermeetings and at the church services. Several new members have been added, and the building repaired.

The work at Lexington has made marked progress. They have had two very successful revivals this year. The District Assembly will be held with this church in September and we are endeavoring to raise the balance of the indebtedness and have the building dedicated before the Assembly convenes.

The Louisville church has made the best record in its history. We should have at least two churches in this city.

We recently dedicated Wilson Chapel and raised nearly three hundred dollars of the indebtedness which four men assumed. The indebtedness on Science Hill church building has been covered and a large bell placed in the belfry. We hope to have a new building at Mount Hope in August.

There have been some hindrances to the work on Delmer Circuit, Highway Circuit, and Creelsboro, because of epidemics, bad roads, etc., but the outlook is good for the future. Heresy is prevalent in Owensboro and has done much to retard our work, but under the sane preaching of Dr. and Mrs. E. P. Ellyson, much has been done to correct this condition. We secured a list of names for the organization of a church and shall return in a few days to perfect this organization.

C. R. POLLARD, Dist. Supt.

## MISSISSIPPI DISTRICT

God is working in the Mississippi District. As I visit the pastors I find them stirred with the revival spirit.

Rev. H. F. Tate is doing a fine work at Hebron and Mount Peniel. A large percentage of his people are tithers and the church is prospering along all lines. Rev. Tate will open revival meeting at the Houston church July 25th, assisted by Mrs. S. E. Galloway.

The Lord gave us a great time in our recent visit to Block Creek church, Columbus, Miss. We are praising the Lord for five souls who found the Lord here. Twenty-nine dollars and sixty-nine cents was sent the District treasurer for the budget, Foreign Missions, etc.

Dr. Whitehurst reports a revival and victory in his church at Riverside and announces a revival at Davis Chapel, to begin July 25th. Brother Gammell is beginning a revival on the same date, assisted by Rev. J. D. Saxton.

Rev. Mrs. M. E. Gasoway reports victory at Holcut, where we have a small but live church. Our campaign at Meridian is postponed until next fall.

S. E. GALLOWAY, Supt.

## MANITOBA-SASKATCHEWAN DISTRICT ASSEMBLY

The Assembly of the Manitoba-Saskatchewan District, held at Grass Lake Church, Luseland, Sask., July 7-11, closed amid a manifestation of the glory of God. The Holy Ghost was mightily present

throughout the sessions, and beautiful harmony and unity prevailed.

Our General Superintendent, Dr. Goodwin, occupied the chair. Out of twenty-seven members, including delegates, twenty-four were present. All glory was given God for the wonderful growth of this District during the past year. There are now six local churches with a total membership of 121, showing an increase of 100 per cent in number of churches and nearly 50 per cent in membership. God gave us a vision of the possibilities of opening the larger centers of population, such as Swift Current, Moose Jaw, Regina, Saskatoon, and Winnipeg to the Church of the Nazarene. By the grace of God revival campaigns will be put on in these cities some time soon, with a view of organizing local churches.

Local preachers, Mrs. W. B. Tait, H. F. Vogt, J. G. Dalke, and W. W. Jansen, were licensed as ministers. Rev. M. W. Gunn was commissioned evangelist. Mrs. H. F. Vogt and Miss T. Reichert were licensed deaconesses. A. R. Downing was ordained elder and Sister H. Edwards consecrated deaconess.

The Committee on Home and Foreign Missions brought in a recommendation that \$11,000 be raised for Foreign and \$25,000 for Home Missions in this District during this quadrennium; \$2,200 for Foreign, and \$4,500 for Home Missions to be raised during the coming year. Dr. Goodwin called attention to the vastness of this undertaking in view of the small membership of the District, but after very little discussion, the report of the committee was adopted amid shouts of victory. Arrangements were then made for the raising of these sums. Glory to God!

Rev. W. B. Tait was re-elected District Superintendent by unanimous vote, and his salary raised to \$1,500 a year. No changes were made in the appointments of pastors.

We had with us Brother and Sister Sutherland, outgoing missionaries to China. Sister Whitesides, of Portland, Ore., representing Northwest Nazarene College and its interests, especially the work of the hospital. Miss Myrtle Mangum, returned missionary from India, was also with us.

Dr. Goodwin, by his powerful preaching and tender appeals, has stirred the hearts of the people and a revival is on, which we trust will result in the salvation of many during the campmeeting to be held by Rev. J. T. Little. To God be all the glory! Amen!

Reporter.

## Y. P. S., HARVEY, ILL.

We are glad to report a bright outlook for our Young People's Society. It has been organized only a few weeks, but the services held have been blessed of the Lord.

Plans are under consideration for the purchasing of a supply of good, clean literature and for the printing of invitation cards to be distributed among the people. The members of the society will canvass the town, giving personal invitations to our services.

Under the leadership of the Holy Ghost we expect to push this work for God and holiness. Pray that all efforts put forth by this society may redound to His glory.

SAMUEL G. MUSE, Reporter.

## Olivet University

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## Notice!

### To the Eastern Educational Zone, Church of the Nazarene:

Without intending to do so, page ad for the Northwest Nazarene College was included in the Minutes of the Pittsburgh District Assembly. We take this means of acquainting the membership of the Eastern Educational Zone of this error, and assure you the Northwest Nazarene College is not entering your territory by design.

NAZARENE PUBLISHING HOUSE.

## AMONG THE CHURCHES

### GREELEY, COLO.

—We are "coming up the road." Just closed a gracious revival with Rev. D. I. Vanderpool, evangelist. We met with much opposition but God encouraged us and delayed victory came. Many were brought to see their spiritual needs and found mercy and pardon from sin. Several members were added to the church.—F. H. Bugh, Pastor.

### FOREST CENTER, ILL.

—Just closed a camp here in which over twenty have had good experiences, ten have joined the church, and one young man received a definite call to the ministry. We met with much opposition, as this community is one in which holiness was at one time embraced, but prior to the meeting a bitter prejudice prevailed against it. One of the great factors in the success of this meeting was the earnest, untiring holding on in prayer by some of our people. God honored their faith. We have a fine class of young people, some of whom know how to pray things through.—A. J. and Clara S. Laird, Pastors.

### CARBON HILL, ALA.

Mrs. Crooks, field secretary for the Foreign Missionary work, and Miss Sims, a returned missionary from China, recently visited us and proved an inspiration. Twenty-five dollars was our apportionment for Foreign Missions, but nearly \$300 was raised in cash and pledges. Following their visit, we had a revival and were assisted by Brothers Stafford, John B. Goings, and John A. Manasco. Some were reclaimed, a few converted, and others sanctified.—J. Thomas Cheatham and Wife, Pastors.

### MANASSAS, GA.

—A two weeks' meeting has just closed with Rev. D. M. Coulson and wife, evangelists. The music was in charge of Mrs. Vallie Dow and little daughter, Louise. The messages were strong and searching, yet given in tenderness. Many prayed through at the altar, receiving either pardon or purity, and the church was much strengthened. The last day of the campaign, an all-day meeting, was held on the pastor's new building lot, which was dedicated by Brother Coulson with a short talk and prayer.—H. J. Eason, Reporter.

### CLARITA, OKLA.

—We opened revival meeting June 20th with Rev. H. P. Huffman, evangelist. A goodly number were reclaimed and several sanctified, but the number of conversions was not as large as we should have desired.—A. A. Pace, Pastor.

### LOTTIE, ALA.

Revs. I. B. and A. G. Cornelison and J. E. Brasher held a tent meeting, July 8-18, in which there is every assurance that lasting good has been accomplished. There were a few conversions, one young lady was sanctified, and the church much strengthened and built up. The shouts of victory had the real ring to them. Finances came easy.—J. E. Brasher, Evangelist.

### EDMOND, OKLA.

—We now have an attractive church building. Our congregations are good and are further strengthened by a fine representation of normal students and teachers. The revival spirit is on continually and souls are praying through at our altars.—L. M. and Eva May, Pastors.

### BEATRICE, NEB.

—Held a successful revival June 23-July 18, having Jarrette and Dell Aycock with us as evangelists. There were about twenty-five seekers and six have united with the church. The results of the meeting are excellent considering the indifference that prevails here against vital godliness. Much prejudice was overcome and the church strengthened and en-

## Brother Bud's Good Samaritan Fund



To the Beloved Samaritans and especially to the good one that loaned the feller the use of his saddle animal:

And you remember he got him to the inn, and we know in our minds and hearts that the inn took him in, for we read that when the good

Samaritan left he gave the hostess money enough to pay the feller's bills, for he said if there is anything more, when I come again I will repay thee. And now this week is to be a special week for every reader of the *HERALD of HOLINESS* is to go out and look for some feller that has fallen among thieves and make him a little loan, if not in an automobile ride, maybe a donkey ride, but if it is not an automobile or donkey trip, let us make it at least one year's subscription to the *HERALD of HOLINESS* to be placed in a jail, rescue home, orphan's home, hospital, or something of that kind. Don't you see \$1.50 would put the *HERALD of HOLINESS* in one of those institutions every week for twelve months, and if we will do that don't you see at a glance that we could help the poor feller that had fallen among the thieves? Take the man that has been robbed of his health, we see sin at the bottom of it. The young man that has been robbed of his manhood, the Devil is at the bottom of it; the precious little daughter that has lost her way, that old dragon, the Devil, the serpent, and Satan, the accuser and the deceiver, as he is called by all of these names, and no one describes him better than the word deceiver. For through the plans and schemes of the Devil to deceive the human family he has wrecked and blighted and blasted nations, states, counties, cities, homes, and individuals until the sin problem is the great problem of the whole world. The League of Nations, the peace treaty, the election of a Democrat or Republican for President is nothing to be compared with the question of sin. For if

sin is allowed to have its way it will destroy the home, and in so doing destroy congress and blast, midwifed the United States senate. It would enter the White House and put its black hand over the eyes of the President of this nation. It would pull him from his throne and stamp him in the mud and laugh in his face as he tried to arise and shake off the lethargy and put on his manhood again; which, without the aid of the blood of Christ and the blessed Holy Ghost, he would be unable to do, and of course the reader can see that if sin would wreck the greatest minds of a nation it will wreck any precious immortal soul in that nation that allows sin to have its way with him or her, so, beloved, let us fly to the outstretched arms of bleeding mercy and find the meek and lowly Jesus, who alone can forgive sins, and beat-up the broken-hearted and cause the joybells to begin to ring in the heart that was once broken and trodden down. But bless His name! the old prophet said twenty-six hundred years ago that "The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified," and in connection with the above quotation, let us look at this wonderful statement from the same prophet, "For ye shall go out with joy and be led forth with peace, the mountains and hills shall break before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Well, praise the Lord for a full salvation. Now let the Good Samaritans remember that this is the week that every one of us is to put the *HERALD of HOLINESS* in some charitable institution. In much love,   
UNCLE BUDDIE.

couraged to press on. Finances came easy.—C. E. Ryder, Pastor.

### LOS ANGELES, CALIF.

—Emmanuel Nazarene Church is on the onward march. Our first Sunday six prayed through to victory. Great day yesterday (Sunday). Received a nice class of fifteen into the church. Rev. J. E. Bates, our new District Superintendent, was with us, bringing two stirring and uplifting messages. Seekers at the altar and the church greatly encouraged. We purchased a new piano last week and have it all paid for but \$50. Our Sunday school has greatly increased and we are going in for a continuous revival and a great year.—W. C. Frazier, Pastor.

### SIOUX CITY, IOWA

—Closed a three weeks' tent meeting June 27th in the heart of the city with Rev. M. E. Borders as evangelist. The Aeolian Quartet added much strength to the meeting, and God honored our efforts, some finding God, others being sanctified.—N. J. Hepburn, Pastor.

### BRANTON, OHIO

—Just closed a splendid tent meeting here. The altar services were fruitful and a number found Jesus in saving or sanctifying power. Misses Mary Hughes, of Wilmore, Ky., and Helen Peters, of New Salsbury, Ind., had charge of the music.—W. W. Lovelace.

### OXFORD, N. S.

—We have recently closed a four weeks' campaign with Rev. W. E. Smith, of West Somerville, Mass., as evangelist. God honored His truth and there were some seeking souls.—Mary A. Custance and Annie S. Allen, Pastors.

### FORT SCOTT, KAS.

—We opened revival meeting here June 13th, continuing three weeks. The work accomplished was deep and thorough. A number were saved and sanctified and one sister healed the day before she was to have been taken to the hospital for an operation.—H. Cathoun, Pastor.

### CONNELL, WASH.

—July 11th was indeed a high day in Zion for us. At the Sunday school hour the children presented the Children's Day missionary program. A basket offering of \$25 was received. In the evening we had a glorious missionary service, and Brother and Sister F. Arthur Anderson, and Brother and Sister Prescott Beals, outgoing missionaries to India, were with us. The offering at this service was \$394, making a total of over \$400 for the one day, and we have only twenty-two members.—E. C. Klindworth, Reporter.

### R. F. D., HOUSTON, MISS.

—There are few holiness people around here, but there is no prejudice against it. We are praying that God will open a way for a series of meetings now when hearts are tender and susceptible. A bountiful harvest is awaiting the sickle.—Mrs. Zelma Wells Price, Reporter.

### TOLLEDO, OHIO

—Just closed a real holiness revival in the Second United Brethren Church. Large crowds were in attendance and conviction was on. Between fifty and sixty seekers were at the altar seeking pardon and purity.—Flora N. Ruth, Evangelist.

### BOONVILLE, IND.

—The church is in splendid condition, both spiritually and financially. It was organized less than a year ago with a membership eager to accomplish things for God and it is because of their zeal, backed by the Holy Spirit, that the church is moving forward.—Alvin Perkins, Pastor.

### VICTORIA, B. C.

—Recently spent three very profitable Sabbaths with this little band of Nazarenes who have been passing through a season of severe trials. The Lord enabled us to put new hopes and determination into their hearts to push the battle. We administered the sacrament of the Lord's Supper, which had not been observed for over a year, and received three good members into the church who will be a great help to them. Our work at this place needs a strong

evangelistic campaign to get a new foundation of membership. The church is now out of debt and Rev. W. W. Parker, of Delburne, Alberta, has been called as pastor and will soon be settled on the field.—R. Pierce, Evangelist.

### CLARKESDALE, ILL.

—We are pleased to report a gracious revival at the Providence church on the Clarkesdale work. We found the church in a poor spiritual condition, but were able to see definite results from the meeting. The congregations and interest increased with each successive service until the spiritual tide rose to revival proportions. A goodly number prayed through, many of whom united with the church. A good feature of the meeting was the fine representation of young folks that were saved and came into fellowship with God's people.—Howard W. Sweeten, Evangelist.

### FORT WAYNE, IND.

—We are in the midst of a revival here. Crowds are good and we are seeing souls saved and sanctified. In the service yesterday morning, conducted at the county jail, many wept and six or seven knelt at an altar provided for them and sought the Lord. In the afternoon service four seekers were at the altar for sanctification, and at the evening service we saw the altar filled with hungry souls.—Reporter.

### WALLA WALLA, WASH.

—We left our old Indiana home May 31st. Many church folks and friends were at the depot to see us off, and it was indeed hard to leave our old home state where we had always lived and labored. We like the climate, our work, and the people. The church has purchased a parsonage across the street from the church and a good brother and his family moved out to their ranch and turned over their beautiful fifteen-room, modern home for us to occupy until it is ready for us. We are not taking a rest, nor do we intend to allow Satan the privilege.—U. E. Harding, Pastor.

### MINERAL WELLS, TEXAS

—Great victory marked the revival here. Every one expected a great meeting and expectations were fully realized. We had large crowds from the very first night and nearly every service found seekers at the altar. The church is in fine shape; the Sunday school active and on the increase. The Sunday school raised eleven dollars toward the expense of the evangelist.—C. C. Cluck, Evangelist.

### DE NOVA, COLO.

—July 9th we held a service in the interest of Foreign Missions. Brother Rademacher, outgoing missionary to Peru, brought the message. Our apportionment is about \$50 but God so blessed the service that up to the present time \$100 is pledged, all but \$5 of which is payable by October 1st. We ordered twenty copies of *The Other Sheep* for distribution, and have mite boxes at work.—A. H. Eggleston, Pastor.

### CROSS CREEK, TENN.

—Just closed a ten days' meeting here which resulted in the saving of ten souls. The fight was a hard one, but God gave gracious victory.—E. S. Blystone and T. M. Patterson, Evangelists.

### FORT ARTHUR, TEXAS

—Eighty-nine have been saved or sanctified around our altars, also a good class have united with the church during the past three months. Our Young People's Society is in fine shape and fourteen have prayed through to victory within the last three Sundays. The Sunday school is increasing. We are crowded for room and will soon have to enlarge the church.—J. W. Bost, Pastor.

### PRESBOTT, ARK.

—The missionary program rendered at Bells Chapel, July 11th, was a success. Forty-five dollars and seventy-one cents was given to missions. To God be all the glory.—A. F. Daniel, District Superintendent.

### SALEM, ORE.

—The revival recently held here was far-reaching in its results. Conviction was deep and almost every service found seekers at the altar. The congregations were the best we have seen in this place, part of the time the seating capacity being crowded. The messages of Brother Smith, our evangelist, was with power and liberty, and brought home the truth to many hearts. Twenty-two united with the church.—A. Wells, Pastor.

### CHICAGO, ILL.

Woodlawn Church is enjoying victory and success in every department. Reports given at a recent meeting of the church showed a gratifying record in soul saving; a substantial increase in the Sunday school, and progress in the work of the choir. The pastor, Rev. H. B. Wallin, was unanimously called for the coming year. Seven were taken into the church Sunday morning; five prayed through to victory in the evening. Many have been recently reclaimed, and there have been seekers at almost every service.—Warren Farson, Reporter.



## TELEGRAMS

**HERALD OF HOLINESS:** Pasadena, Calif.  
Nazarene campmeeting closed in blaze of glory. Greatest for years. Great preaching, great singing, great altar services.

J. E. BATES, Dist. Supt.

**HERALD OF HOLINESS:** Washington, D. C.  
Organized two churches this week—at Laurel, Del., thirty-eight members; attendance, 300; H. S. Brittingham, pastor; also near Washington, D. C., good church and Sunday school; C. J. Harrell, pastor. Five tents in the field. Revival fires burning.

J. T. MAXBURY, Dist. Supt.

**HERALD OF HOLINESS:** Hamlin, Texas.  
Central Nazarene College, Hamlin, Texas, will open September 15, 1920. Strong faculty secured. Professor A. S. London, A.B., president.

W. F. RUTHERFORD,  
President Board.

**HERALD OF HOLINESS:** Red Deer, Alta, Can.  
Great missionary meeting with Mrs. Whitesides, Miss Robinson, and Mr. and Mrs. Sutherland. Over \$1,500 from Red Deer, nearly \$500 from Burnt Lake, an outside unorganized appointment, a total of \$2,000. Great zeal and vision.

A. C. METCALF, Pastor.

**HERALD OF HOLINESS:** Hillsboro, Texas  
Revival closed with sweeping victory. Fifteen hundred dollars raised for new church; pastor's salary raised. Sixty professions. Good class received in church. E. W. Wells, evangelist, at his best.

I. L. FLYNN, Pastor.

**HERALD OF HOLINESS:** Pasadena, Calif.  
Over six thousand dollars raised for Pasadena University toward fireproof building to replace those destroyed by fire; considerable more in sight; work will commence at once. Temporary quarters provided for departments affected until new buildings are completed. Pray for us in this crisis that God may supply our needs.

A. O. HENRICKS, Pres.

**NEW BRIGHTON, PA.**  
—July 18th was a great day in Zion for us. The messages of Brother J. W. Campean in the afternoon and evening were forceful and brought souls to a realization of their need of salvation from sin. The church is in a good spiritual condition.—C. F. Dittmar and Wife, Pastors.

**GLENDAL, ARIZ.**  
—We are a new church and have but thirty-one members but we are aggressive and active in the service of our King. Our Sunday school enrollment is over one hundred and averages ninety with the mercury standing at 112. Our services are now held in a hall and the congregations are fine. Hungry hearts are finding God at the altars, for which we praise God.—L. T. Wells, Pastor.

## Eastern Nazarene College

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RECITALS

Address F. J. SHIELDS, Pres.,  
Wollaston, Mass.

## GOLDTHWAITE, TEXAS

—We are glad to report victory. We had three inspiring services yesterday. Our people are pressing forward.—A. M. Mason, Pastor.

## EL PASO, TEXAS

—The Holy Spirit is talking with souls here. We are seeing backsliders interested in their spiritual condition; Christians feeling the need of sanctification, and others desiring to join our ranks. We are eagerly awaiting the coming of Dr. Goodwin to organize us as a church. We are not large numerically, but stand as one in unity and love.—Mrs. Eva Swihart, Reporter.

## SANTA ROSA, CALIF.

—God is adding to our number and giving us some real soldiers of the cross, one of whom recently armed himself with more than forty copies of the **HERALD OF HOLINESS** and some tracts and went from house to house giving the gospel message. The last home visited had recently been bereaved of a son, and father and mother were sorrowing and sick of sin. Both prayed through to victory and came to the service in the evening and testified to sins forgiven. A schoolhouse in the community has been engaged for afternoon service and Brother Heavenier will preach. We had one conversion at the meeting held at the jail Sunday morning.—W. L. Fear, Pastor.

## AUBURN, ILL.

—Last Sunday was given over to the interests of the General Orphanage Board. The offerings of the two services amounted to \$208; which was given the orphans; \$100.03 of this amount was cash. Nor was this a money campaign without souls. At the close of the evening service two seekers knelt at the altar. Several new and substantial members have been added to the church and the attendance at the services these warm days is encouraging. Souls are under conviction and we are asking the Lord to help us win them for Him.—H. S. Hester, Pastor.

## NEW BEDFORD, MASS.

—God has graciously raised up Sister Brown from death's door in answer to the effectual prayers and faith of our Nazarene brothers and sisters, for which we can never be grateful enough. The result of the operation and her rapid recovery have surprised the doctors, who felt that there was but little hope. Last week the church presented to their pastor a very kindly worded address with a \$100 bill as a love offering toward hospital expense. Glory came down on the meeting and it broke up into a Hallelujah March. God bless these people. We had some fine special meetings last month, assisted by Revs. S. W. Beers, A. B. Riggs, M. C. Smith, Brother A. B. Manchester and Sisters M. L. Webber and J. M. Hansen. The saints were greatly refreshed and some souls found needed help, and we got fifteen subscriptions to the **HERALD OF HOLINESS**. Our street meetings are being blessed and we are expecting souls to be saved through them this summer. Sister Atwood at the little organ and Brother Cunningham with his trombone are a great help. Jesus, is sweeter, and the up-look brighter, and the fellowship of the saints more precious than ever. Hallelujah!—T. M. Brown.

## PLACID, TEXAS

—In our recent revival with Brother J. W. Montgomery we had eighty professions and an increase of more than 100 per cent in membership, between thirty-five and forty praying through to victory in the last ten days. The meeting was marked by deep spirituality and we believe the results will be permanent. Of the number who came into church membership with us, three desired to be immersed and we had a real Pentecost as the service was being conducted in Colorado river. We have gone over the top for both Home and Foreign Missions; paid our evangelist \$200; and the church indorses our own publications.—Mable Hamm, Reporter.

## NOTES AND PERSONALS

Rev. Theodore Ludwig, for the last two years Superintendent of the Nebraska District, writes that he will not take the District work following the Assembly, August 15th, but with Sister Ludwig will again enter evangelistic work. They are available after the above date, and can be addressed at Lincoln, Neb.

Rev. Millard Fitch, pastor of our churches at St. David and Dunfermline, and Miss Mary McPhee, were united in marriage July 2d, Rev. H. S. Hester officiating. Mrs. Fitch has been a faithful worker of the church in her community and has radiated a helpful influence upon a host of young people. Many relatives and friends outside the city were in attendance.

The following telegram from Rev. E. J. Lord, was received too late for insertion in our last week's issue: "Revival at Garden City with Burton A. Hall, evangelist, and Harry Wenger and wife as singers. Fifty at the altar. Organized a new church with twenty-five members. Expenses met by free-will offering."

## "JUST BETWEEN US"

Week-to-Week Visits With  
"Our Folks" on Matters  
of Mutual Interest

## Advertise

This word is derived from the Latin *advertere*, meaning "to turn to." You begin to see the connection, do you not? Our only reason for existing as a church denomination, with our various departments of activity, is that we may turn humanity Godward and heavenward. Isn't it a tremendous thought that our religious experience is positive as well as negative? Not only are we to cast off the works of darkness and repel the onslaughts of evil, but as ambassadors of, and collaborators with, Christ we are to carry the gospel (good news) to others. This is not only our privilege but our duty. Dr. Bresee said, "We are debtors to every man." We have an obligation to fulfill. Our responsibility does not end when we have offered the gospel to others. We must "compel them to come in." Not by force or at the point of the sword, as the Moslems propagate their religion, but by becoming all things to all men and by availing ourselves of every legitimate means at hand.

In connection with this thought of ADVERTISING the gospel let us find a few pointers in modern business. Business today is a survival of the fittest. Competition is keen and varied. How about the snares of sin and modern delusions of the Devil? Were they ever more cunning or subtle? Most manufacturers with a distribution of national scope employ representatives who keep in personal touch with customers and prospects and who are constantly on the lookout for new business.

Today the world of business is devoting more thought and giving more consideration than ever before to the printed page as a medium of extending trade.

By means of the catalog, the booklet, the circular, form and follow-up letters, magazine and newspaper advertising, billboards, street car displays, etc., the sales message is heralded to the most remote corners of the land; yes, to the ends of the earth.

Why do they do it? It pays. The returns justify the enormous appropriations for printed advertising. Where the representative goes the printed message is sent to prepare the way, to supplement his efforts, and to maintain enthusiasm and co-operation until he is able to call again.

Often when it is not possible or expedient to send an emissary, the printed page is used and relied upon to take his place.

Modern business is largely dependent upon the printed page.

Shall it be said of us as Christian believers, professing to be filled with the Holy Spirit, giving us a vision of world needs and enduing with power for service, that the children of this world are wiser than we, the children of light?

Through Publishing Headquarters the church has provided for the maintenance and enlargement of our work and the redemption of individuals by means of the printed page. As this article is being written we can hear the giant presses grinding away and causing the floor to vibrate as they turn out page after page of gospel literature.

But if the printed message is to reach hungry-hearted men and women, our folks must get the vision; feel the need; realize their responsibility and co-operate with us in the actual distribution of this literature, besides lending us money to carry on the work. Detailed information will gladly be given to any one who is interested.

Responsibility and opportunity go hand in hand.  
NAZARENE PUBLISHING HOUSE.

Brother W. W. Myers, recently with Pasadena University, visited General Headquarters on his way to Vera, Okla., where he has accepted a principalship of the public school. Brother Myers is considering foreign missionary work, expecting appointment to China under the General Board of Foreign Missions.

In a recent communication from J. L. Roby he states he is in a District tent campaign with Brother McDonald and others in a new field. Five people have so far prayed through to victory.

M. S. Jessari, 3416 West Washington street, Indianapolis, Ind., is open for dates for evangelistic meetings.

In a personal note from C. B. Jernigan he announces his whole time will be given to the work of the General Board of Home Missions and Evangelism.



That he may thus devote himself he has resigned as Superintendent of the Florida and Georgia Districts. Rev. C. F. Dittmar and wife of New Brighton, Pa., en route to Portland, Ore., visited General Headquarters July 22d.

The following telegram was received from Rev. Charles F. Pegram, Jeffersonville, Ind., after our paper went to press: "Hundreds hear the gospel. Tent meeting closed Sunday night. Evangelist Mrs. Wines and Evangelist and Soloist Johnson at their best. Thirty-two definite victories; nine new members, others to follow. Dr. Agnew here since Friday. Entering financial drive to eliminate church debt and purchase parsonage."

## WANTS

**WANTED**—Nazarene, married man preferred, to work dairy farm on shares. Team of horses furnished. Ten miles from city where abundant work may be secured at good wages while crops are growing. Write Mrs. Lydia Seymour, Lyons Falls, New York.

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

**WANTED**—By young man, 28 years old, an experienced farmer for either large or small place; a farm with equipment furnished. I can furnish good reference, and will be pleased to correspond with farm owner who desires experienced man to run his farm. Address J. L. Lancaster, Route 3, Box 50, Pleasanton, Kas.

**TEACHERS WANTED**—Peniel College having united with the Oklahoma Holiness College, the General Orphanage Board has purchased the property formerly used by that institution, and are preparing to launch a vocational high school with strong music.

## "Isms On Trial"

A Sermon by

EVANGELIST EARLE F. WILDE

It arraigns Russellism, Christian Science, Spiritism, Seventh Day Adventism, and Mormonism in court.

"These five certainly make statements not in harmony with the Book of God. The plaintiff is Truth. The witness for the prosecution is the Bible, God Almighty's Word. The prosecuting attorney is the preacher, the jury is the audience, and the judge is God."

Neatly printed, tastily bound, it gives an excellent portrait of Brother Wilde with facsimile of his signature. Get it. Read it. Give copies to those who need it most. Paper, 25 cents, two for 25 cents, postpaid.

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For catalog and particulars, address Dr. John Paul, Vice-President, Wilmore, Ky.

voice, and expression departments. In the old administration building. We are in need of one teacher holding or able to command a state teacher's certificate; also music and expression teachers. Nazarenes preferred. No one need apply who is not sanctified wholly. Send references. Oscar Hudson, Peniel, Texas.

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

**WANTED**—The Bethany Training Home, 301 Chelsea avenue, Memphis, Tenn., needs a woman bookkeeper and stenographer. One that has a burden for rescue work and is competent to keep books and do stenographic work. Prefer a middle-aged woman, but we would take a younger one if you could do no better. Write at once to the above address.

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

## DEATHS

**ALEXANDER**—Mrs. Ella Alexander, one of the loyal members of the Church of the Nazarene, Oklahoma City, Okla., was stricken with paralysis and went to be with Jesus May 7th. She was a faithful wife; a godly mother, and enjoyed the experience of holiness for about thirty years. She had been a member of our church for the past ten years. She was loved by all who knew her. She leaves five children and a host of friends to mourn her loss. Her funeral was preached by her pastor, Rev. J. W. Oliver, assisted by a minister of the Baptist church, and her body laid away in the cemetery at Yukon, Okla., to await the coming of the Lord.—J. W. Oliver.

**LOGUE**—Mrs. Anna DeBra Logue passed to her heavenly home June 25, 1920, age 73 years. She was converted at the age of sixteen and sanctified some years later. She was one of the charter members of the Church of the Nazarene at Hutchinson, Kas., and remained a member of that church until a year ago, when was transferred to the church at Bethany, Okla. She lived a noble Christian life, and her last testimony was, "I trusted Jesus." On the night of June 12th she was taken with congestion of the lungs and suffered greatly until near the end, when she peacefully went to sleep to wake up in heaven. The funeral services were conducted by Rev. R. E. Dunham at Hutchinson, Kas. She was laid to rest in the East Side cemetery.—Rev. C. B. Widmeyer.

**HARRISON**—I. B. Harrison died at his home in Piedmont, Mo., November 23, 1919. Brother Harrison left a wife and four children and a host of friends.—Mrs. L. G. Eaton, Reporter.

**FOSTER**—Brother Nelson Foster, who was converted in revival meetings held at this place last July, died of heart trouble at his home in Piedmont.

## Campmeeting

The fifteenth annual campmeeting of the Ramsey Campmeeting Association will be held August 6-16, 1920. Wm. O. Nease, J. B. McBride, and Orval J. Nease will be the workers. There is a large wooden tabernacle in a beautiful ten-acre grove; also abundance of fine water, tents, cots, and a good hotel on the ground.

For information write GEORGE F. PINAIRE, Secretary, Ramsey, Ind.

## If you are in Need

of a piano, player-piano, organ for your home or church, or a phonograph, I can make you a price that will be of interest to you.

"DIRECT FROM FACTORY TO HOME"

Write for catalog and prices.

A. H. CLAYTON, JONESBORO, LA.

## "Dear Secrets" Just Out!

Poems such as "Save the Boy," "Driven to Prayer," and "If I Had Time" with picture of the author. The preface is written by an Oskaloosa woman, who has been associated with Mrs. Sherman in her work, and who has visited in her home.

Prices: One book, 50 cents; ten copies, \$4, prepaid.

Mrs. DORA SHERMAN,  
Oskaloosa, Iowa

Mo., June 9, 1920, after a brief illness. He has been an active member in our local church since his conversion. He leaves a wife, seven children, and many friends to mourn his loss.—Mrs. L. G. Eaton, Reporter.

**KEATH**—Mrs. Mary E. Keath was born near Springfield, Ill., in 1857. She was converted in girlhood and united with the First Church of the Nazarene, Chicago, soon after it was organized. The last eight years she lived in Minnesota. She was much interested in Sunday school work, and beginning with one scholar she soon gathered together a class of fifty. She was a blessed example of the grace we preach. Truly our people die well. Services were conducted by the pastor at First Church, Chicago.—W. G. Schurman, Pastor.

## ANNOUNCEMENTS

**NOTICE**—To the licensed preachers and deacons of the Indiana District: Those who are to meet the Board of Examiners to take examinations, or to confer with the board, please meet them at the Westside Church, Indianapolis, Ind., at 10 a. m., Tuesday, August 24th.

**NOTICE**—On May 5th our church at Mount Hope, near Jacksonville, Texas, was wrecked by storm. The members are not financially able to reconstruct the building without some assistance. Any one desiring to help in this worthy cause may send an offering to Rev. C. A. Alexander, R. 6, Jacksonville, Texas. It will be received with gratitude, and will help maintain our church work in this community.—P. L. Pierce, Dist. Supt.

This is a worthy and needy case and we trust the general church will respond liberally and quickly.—Joseph N. Speakes, General Secretary, Board of Church Extension.

**NOTICE**—I desire an exchange of Minutes of the various Assemblies. Send yours to my address and I will mail you a copy as soon as ours is off the press.—Amos C. Griffin, District Secretary, Indianapolis District, 1046 North Warman avenue, Indianapolis, Ind.

**NOTICE TO PASTORS**—The July issue of the General Orphanage Board's Bulletin contains some interesting news relative to the development of a Children's Home, and they would be glad to put it into the hands of every Nazarene. They will send you free as many copies as you will distribute. Just tell them on a postal card how many copies you can use. OSCAR HUBSON, Secretary, Peniel, Texas.

## CAMPMEETING ANNOUNCEMENTS

**COLLINSVILLE, TEXAS**—At Union Grove, two miles south of Collinsville, beginning August 5th. Come and see the great battle Preacher in charge, Rev. R. B. Gilmore and Rev. Stove Herman. For information, write committee, J. J. Gilmore, S. C. Fountain, H. A. Fullenwider, Collinsville, Texas.

**DATTON, OHIO**—Miami Valley holiness camp, July 29-August 8. Workers: Rev. W. R. Cox, Rev. E. E. Shelhamer, and Rev. A. H. Johnston and wife, of Akron, Ohio. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

**WHEELING, IND.**—Campmeeting July 30-August 8. Workers: Rev. R. W. Chaffetz, Mr. and Mrs. O. C. Myers, Rev. Fred Fudge, Missionary worker. For further information, write Mrs. Ruth McRoberts, R. F. D., Hazelton, Ind.

**PENIEL, TEXAS**—Annual campmeeting of the Dallas District at Peniel, Texas, July 30-August 8. Workers: Rev. U. E. Harding, Rev. W. E. Shepard, and Haidor and Bertha Lillenas. For information, write P. F. Dozier, Peniel, Texas.

**LA PLATA, MD.**—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. Penn, Business Manager, Piquette, Md.

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

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

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

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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)  
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BONNIE, ILL.—Campmeeting August 13-22. Workers: Rev. Albin and Emma Trick, of Pilot point, Texas; Jack Linn and wife, of Oregon, Wis.; Miss Rhea Garrison, of Marion, Ill.—W. T. Lawson, Secretary, Whiting, Ill.

LESLIE, Mo.—Nazarene District camp (North East M. P. O.) August 13-22, situated on B. & O. R. R. half way between Philadelphia and Baltimore. Workers: District Superintendent and pastors—Rev. J. N. Nelson, Business Manager, 1105 Chestnut street, Darby, Pa.

WICHITA, Kas.—Kansas State Holiness Association 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. Hippie, Chase, Kas., or Rev. W. R. Cain, 515 S. Vine street, Wichita, Kas.

GLADWIN, MICH.—Aug. 11-23. Workers, Lyman Brough, Charles Kotesky, and Annie West. Address Rev. V. Buxton, Cadillac, Mich.

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

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

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

Hudson, La.—22d annual session, Hudson Holiness campmeeting, August 13-22. Rev. James B. Chapman, of Bethany, Okla., evangelist. For information address J. L. Payne, secretary, Sikes, La.

MARION, Mass.—Cape Cod Union Camp Association campmeeting, August 6-15, Christian Advent Camp Ground, James P. Hadden, president, 864 Commercial street, East Weymouth, Mass. G. G. Edwards, vice-president, 205 Lockwood street, Providence, R. I.

KEARNEY, NEB.—West Nebraska Holiness Association campmeeting, August 19-29. Workers, Rev. M. E. Borders and Keaton Bird; Acolian Quartet, singers. For information write Gus Sipple, Hastings, Neb., or B. J. Patterson, secretary, Kearney, Neb.

SLOAN, IOWA.—15th annual campmeeting, Apostolic Holiness Union, August 27-September 5. Workers, Rev. Bona Fleming and wife. Sloan is on the Northwestern railroad, near Sioux City. For particulars write L. W. Strong, superintendent, Horne, Iowa.

NEAR WATERLOO, VA.—August 25-September 5. Workers: Rev. L. E. Williams, Rev. J. H. Penn, Rev. J. T. Maybury, and a band of Christian workers and singers.

NORMAL, ILL.—Central Illinois Holiness Association, August 20-29. Workers: Rev. and Mrs. A. F. Balsmeier, Rev. J. S. Glascock, and Mrs. Della B. Strick.

CHARITON, IOWA.—The Tri-Church Campmeeting, July 29-August 8. Workers: B. F. Neeley and the Acolian quartet. For information, write C. K. Spell, Chariton, Iowa.

OLIVET, ILL.—Chicago Central District campmeeting, August 19-29. Workers: Dr. R. T. Williams, Banner brothers, Miss Fern Dennis, and Miss Della Smith. Men's free to ministers and their wives; reasonable board to others. Write Rev. J. H. Dennis, Olivet, Ill.

SPRINGERTON, ILL.—Annual holiness campmeeting, September 2-12. Workers: Rev. I. G. Martin, Rev. Mattie Wines and Miss Mervie E. Hooker. For information, write Mrs. John H. Chapman, Box 445, Frankfort Heights, Ill.

ALTUS, OKLA.—August 13-29. Workers: Rev. and Mrs. Oscar Hudson. For information, write Rev. Rev. James N. Cooper, Box 455, Altus, Okla.

OKARK, ARK.—August 27-September 5. Workers: Rev. J. B. Chapman and Rev. J. E. Moore.

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

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

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Cullman, Ala. (Shiloh).....August 4-15  
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Normal Camp, Normal, Ill.....August 19-29  
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Calera, Ala.....August 13-29  
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