

Herald of Holiness

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The Enabling Grace

THE greatest obstacle and the greatest danger to the child of God in his spiritual progress is his consciousness of innate weakness. More than the tyranny of any former habit, or any special besetting sin, this consciousness of personal weakness is a source of discouragement, and puts us in danger of real despair as we view the obstacles to be overcome, and the spiritual altitudes to be climbed. The precious doctrine of pardon through the blood of Christ is not enough to meet this want, for this is a want which is felt by every pardoned and regenerate soul, and it is felt the most keenly by those who strive to live most faithfully in this divine life.

It is not strange, therefore, that to the people of God, and not to sinners, there is the sweet assurance so repeatedly given by prophets, apostles, and by Christ himself, of an enabling grace by which the child of God shall be divinely girded, filled, and qualified to walk in the way of His commandments and to achieve the utmost triumphs of spiritual life. Some of the terms employed are bold, even to the verge of endangering free agency when taken alone. We desire the reader to give the most thoughtful, prayerful attention to a few verses of Scripture wherein is taught this precious doctrine of an enabling grace.

In Ezekiel thirty-sixth chapter, beginning with verse 25, God says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

The careless reader might be led into presumption by the sweeping terms of this promise; but this danger is averted by a parallel passage from the pen of the careful, logical, philosophical Paul, who says, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for

his good pleasure" (Phil. 2:12, 13, R. V.). Here human volition is carefully guarded. This enabling grace does not substitute or abate human responsibility. God does not supernaturally, regardless of, or despite our volition, work in us or for us, but He graciously and divinely "causes us both to will and to work."

We have another reference to this enabling grace in Paul's Ephesian prayer (Eph. 3:14-21), the most sublime passage of Scripture in the inspired canon. These petitions, uttered, be it remembered, for "the saints which are at Ephesus, and the faithful in Christ Jesus," were that they might be "strengthened with power through his Spirit in the inward man;" that Christ might dwell in their hearts, that they might be "rooted and grounded in love, . . . strong to apprehend with all the saints what is the breadth, and length and height and depth," and might "know the love of Christ which passeth knowledge," closing with the climactic petition, "that ye may be filled unto all the fulness of God" (R. V.).

Where, Paul, can power sufficient be found to accomplish such a work for the children of God? That even regenerated people need such a work we are compelled to admit by the very terms of your prayer. But the great question with us is, Where is this power? Whence comes it? How and where does it work? He answers these questions, and his answer harmonizes perfectly with his declaration already quoted, with Ezekiel, and with the entire tenor of Scripture.

This power, or dynamic, works within us. Listen to the words with which he closes this prayer of all prayers: "Now unto him that is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (R. V.).

There is not a sweeter truth in the entire range of revelation than that God has for every child of His an enabling grace in addition to His pardoning love—His Spirit put within us, "causing" us to do His will, though ten thousand weaknesses and disabilities, inherited, acquired, or from any other source, obstruct the pathway of duty, hampering, annoying, and discouraging us in our struggles. Thank God, there is a "power that worketh in us," sweeter in its charms, more subtle in its ramifications, more constant in its ministrations, and more powerful in its influences than all the machinations and resources of the Enemy of our souls.

While it is against God's regenerated children that the Tempter levels his chief artillery and exhausts his utmost resources, it is to His regenerated children alone that God comes proffering this precious enabling grace, this spirit within us, this power that worketh within us, by which we can do His will and keep His statutes and achieve the lofty heights of spiritual excellence to which God

graciously invites us. To the soul swept by storms of fear and doubt from its own innate weakness these precious words come as a gracious benediction, assuaging the storm, quieting the sad and grievous fears and doubts as the soul drinks in the marvelous import of the thought that God himself, the infinite, omnipotent Father, proposes in the person of the Holy Ghost to come into us and cause us to "walk in his statutes." Oh, wondrous promise. O precious truth divine. Lift up your spirits, ye discouraged children of God. Raise your faith to the apprehension and appropriation of the treasures of this mine of the gold of Ophir.

The Great Journey

THIS journey we must all take if we would at last secure our new home in the great beyond—a land of plenty and peace and riches untold. The world has always heard of and believed in that country of the future. We find the world's eager longing for this country in the prophetic sighings that come to us out of the pagan gloom, in the dawns of hope, in the Jewish twilight, and in the still clearer light of the gospel dawn.

We stood in the ticket office of a great city. The counters were lined with eager buyers of transportation to far-off points whither they had been attracted by news of discovered treasures. With what eagerness they examined the folders furnished them concerning the country and the routes thitherward! They wanted to know every item possible to obtain—about soil, water, mineral, mountain, and valley, of the country and the safety, speed, connections, changes, accommodations, and scenery of the proposed route they were advised to take.

We noted finally, upon being satisfied on these points, how freely they poured forth the money from their pockets to pay for these fares.

We walked away pondering seriously on the great journey on which we long ago started and on which thousands are constantly entering or being persuaded to enter. We mean of course the journey from earth to heaven.

The country we seek is a goodly land. This land has already received its countless multitudes from earth's population. Concerning this glorious country we have the most positive, complete, and absolutely reliable Guide Book filled with information both as to the joys, delights, and glories of the country and as to the journey we are to take thither. We stand amazed at the spectacle of human indifference in the presence of such a Guide Book and of a home in such a land as this Book tells us of.

There will be no more sickness or pain, or poverty or death in that country. Sorrows, tears, and disappointments will be unknown. Can the mind grasp the conception of such a

country? Can human imagination conceive life in a land with such exemptions? No, it baffles every attempt of the human mind to understand, yet we see thousands of men and women around us every day traveling they know not where who pay no heed to the Holy Bible which teems with wonderful revelations about the beautiful land which God has prepared for them. This Book also tells them of the character of the journey thither. These same people would not think of taking a first trip to California or Cuba without first hunting up diligently every particle of information they could obtain about the country and the route by which they must reach it. How prone human nature is to put the temporary and earthly above the spiritual and eternal.

We are to consider, too, that this country is the home of many of our friends who have gone on before us, and it is our privilege shortly to rejoin them there. This should be a very animating and consoling thought to us. We will be but leaving friends on earth to join a greater number in heaven.

When we think of the glories of that country to which we are hastening, and the glad reunion with friends awaiting us, how we should be cheered along the way, and how we should press forward toward the mark for the prize of the high calling of God in Christ Jesus. We have the assurance also that even those we leave behind will soon follow us.

Pause, dear readers, and read what the blessed Guide Book has to say of this glorious country. Duly appreciate the relative value of this earthly place of your temporary residence and your eternal mansion above. Live for that future home. Gladly pay the price for that inheritance of yours which is incorruptible and that fadeth not away.

THE SPIRITUAL STRENGTH of the churches of the country measure the exact degree of strength and security of our civic institutions and all financial investments. Not great armies and great navies are the world's greatest asset, but great praying and holy living. Some day the world will find this out when it may be too late.

A DEEP CONCERN AND LOVE for souls is the first impulse of a soul newly born from above; an abiding evidence of a divine call to the ministry and the chief credential of real spiritual life in a church.

A Needed Helper

There is a much needed helper for every pastor, which is too little appreciated, we fear. This helper never sleeps or tires, or pauses in his beneficent work. We will let the *Western Christian Advocate* name and further describe him:

The church paper, Mr. Pastor, will visit your sick, inform your ignorant, warm up your cold, nudge up your stay-aways, straighten out your cranky, and sweeten your knockers. Since these services can not be denied in principle, they should not be denied in fact by a mere omission of a subscription once a year.

World Conditions

Evidences accumulate that world conditions are truly appalling. From every source facts continue to appear in proof of this sad condition. We had our optimists during the great war who saw in that black holocaust the greatest blessing the world had ever seen in disguise. Against this insane opinion we wish to place the view of a man who ought to be high authority in such matters. From the *Christian Advocate* (Nashville) we take the following:

Col. E. M. House is in Holland. On August 15th, in an interview for the *Public Ledger*, of Philadelphia, he commented on world conditions. He says that Germany is face to face with Bolshevism, and that many believe that Germany has already decided to "cast her lot with the East." If true, that is a momentous decision and one in which every nation has an interest. Its immediate effect will be to create a new balance of power, and its ultimate effect will be to determine whether the present civilization is to be replaced by that which seems to be now in the making. He said, "Before the world settles down again to its age-long task of producing in order that many people may live, there is every indication of an upheaval which may disturb the foundations of our political, social, and economical life." If the world as a whole "should be brought to a condition such as now exists in Russia, half the population of the world would perish from starvation and cold." The prayer of every American ought to be: "Lord, show us to what extent we are to blame for the present conditions, show us what we can do at home or abroad to correct them, and help us to do it."

A Neglected Heritage of the Church

We refer to our privilege of the prayer of faith for the sick. Why should intercession for the sick be neglected and virtually turned over to the so-called Christian Scientists to be exploited as a monopoly for revenue only? The Church of the Living God has by this surrender of this branch of her birthright aided and abetted this modern exhumed malodorous relic of Hinduism in its ravages upon the intelligence and pocketbook of many good but weak people. We have wanted to say a word on this subject of healing but find the word we wanted to say better said than we could say it in the *Christian Herald*:

There is an attempt being made to revive the healing ministry of the early Christians and the Church. What is the attitude and belief of the Christian in the matter of sickness, disease, and its prevention and cure?

(1) God, the good, wants His children to be well. Disease and pain are not punishments inflicted by God on humanity. They are caused by humanity's disobedience to the laws of health.

(2) If these laws are broken innocently, the innocent suffer, but the more we know of God's laws, the more we shall avoid the disease and pain of physical life.

(3) Many of these laws of health we already know, and if we obeyed what we do know, we would be free from very many of the ills of the body. Much of the disease of mankind is caused by selfish and wicked habits, in open disobedience of the laws of health.

(4) Every right means, to keep well and recover health to the body, belongs to the child of God. He should make use of any or all of them. The ministry of the Christian physician who has given a life-time to the study of disease has always been blessed by God. The care of the trained nurse has brought thousands back to strength and health again. The skill of the surgeon has held death away from a host of sufferers who without that skill would have died.

(5) Among the agencies which today are being

EDITORIAL SURVEY

emphasized as valuable for health and recovery from sickness is the healing power in the prayer of faith in a loving God, and the faith exercised by the sick person to believe that the same power which Jesus told His disciples to exercise is still effective to do now what it did in His time.

There is no reason to disbelieve that the power of a loving God is as great now as it was in the time of Christ. And it is the conviction of many that the Church may help to recover this ministry of healing, which it has been turning over almost entirely to physicians and nurses and hospitals and science.

This ministry of healing through the prayer of faith and the laying on of hands does not do away with the use of the doctor and the surgeon and the care of the nurse, but simply urges the Christian to believe in the power of prayer and the power of the divine goodness to help create new life in the body. There is no question that the prayer of faith does heal the sick. It did in the times of the early Church, and there are plenty of cases to testify that it does now.

With all the means at our disposal to keep well and recover health after we have been sick, there will always be old age and weakness and final death. But the closer the children of God live to His laws and love His ways, the freer they will be from sickness and disease. And it will be the privilege of the sick to offer the prayer of faith, and to believe that God hears that prayer. If the Church can recover in a sane and Christian manner the ministry of healing, it will inspire hope in many hearts.

A Grand Thought

The Apostle Paul furnishes us many sublime conceptions and profound statements in his writings. Perhaps in none of these has he excelled the one concerning our life being "hid with Christ in God." Quoting this text, an exchange says:

What a magnificently grand thought this is—hidden with Christ, shrouded in mysterious union with

Christ in God. Who can estimate the absolute security and safety in all its length and breadth and height and depth, which these words imply? What stronger ground could there be for our eternal salvation? Life hidden with Christ in God.

Don't Charge Too Much to Providence

We offer the above warning to the *Christian Advocate*, Nashville, from which we clip the following:

Possibly there was a providential cause in the selection of Sunday, July 18, as the time for that historic political conference in the White House. In view of the resident's past record as an observer of the sanctity of the Sabbath, we would hesitate to believe that in this case there was no providential cause. But we can not but feel that the providential cause, if such there was, must have been extraordinary in taking God's day for political work when there are six days open for such work.

If we let the President out on the score of providential cause what about the hordes of Socialists, Anarchists, and kindred people which throng our parks on the Sabbath wherein scenes are often observed as described by Lloyd George and mentioned in the same paper as above:

Mr. Lloyd George recently said in a public address, "How often have we crossed a common or a park on a Sunday afternoon, or watched a street corner and seen little groups of fifty, one hundred, or sometimes three hundred or four hundred, and a Socialist speaker expounding his doctrines—and thought nothing of it? . . . It was the pile-driving in the mud. . . . Now you see the pillars above the flood, and the thing is going up, up." It is the result of twenty years of continuous work and of thousands of meetings every Sunday. There is no other party that does that." Now, if these words of Mr. Lloyd George fail to furnish an idea for the man or woman who is wondering why the Church seems to be making so little headway against opposing social currents, the case is truly hopeless for the Church.

Life Worth Living

It was a crime ever to have raised the question whether life were worth living. The very question is a slander on our Lord Jesus Christ. By His having lived He has blessed life and sanctified it and shown that it is vastly worth living. He has made it worth eternity to live at all if we accept what He has done by His life and death in this world. An exchange says on this point:

Morley, in his "Life of Gladstone," in his closing lines, quotes the following words uttered by the great Englishman on some occasion: "Be inspired with the belief that life is a great and noble calling; not a mean and groveling thing that we shuffle through as we can, but an elevated and lofty destiny." Most thoughtful people will say that Gladstone spoke wisely. Whence his view of life? Evidently he got it from the valuation Jesus places on life. From Him and His teaching comes all that is noble and worthy in life. The highest exhibition of life's values is made by those who walk with Him and keep His commandments. Any view of life not in accord with the teachings of Jesus Christ reduces life sooner or later to mere animalism—places man but little above the beasts that perish.

Be friends. Strew the path of others with the flowers of kindness, of friendship, considering them instead of thyself. Such deeds will spring up and bless you because others are blessed. If you scatter thorns they, too, will spring up and they, as they have pierced others, will pierce you at the last.

Miserere

By EMELIA SALISBURY

O pitying Lord, look down and see
How sore our toils and travails be!
Thy feet have trod the thorny path
Where mortals walk 'mid woe and wrath.
Thy head hath felt the thorny crown
By mocking hands pressed firmly down.
Thy bleeding hands and pierced side
Poured out the anguished mingled tide.
Thy soul hath felt the bitter woe
Of faithless friend and cruel foe,
And, subject unto death, the tomb
Enwrapped Thee in its arms of gloom.
By every pang that pierced Thy heart,
We pray Thee, take Thy people's part!
When we must walk the toilsome way
Alone, in anguish, day by day,
When on our brows the crown of pain
Is pressed, and naught succor can gain,
When effort fails, and highest aims
Fall, crippled by these fleshly frames,
When foes deride and friends betray,
When glazing eyes confront the tomb
And lonelier grows the darkening way,
Which Thou hast entered to illumine,
By every pang that wrung Thy heart,
We pray Thee take Thy people's part.

SACRIFICE

By Rev. OSCAR E. SMITH

LOVE and sacrifice are inseparable in a world where sin, pain, and suffering constitute an integral part of its economy. In other words, to love in deed and in truth, and not in word only, is to sacrifice. Other things being equal the intensity of one's love will determine the extent or degree of one's sacrifice. Love is not the only spring of sacrifice; selfishness and ambition may lead one to many acts of denial and a sacrificial character. "One night when the army of the Republic was in great peril, worn out with fatigue of sleeplessness and of battle, and surrounded by the Austrians, Napoleon was taking the round of his posts in disguise, to ascertain the vigilance of his sentinels. He found one poor soldier, in perfect exhaustion, asleep at his post. Napoleon shouldered his musket, and stood sentry for him for a half hour. When the man awoke and recognized the countenance of his general he sank back upon the ground in terror and despair. He knew that death was the doom for such a crime. 'Here, comrade,' said Napoleon, kindly, 'here is your musket!'" In general such sacrifice as is made for the accomplishment of certain ends and that which springs from love can readily be distinguished. But we are not considering sacrifice in any general way, rather its place in the life and calling of the Christian.

In the life of the Christian sacrifice is basic and fundamental. The Christian life is not one of mere get and gain or barter and trade; nor is it characterized by a watchful eye and suspicious care against any encroachment or abuse of personal rights. Instead of seeking ways to increase the possessions of, life, to save life, to adorn life the Christian rather is in search for the needy that he may pour out and give away all, that the world deems so essential to life. His life is founded on a principle of loss rather than gain—he loves, does good, and lends, "hoping for nothing again." That his Lord has promised to reward him as he has measured out to others is made neither the cause nor joy of his sacrifice. His persuasion is that "the disciple is not above his Master"; that to be like Jesus is to deny and empty himself as did Jesus; that to know his Lord is to "know of the fellowship of his sufferings"; and that to drink His cup is to be "crucified with Christ." Little does the modern churchman know of such a life and little does he aspire to such a life. Consequently, in vain does the church endeavor to tell of the superior worth of the Christ life; its beauty and its power.

As truly as the Christian's life is one of sacrifice so is the calling of the Christian. With almost mathematical exactness we may say that true success in the calling of the Christian will be in proportion to the sacrifice that one makes. And more than this, success will continue just so long as the spirit of sacrifice dominates one's life. No spirit will completely destroy a Christian's usefulness and make futile all testimony concerning the Christ and His unsearchable riches, like a haughty, arrogant, and selfish spirit.

He who came putting away all riches and glory, condescending to the estate of poor, sinful man and preaching the gospel of "free grace and dying love," can not be rightly represented by ambassadors of an ease-loving and money-grasping order. We admit there is a glitter, a passing fame and notoriety which may be won without sacrifice. Place and the applause of the multitude were offered to Jesus without sacrifice, and so will they to us; but any success which time and the Judge of all the earth will put their approval upon must be won by sacrifice.

No life of the past century reveals the place and power of sacrifice in the life and calling of a Christian more than the Marchale or Catherine Booth-Clibborn. In reviewing the great work which God wrought in France through the Salvation Army while under her leadership she indicated the secret in the following words:

"O wondrous love! to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead Thy gracious name."

THE Greeks failed to understand how the blood of a Syrian peasant crucified as a malefactor under Roman law could possibly atone for past transgressions. Had a great earthly ruler, or one wearing the imperial purple, or a prophet whose silver tongue had swayed the multitude been the victim, the Greeks, whose minds were constantly centered on things of power, might have been influenced by the personality of the sufferer. But a country carpenter, hailing from a mean little village, which in the past had only produced commonplace mediocrity and questionable morality; the story was too much for their credulity!

Now the world in its search for wisdom and satisfaction is faced with the same problem today, and many like the Greeks of old are making a similar great rejection.

The cross of Jesus, wondrous symbol of the Christian faith, stands before every life. But has the attitude of men's hearts changed? Very little! Yet there is a change. He would be a bold man indeed who would endeavor to eliminate from historical records the name of the Christ who suffered under Pontius Pilate on the cross of Calvary, so the Devil with his accommodating policy, so long as it stands in the way of a full and saving belief, countenances the acceptance of a belief in a historical Christ but rejects belief in the lowly Nazarene as the world's Savior as unworthy of human wisdom and intelligence. The writer has seen this illustrated when standing beside the wayside shrines in Belgium or Spain. People passing gave the images an upward glance and a passing salutation, and their thoughts were carried momentarily to the cross of Christ, but not to the Christ of the cross. Amid the rush of business and conflicting thought many today only see the Christ of history and not a suffering Savior who wrought out for them a great and magnificent salvation. A historical belief in Christ, or belief in a historical Christ can not

"I saw that the bridge to France was making the French people believe in me. That is what the Protestants do not understand. They preach the Bible, they write books, they offer tracts. But that does not do the work. 'Curse your Bibles, your books, your tracts!' cry the French. Only if Jesus is lifted up in flesh and blood will He today draw all men unto Him. If I can not give Him I shall fail. The face, the character, the life of Jesus is to be seen in men and women. This is the bridge to the seething masses who believe in nothing, who hate religion, who cry, 'Down with Jesus Christ.' When I came to France I said to Jesus, 'I will suffer anything if you will give me the keys.' And if I am asked what was the secret of our power in France, I answer: First, love; second, love; third, love. And if you ask how to get it, I answer: First, sacrifice; second, sacrifice; third, sacrifice."

PARDON BY THE BLOOD

By Rev. Wm. Turnbull

avail when the storms of life gather round us, and death brings us face to face with eternal verities. In our helplessness and hopelessness we must look to Him who was the Savior of the world. Salvation through the blood! We pause and think what agonies Christ suffered, when, had He been an impostor, or only a village carpenter, He could easily have evaded Gethsemane and escaped the *Via Dolorosa* which led to the hill of Calvary. But in His divinity allied to our humanity He went all the way for us. He stood with serenity during the momentous miscarriage of justice in the judgment hall, because above the voices of the Jewish Sanhedrim, and the clamorous shouts of the outside multitudes He heard the piercing cry of a lost world. He permitted the malicious priests and hypocritical Pharisees to sneer and jeer with word and look because He knew that in later days His word would bring life. He suffered at the mock coronation because He knew that those who worshiped Him in derision would some day bow the knee and acknowledge Him King of kings and Lord of lords. He suffered the pain of the cross and the withering heat of the Syrian sun because He knew that His cross was the only way by which suffering humanity could receive a crown of life. When, before the mind's eye we allow the great tragedy to pass in review, and see amidst the rending rocks and the bursting tombs, evidences of the emancipation of the world's Savior from the thralldom of death we are constrained to exclaim with a certainty born of love what the poor Roman soldier exclaimed in ignorance, "Truly this man was the Son of God."

This certainty of belief, not in a historical Christ, but in a risen Savior is the first great essential to Christian life. He alone bridged the gulf which existed between God and man, and having completed this stupendous work of atonement He offers eternal salvation as a free gift to all who believe. And so by way of an uplifted cross lies the only way to salvation and safety. Many and devious are the ways by which men endeavor to reach

IT is inconsistent for Nazarenes to either adopt a lower standard than others or to profess the same standard as others and then not come fully up to it. Some people would accuse us of compromise when we insist that our educational standards must be as high as those required by unspiritual schools. But a man's common sense usually prevails in practical matters, no matter what his untried theories may be: it is therefore noticeable that parents who are able usually send their own children to accredited schools even when they themselves are indifferent in the standardizing of our own institutions.

There are some who suppose that prejudice against holiness schools has made it harder for them to get recognition than it has been for other schools. After surveying the field it is a relief to me to be able to say that I have found no clear evidence to support this charge. On the other hand, schoolmen and state officials seem anxious for our schools to qualify according to the regulations by which other schools are classified. These regulations, far from being questionable or unjust, are reasonable and consistent with the best ideals of life.

The regulations for standard schools may be briefly summarized in the following items:

- (1) The school buildings must be adequate in size, provided with proper heat, light, and ventilation. The buildings and grounds must be kept sanitary, and a premium is placed upon sightliness.
- (2) The equipment as to library, laboratory, and other such necessary helps must be sufficient for thorough work in the courses offered.
- (3) The faculty must be composed of competent persons as evidenced either by diplomas from accredited schools or by successful teaching experience.
- (4) The scientific mind, that is, the spirit of study and the love of scholarship, must be in evidence.
- (5) Proper dignity must be maintained in the giving of certificates and diplomas and the bestowing of degrees.
- (6) The income must be sufficient to enable the school to progress from its present type of efficiency, whatever that type or standard may be.

These statements are an interpretation, rather than a quotation, of the published regulations of educational

EDUCATIONAL STANDARDS

By JAMES B. CHAPMAN, D.D.
President, General Board of Education

boards and of school associations; but any of our schools may be assured of recognition if they conscientiously and unquestionably meet the standards which these statements require. But it is useless for us to claim that we can offer "Just as good opportunities as the best," when we allow our buildings to become dilapidated, our campus covered with weeds and refuse, our classrooms to be uncomfortably seated, carelessly heated and ventilated, inadequately lighted, and lacking in the primary essentials for class work. Perhaps none of our schools are situated that way now; but if they are it would not be at all contrary to the spirit of holiness for them to change all this. It is hard to defend the course of the school, even though it is a Nazarene school, that offers courses in science with an utterly insufficient laboratory or courses in literature with an insufficient library. To say that the student under such conditions can do efficient work and deserve full credit for grades made in his subjects does not show full knowledge of the teaching art. A faculty made up of novices who can afford to work for small salaries in order to secure the experience can never deserve the fullest confidence of the mature students who fill the classes of high school and college, not even though the religious character of the faculty members is away above reproach.

It is no help to a school to have people, especially ministers and influential laymen, constantly disparaging learning and seeking to find faults in those in reputation for knowledge. Any considerable number of such people in the vicinity of a school will make its success practically impossible. A smattering of objectors to the "Scientific mind" among the promoters of a school insures its final failure. No matter how

good their intentions such people are out of place trying to promote an institution of learning.

It is a matter of true regret, if our schools can not defend themselves against the charges, that they have hastened students to graduation. To bestow the bachelor's degree in any sort of an honorary sense is a violation of educational ethics. It will not help a school to graduate a student who is not really a graduate. A person may deserve sympathy if circumstances have interfered with his school studies, but this sympathy is no substitute for the neglected study. A person may deserve credit for general knowledge gathered from experience, but this general knowledge is in no sense the equivalent of the mastery of a college curriculum; and it is improper to give an academic degree to indicate a cosmic learning. *In every case where any of our schools are at fault in the above matters it should be their delight to repent and comply with the true standards of a school of their proposed grade—and then expect recognition.*

On the last of my six items I wish to say only that the demand just now is not to build more schools, but to equip and endow the ones we now have. We must build schools or die as a church. The demand for the work of the kind of education that the success of our church requires was never so great as now. With all the demands that are upon us just now and with the future of our church and of the kingdom of God in view, if I had a million dollars to give I would give eight hundred thousand of it to the educational work of the Church of the Nazarene. I would first of all equip and endow the schools we have until they could do the work that their earnest promoters desire them to do. We can not justify our course in requiring of our school people to furnish us with standard schools unless we give them the funds with which to carry out their plans.

We must soon strike in to secure a million dollars for our schools.

Are we not all awakening to the urgency of the demand?

eternal happiness, but unless the intrinsic merits of a Savior's blood is the all-in-all, the system is false, and like the house built on the sands will crumble and disappear with the first sweep of the rolling tide of sin.

Belief in the blood is the great initial act in a vaster life. But in its scope it is only limited by eternity. It is called the New Birth and it is only a divine mind that could formulate so simple an illustration to describe such a magnificent truth. The New Birth means light to sightless eyes, and sends a pul-

sating refreshing tide of life into the leprous veins of the sinner.

A Jewish girl was walking down a London street some time ago, and passing an open-air gathering, she heard words which seemed strangely familiar. She stood and listened, and this was the refrain:

"Not all the blood of beasts,
On Jewish altars slain,
Can give the guilty conscience peace,
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all our sins away;

A sacrifice of nobler name,
And richer blood than they."

Christ to her had previously only been a historical name, the misguided claimant to the kingship of her race, who for his absurd and blasphemous doctrine had been crucified by her fathers. But the seed had been sown, and watered by the Holy Spirit she ultimately accepted Jesus Christ, the sinless, spotless Lamb of God as her Savior and rejoiced in the faith of the lowly Nazarene.

May this also be the experience of some

dear heart who reads these lines. In the past you have perhaps only believed in a historical Christ. Begin now to live the new life to be found in a crucified and risen Savior at the cross of Calvary.

EDINBURGH, SCOTLAND.

The World and the Gospel Today

By VISCOUNT BRUCE, London, England

THIS period of history is one of great urgency and gravity. The white races are penetrating the whole world. The whole world is brought together as never before. There is hardly a spot that was not touched and smitten by the war in one way or another. It affected regions that had hardly a place in history before—all Siberia from the Urals to the Pacific ocean, Central Asia, and much of East Central Africa. If you except some tropical forest regions of Africa and South America, nearly all the backward races have in some way suffered by the war. It is owing to the quarrels of the so-called Christian peoples that so much misery has been brought to the world.

Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times have been removed. They have now nothing to live upon until and unless they are given the gospel of Christ.

I can not think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our work in every mission field. It is also the reason why we should try to see that our influence in every country where Britain can exert her influence is well exerted in the cause of justice and humanity, and to see also that our people abroad set a better example by their own lives than in times past.

We have to ask for gifts to support missions. It is a duty to give them, every Christian must seek to spread truth and light. But a gift is an external thing, it may or may not be an expression of a man's real sense of duty, of his real devotion to his Lord. It is an offering, as in the Old Testament dispensation were the sacrifices on the altar. But mercy is better than sacrifice, because mercy is part of the quality of the human being himself; it means the individual's moral purpose, his realization in his own life of Christian duty and Christian love. In and by it he shows forth his faith by his life better than any offering of money can do.

Now we have come to the end of the war and what do we see? Those who have the best means of knowing tell us that two normal epidemics are visible all over England. One is an epidemic of crime, and especially of robbery with violence. There has been an increase in theft and all forms of dishonesty, thefts on railways, thefts in the postal service. The other epidemic is even worse. It is a prevalence of sensual vice such as has not been observed for many years. If there is a department of moral conduct in which Christianity has rendered an especial service to the

world, it has been in raising the level for human morals, and in its treatment of sensual vice. When one reads of what sensuality was in the ancient world, when one recalls its treatment by the Greek and Roman poets, and what St. Paul says of it in his own time, one feels how enormous has been the change to the modern world, and how entirely that change is due to the influence of Christianity. Even when things were worst in the modern world, they never sank so low as they had done in pre-Christian days. Whenever we see a falling back toward the thought and practice of that pre-Christian world, it is a danger signal which warns us of the need for guarding the higher conception of sexual relations which Christianity gave.

All these thoughts bring us back to the main thought—what can we do to make our country a Christian country? The more we feel what has been called "the bankruptcy of

civilization" the more we feel that the only thing that can save the world is to return to the precepts of the gospel, and try to bring our practice nearer to our profession.

There is no light from any quarter promising moral dignity and purity and goodwill among men except that which comes from the gospel. That is the light which lighteth every man, and that is the light which we must do our best to spread not only abroad but among ourselves. The precepts of the gospel are the one remedy for all the troubles we see around us at home and abroad. No nation has ever yet really tried to put those precepts into practice.

There seems to be a great call going out to us now to Christianize other peoples. To do this effectively we must begin by Christianizing ourselves. If the gospel is the only light, then it is according to the gospel that we must try to rule our own lives and induce others to do so. The best way to move others is to set an example by following these precepts ourselves. However zealous we may be for the diffusion of the knowledge of the gospel abroad, and however earnest our efforts, after all, the most vitally essential thing is that we should try to infuse a Christian spirit into the society in which we live. Let us by all means continue our efforts to spread the light abroad, but let it also illuminate the individual life at home.

From the *Laymen's Bulletin*, published by the National Laymen's Missionary Movement, London, England. Reprinted from *The Missionary Review of the World*.

Salvation

By PAUL HILL

THERE are always three things implied in the meaning of the word salvation. *First*, something to be saved, an object of salvation; *second*, something to be saved from, a condition or state of unsafety; and *third*, a Savior, or One who delivers the object of salvation from the condition or place of unsafety to a place and condition of security. In reference to the meaning of the word it makes no difference whether it is applied to a sheep or a man. In the case of the sheep, the sheep is the object of salvation, the pit is the place from which it needs to be delivered and the shepherd is the savior who takes the sheep out of the pit and places it in a place of security.

The word *salvation* is frequently found in the Bible, and it is well to remember that it always implies a loss as well as a deliverance. That is, the word places emphasis on a condition from which we need deliverance. Without a need there can be no salvation; for it is impossible to rescue a man from a pit when he is not in a pit. It is also well to remember that the word always means real deliverance; the deliverance of the object of salvation.

Jesus Christ is our Savior and one of the best evidences of His ability to save is a Christian—a man who is saved from his sin. If the man was not in need of deliverance Jesus could never have delivered him. If Jesus did deliver him it is proof abundant that he needed deliverance and that Jesus had power to work the deliverance.

HAD NEVER SEEN THE BIBLE NOR HEARD A GOSPEL SERMON

REV. K. HAWLEY JACKSON

Just the other day it happened again! He came to me out of a crowd of hundreds like him. On they passed with the pilgrims to Pandharpur, there to fall at the feet of Vit-hoba, a piece of wood or stone roughly representing a one-time mystical being, now a god. To my right for almost half a mile stretched a long file of humanity two hundred persons wide—not less than ten thousand souls. To my left, in a column not so wide but longer, were ten thousand more. Among them one thousand pilgrims on their way to Pandharpur, 180 miles distant. Some would measure their length, some would fast, some would walk, and others would ride.

Here comes a *palkee*, a coffin-like box on a bullock cart containing the sacred silver feet of Tukaram, the Hindu poet, now worshipped by thousands. Just ahead of the *palkee* are the sacred horse, the silver necklace, the plush saddle, the silver-mounted gears. They say the horse is as old as Tukaram, three or four hundred years old. Here comes a holy man with a hat filled with sacred peacock feathers; here come hundreds of beggars, most of them crippled or blind. Proud Brahmins are sitting by, giving a piece of money to each beggar to store up merit for their own souls.

To my right, facing the on-coming crowd, were Miss Willison and other workers, holding a gospel service and giving out tracts. I saw a dozen men, women, and children almost overpower the missionaries and take the tracts away. Many did not know what they were taking; it seemed part of the excitement of the moment; yet some knew and took them just the same. There was no opposition.

On passed that mighty crowd, twenty thousand strong! Then out from among them stepped a young man to get a tract from my hand. Alas, they were all gone! I addressed him in Marathi, but he answered in fairly good English: "I have never seen a Bible and I never heard a gospel sermon. I don't know why," he said. Able to read, speak English, well along in school, knew many things about history, the war, government, but—"had never seen a Bible!"

There are millions like him! I thank God that, by His grace and help, I have the privilege of telling him and others that Jesus has come and has come to save. Do pray for us. Others must hear and must hear soon, or never hear at all.

"O, God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

"Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure."

[The recent Indiana District Assembly voted to offer the following report of its Committee on Sunday Schools to the HERALD of HOLINESS for publication.—MANAGING EDITOR.]

WE are convinced that the Sunday school is one of the essential institutions of Christianity; by that we mean that without the Sunday school, we as a church, are like a ship without fuel in an angry sea. Why? Because the Sunday school is the absolute hope of the future church. The young blood must take our places as we pass on, and if we neglect to conserve them, educate them in Christian principles, and doctrine, and get their souls enriched with love for God and His work, we shall have a fuel feeding the Nazarene Church that will wreck the movement. I do not put it too strongly, when I say, that with our movie-going sons and daughters, our high-heeled 'teen girls, our cigarette smoking boys, we are raising a generation that will damn the republic. What is our duty to our country as well as to our God? Save the boys and girls for Christ—and save them, not through the education in our public schools only—which is mostly Godless, but through the efficient Sunday schools.

What are the present conditions in Sunday school work? We read of efficiency in business management, of social efficiency; we apply this term to all our public and civic operations. Now we have moral efficiency as well. "Is the Sunday school doing the work which it is designed to do in the Nazarene movement?" Thousands of lives in other churches are sinking their best energies into it year after year. Do our schools pay? Do our Sunday schools give back to the world young men and women who are consecrated to God? The saddest thing of all is the fact that we have stood still in the movement during the hours of our greatest opportunity. Take the Catholic church as a sample. Nuns and priests and parent all vie with each other in manifesting a spirit almost fanatic along the line of educating their boys and girls in Catholic doctrine. They say, "Give me a boy for two years during adolescence and I care not what you do with him the rest of the time." They know too well that between the ages of twelve and fourteen is the greatest susceptibility to spiritual influences, as well as to crime. We are safe in stating that the Catholic church ranks 100 per cent efficient in her anxiety and her activity along Sunday school lines. The Protestant churches, Methodist, and Baptist in the lead, rank between 70 and 80 per cent efficient in activity along Sunday school lines. And I blush to say that the Nazarene movement, so on fire for God in evangelism and almost 95 per cent efficient along soul-saving lines for the adult—ranks between 20 and 30 per cent efficient in Sunday school activity. We are certainly not even temperate heat on the Fahrenheit thermometer of Sunday school life. I challenge any one to contradict the statement that in most places the mercury has fallen to zero,

Sunday School Work

Report of the
COMMITTEE ON S. S. WORK
Indiana District Assembly

instead of rising to the 212-degree boiling point in Sunday school life.

Through study and reading on this matter, we have a few recommendations to offer, not all of them original, but worthy of attention. We recommend:

First, ORGANIZATION. In a small school the superintendent, officers, and teachers are all that are necessary as workers. It is a good thing to have some men whose special business is the music of the school, another as librarian, and of course the secretary and treasurer. Then we need a special man to follow up the attendance. A card list of possible scholars may be as valuable as your card list of present scholars. Keep transferring the names of the first to the second. Next in organization deals with the pupils themselves. They must be assigned to classes according to various degrees of development—not only according to age. A Home Department, a Cradle Roll, Training Classes, Banner Classes are all of interest to the pupils. There is something wrong with the church that puts hundreds of dollars a year into its missionary offerings and leaves its Sunday school without proper lesson leaves, and with ragged hymn books, bare floors, hard benches, walls adorned with hideous placards, rendering sacred words in blue, green, and red. Orderliness and harmony must maintain first place in God's house. Third, there must be snap and precision about all the exercises of the school. An orderly school is not an accident. Let the superintendent and pastor plan the program of the school.

Second, THE TEACHERS' MEETING. The teachers' meeting should be held once a month and made interesting enough to secure full attendance; the best talent in the school should be employed, and the sessions should not be more than one hour. Let the teachers do the talking and help plan the Sunday school work. Let the superintendents conduct the meeting, but if each of the teachers has about a minute and a half speech, they will be present at the meetings.

Third, THE MISSIONARY SOCIETY. The missionary society should co-operate with the Sunday school, having the first Sunday in the month devoted to missions, using pictures and having a capable speaker tell of the lives of some of our missionaries, or in some way planning a missionary program. The pastor should have first place in this service.

Fourth, PROMPTNESS. There never was and never will be a good Sunday school whose members come straggling in throughout the

hour. Tardiness in a teacher or officer is intolerable. It is a leprosy, but it can be cured. Open the school on the minute. Pity the Sunday school whose teachers prepare the lesson ten minutes before arriving at the church. They are all too numerous. Unable to give helpful suggestions, they grope for something to say. This is why so many teachers fail.

Fifth, HELP FROM PASTORS. No one can help the superintendent in an all-round way so well as the pastor. It devolves upon him to so push the Sunday school work in his sermons, and in reference to the young, that the parents will feel the responsibility and moral duty of seeing that their children are present at Sunday school. "Get Hold of the Parents" may after all be one of the great secrets of Sunday school success. Their indifference is our weakness. Their co-operation our strength. How can it be won? Let Sunday school teachers visit homes of pupils. The parents take delight in the Boy Scout movement. Why? Accuracy, smartness, exactness marks every detail from the marching of a column to the crush-in of a hat. It is serious and organized. Here is a word to the wise pastor.

Sixth, DUTIES OF THE DISTRICT AND GENERAL SUPERINTENDENT. We should have a District Sunday school convention at no far-off date. On the platform the Sunday school field must be studied and reported. Papers should be read by capable thinkers on all lines touching Sunday school work. A map of the United States could be drawn and each Sunday school located in the presence of the assembled delegates. We should then see territories thickly inhabited which do not contain a single Sunday school, or perhaps no church. This will tend to broaden our own idea of our church along other lines. Hearts will be stirred. A Sunday school convention can be a great evangelical force. It will cheer and encourage many a pastor. A quiet little woman at the close of a prominent Sunday school convention arose at a testimony meeting wherein the delegates were telling how much help they had received. Several times she had tried to speak, and had been interrupted; but finally she sprang to her feet, and this is the testimony she gave: "When I came to this convention I thought the Sunday school work was a-gettin' dead very fast." Who can estimate the power, or the courage that had entered her heart?

I repeat it, the Nazarene movement must equip, organize, push, and guide the Sunday school through the local church, and through the preacher, through home influence, through the parents, the national influence and through the Sunday school conventions.

"We have won a victory," said an officer to Napoleon. Looking up Napoleon replied, "There is time to win another before the sun goes down," and sent him away.

SUNDAY SCHOOL COMMITTEE,
ALBERT SCHUCKER, Sec.

Of course, in the evangelical sense of the word man is the object of salvation. For us Jesus has died. For us He is interceding. For us the whole gospel plan is in operation. We are the objects of His grace and power. Why? Because we were lost. We were in the pit of sin. The pit had fallen in onto us. We were irreparably damaged internally and externally by sin and needed a Deliverer. Our lives were crooked so much by our voluntary action that no help but forgiveness was possible. Our inward heart was so full of vile-

ness that no amount of education nor culture could make the least impression. Our only hope was in a genuine cleansing of our inward heart, a washing of our moral natures.

And let it be said that in order for us to be fully saved and delivered our sins must be forgiven and our badness of heart cleansed away. It is a task for the Almighty. He alone can perform the miracle. (Perhaps the word miracle should not be used, for salvation is the usual order with God.) But anyway, if sins have been really committed then

forgiveness for those sins must be real also. If uncleanness of heart be real then the cleansing of the heart must be real also.

In a word, salvation means something or it does not. It is real or unreal. If Jesus as a Savior is real in the world, then sin is real also. If sin is real, then Jesus is real also. If Jesus and sin are real then salvation, deliverance, rescue, forgiveness, cleansing are as real. Salvation from sin through Jesus is a knowable, reasonable, soul-tangible thing—and all may know it.

Make the Best of What You Have

THE children lived in a little cabin home, and all three of them—Neil, Rob, and Liz—were taking a gay make-believe ride on an old log.

A gentleman who was passing down the road stopped and said, "Good morning, little folks. That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie, "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? Just suppose that all the people in this world, big and little, would stop fretting about what they do not have and make the best of what they already have, wouldn't this world be a changed place?

Of course they are not going to do that, so let's suppose that all the members of just one family would stop worrying about things they haven't got, making the best of what they have, wouldn't that be a delightful family to live with?

And suppose that one little boy or one little girl should learn this lesson, wouldn't that be a nice boy or girl to have around?

If some one should ask you to pick out just one word which would come nearest telling what is at the bottom of most of the troubles of the human race, what would you choose?

Some of you are thinking of such words as sin, or drunkenness, or pleasure-seeking or selfishness. But sometimes I have wondered if all our troubles, great big branches, little branches, twigs and shoots, do not all spring from one little root, which we might call *want*.

Please remember that I am not speaking of needs, but of that something in the human heart which is always *wanting* things it hasn't got, whether it needs them or not.

That was what Eve did before she fell into sin; she *wanted* something she did not have, and that one thing got bigger in her eyes than all the thousands of things she did have. She didn't need it, oh, no. But she did *want* it. And because she *wanted* it she decided that she could not be happy without it, and that she must have it at any cost.

Well, she got what she wanted, but it didn't make her happy; it made her miserable. Do you suppose that Eve learned her lesson and from that time on she knew that things wouldn't make her happy just because she wanted them? If she did, it is more than her sons and daughters have learned. For all down through the ages that one little word *want* has played a big part in the history of the human race. Kings on their thrones have wanted things, and they took them by might. Perhaps it meant bloodshed and death and untold sorrow to thousands of others, but that did not stop them. Wives have wanted things which some other wife had and made their husbands miserable because they didn't have them too.

Sons and daughters have wanted what other boys and girls have and have kept their parents in a strain trying to gratify them.

How Two MOTHERS LOOKED AT IT

"We have a pretty good sized family, you know," said Mrs. Holt to a neighbor, "and it isn't easy to do all the sewing which is necessary for four girls and two boys. But I sewed hard all the spring and early summer, and about six weeks ago had the satisfaction of knowing that everything was made which we really needed."

"I drew a breath of relief as I hung the girl's white voile dresses in the closet—they were the last things I had to make. The machine was pushed into a corner with my sewing basket on top of it. I won't need you for awhile, I said to myself, and I won't have to bother with an idea about clothes for weeks to come. And those weeks looked good to me as I thought about them."

"I would do my housework in the cool of the

THE HOME

Conducted by
Mrs. J. T. BENSON

mornings, read some, visit some—oh, do lots of things I had had to put off, and yet there would be a little time left for rest in the heat of the afternoons.

"And things worked out that way for one month. If the girls needed gingham dresses for a picnic each one of them had a new gingham dress. If they wanted white skirts and blouses for afternoon they had them also. I was enjoying the summer days as they slipped by and feeling so contented. And then, two weeks ago, about the first of August, you know, I had to go into the city one morning. Libby and Marie were with me, and I was hurrying to get through and go home for the heat was intense.

"Oh, mother," cried Libby, "do stop and look at the new plaid goods in this window. It makes the loveliest skirts you ever saw."

"Why, Libby," I said, "that goods is all wool and very heavy. Who would want a skirt of that kind such weather as this? It makes me twice as warm just to think about it."

"Well, I want one," said Libby. "Ever so many of the girls are getting them. Elizabeth Brown had one on yesterday just like that dark blue and green piece with the red stripes in it."

"Elizabeth would have been dressed in better shape for an August afternoon if she had had on a white skirt," I said, pulling the girls on past the window. But it didn't do much good. All the windows were showing new fall goods. Marie begged for a hot looking little velvet hat. "Didn't you notice the hat Carrie had on when we passed her just now?" she asked. "It was very much like the ones in the show case."

"I noticed that Carrie looked very red in the face and kept mopping the perspiration from her forehead," I answered. "And no wonder, wearing a winter hat on a broiling midsummer day."

"I didn't buy any fall hats or dresses, but my peaceful time is gone, for the girls are in a flutter of excitement over these new things."

"Charlotte is 'wild,' as she says, for a new pair of high-laced shoes, and Addie was hurt because I wasn't eager to go to Miller Brothers' August fur sale. Now, wouldn't you think," she demanded of her neighbor, "that girls would be contented to wear pretty summer clothes at least during the heated months and not be worrying over things which are entirely out of season and because of that uncomfortable and unbecoming?"

"You are finding out facts which I discovered some time ago," answered the neighbor. "By the time I get my family fixed for the summer all their interest is in winter things. And soon after we are fitted out for the winter, while it is still so cold and raw that heavy clothes and winter headgear are the only suitable things to wear, their minds are in straw hats and things to go with them. And it isn't only the girls. My married daughter and her friends and even women who are still older are just as foolish."

"What is the matter with people?" asked Mrs. Holt.

"I think they have ceased to be contented with anything they have, no matter what it is," answered the other woman. "Luke, you remember, in telling of Paul's visit to Athens, said, 'For all the Athenians and the strangers which were there, spent their time in nothing else, but either to tell or hear some new thing.' If the author of the Book of Acts should be called back to this earth and told to write us up I wonder if he wouldn't say something like this, 'For all

the people of that day and generation spent their time in nothing else but to want some new thing whether they needed it or not?'"

"Well," said Mrs. Holt, "I am beginning to realize that there is a very great difference between the *needs* of people and their *wants*; and that it is much easier to supply the former than the latter."

THE HUMAN HEART IS A RESTLESS, DISCONTENTED THING

The problems which these two mothers were discussing are found in every home. It is not a new one, this question of *wanting*, *wanting*, *wanting* things. It is as old as Adam and Eve. But the human race seems to get worse about it in place of better. Dear young people, I am going to ask that you look about you and observe what a big part this little *want* plays in the lives of people. Then watch and see whether or not it brings happiness and content to them when they get what they want. And if it doesn't, wouldn't it be wise for us to get out of the habit of *wanting* so many things?

The Superior Red Men

When America was discovered, the Indians had no intoxicants. They were content to drink the water from the streams and lakes. But the white man introduced his spirituous liquors among them, and many and grievous have been the evils that have followed.

Mr. Evans and other missionaries insisted on all Indian converts becoming total abstainers from all intoxicating liquors. In some places this met with fierce opposition from unprincipled white men who had been thriving on the trade of selling fire-water to the Indians. They were furious when this trade fell off, and tried by various schemes to get the Christian Indian drunk.

On one occasion four Indians from Muncey Town went to the white settlement to trade. The trader tempted them to drink some whisky, but they refused, saying they were Christians. Knowing the road they would take home, he put a jug of whisky by the side of the Indian trail at the edge of a sloping bank, and hid himself in the bushes beneath, thinking to enjoy the sport of seeing them drink when all alone. At length they came along in Indian file. Suddenly the first one stopped and exclaimed:

"Lo, the evil spirit (the Devil) is here."

The second one coming up said, "Yes, we smell him."

The third shook the keg with his foot and said, "Of a truth we hear him."

The fourth Indian, coming up, gave the keg a kick, and away went the fire-water, tumbling down the hill.

The four then went on their way, like brave Christian warriors, leaving the mortified white heathen to take up his keg and drink the Devil himself.—EDGERTON R. YOUNG, in *The Apostle of the North*.

Kept by the Power of God

Said a cardinal legate sent to Augsburg by the pope to discuss matters privately with Luther: "What do you think the pope cares for the opinion of a German boor? The pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you—you, a wretched worm like you? I tell you, No! and where will you be then—where will you be then?"

Calmly Luther answered, "Where I am now: in the hands of Almighty God."

It has been such trust as this that has sustained God's workers in all fields.

A Prayer

O God, I pray Thee for the childlike heart
That can enjoy—all vexing thoughts apart—
The beauties Thou in heaven and earth doth show,
Nor fret myself with things I do not know.

—BARCOCK.

The Way of Holiness

By H. H. B. CIPRICO

"The wayfaring men though fools, shall not err therein" (Isaiah 35:8).

SOMEWHERE it has been said, "Man is a religious animal." Nearly all men worship something and have some sort of faith in a supreme Being. There are millions of beliefs extant whose votaries claim to be right in their faith, and many will go so far as to lay down their lives rather than deny it, and others in their fanatical zeal—like the thugs of India of which oriental society we have somewhat an Occidental counterpart in the Roman Catholic secret order, commonly known as the Jesuits—will even murder people and think they are doing God service.

It is clear that man's natural impulse is to worship a supernatural power of some kind, good or evil. Realizing his own limitations and impotency in the face of life's tremendous obstacles, and the great fact of the existence of sin, what is more natural than that in the final analysis he should turn to some unseen power and ignorantly feel after such "if haply he might find him." How natural for man in the absence of any direct revelation of God to his soul to turn to His works in creation. The earth itself floating in space with its vast stretches of land and sea; the rolling hills and the valleys that nestle between, clothed with vegetable life bearing precious fruit for body and soul; the towering mountains where melting snows and living springs give birth to streams, increasing in volume to majestic rivers, emptying into boundless oceans where myriad forms of marine life abound; while birds and beasts of every description on land, to say nothing of sun, moon, and stars in space speak the existence somewhere of an unknown God of infinite power and resources—a Creator the strength and might of whom passeth finite understanding.

Passing by the millions of heathen beliefs and cults, and the numerous secret mystic rites and vain philosophies so popular in this age, we find orthodox Christianity basing its claim of a knowledge of the true God on a collection of ancient writings, known as the Bible. But can this Book, the Bible, tell us enough to satisfy us, any more than other religious books, whose number is legion? Orthodox replies, Yes, it is the Book of books—the one great and true source of divine knowledge.

"We read and reflect, but alas! we do not comprehend. Who will teach us? Who will interpret for us?" "I," says the pope; "I will instruct. I will be your oracle. I, as the vicar of God on earth, I will tell you all you need to know about the Bible. Pour into my lap all your money and into my ear all your sins, read the prayer book I have devised for you, do the penances therein prescribed, put your trust in me and do all I say, and I will see that the everlasting fires of eternal torment which are mentioned somewhere in the Bible shall be allayed somewhat in their intensity as long as your money or that of your surviving relations shall last to pay for my prayers or those of my successors while you are being tortured in the flames of purgatory."

"Bosh! Tommy rot!" says Mrs. Mary Baker-Smith-Jones-Brown-Black-Eddy. "The pope is a fraud, a fakir, deceived by mortal mind. Read my book, 'Science and Health, and Key to the Scriptures,' and you will then learn to know the true God, which is mind. God is mind. Pour your money into my lap and I will see that your conscience will become thoroughly benumbed and petrified in this life and that you will be happy here for I will explain to you that sin does not have a real existence. I will show you by certain isolated passages of Scripture which I have selected that what the Bible means by sin is only mortal belief or error of the mind, a mere delusion such as are the fundamental doctrines of orthodox Christianity. I will prove to you that heaven and hell are not places, the non-existence of a personal God or personal Devil, and that Jesus is not the only begotten Son of God and that the Holy Ghost is not a person. Forget about the future life. Live in the present. Worship mind: for mind is God."

"Stuff and nonsense!" chorus the hundreds of Protestant sects. "Mrs. Eddy and the pope are both antiChrists, the fulfillment of divine prophecy contained in many of the scriptural writings. We need no pope nor do we need Mrs. Eddy to interpret the Bible for us. We will study it for ourselves—Alas! however, we have little real taste for it. It is full of big names and chronological puzzles and seeming contradictions. We can not tell what it saith. Our own higher-up critics tell us that the languages from which the Bible was translated into English abound in hyperbole incapable of correct definition in our language and as a matter of fact it has been discovered by A.B.'s, B.A.'s, M.A.'s, X.Y.Z.'s, and N.G.'s of our theological schools that some of the books of the Bible were not written by their alleged authors at all and many parts of each are bogus. Our own preachers tell us we can not live without sin and that Jesus did not teach Christian perfection in this life. Once in awhile some one gets fanatical and claims to be saved now from all sin and quotes such passages as these, 'Without holiness no man shall see the Lord,' 'He that committeth sin is of the devil,' 'Be ye therefore perfect, even as your Father in heaven is perfect,' 'Love your enemies,' etc. We can not live without sinning a little every day in word, thought, and deed. Besides many who profess to be saved from sin are themselves deceived and their lives show it. The only ones who profess it are the sanctificationists, or the holy rollers and jumpers, and some of our own people who do not believe in card-playing, and dancing, and religious fandangoes, or theater-going and such like."

But, we say, how about the testimonies of the saints of old, such as Job and Isaiah and Peter and Paul and hosts of others? How about Luther, Wesley, and the Catholic saint, Madame Guyon, and Hester Ann Rogers, and countless others? And as we ask this question, in our mind's eye we see emerging here, there, and yonder in small bands from the midst of Christian orthodoxy many witnesses

saying, "Neither were we hypocrites, nor did we penance, nor were we atheists doing violence to training and tradition. But we honestly sought among the learned ones for this great truth but we found it not. 'Out of the mouths of babes and sucklings,' however, hath he perfected praise," and it was the testimonies of newborn souls that first brought us under conviction. We were not satisfied with a mere assent to the doctrine, good as that was, of the divine inspiration and infallibility of the Scriptures. We wanted to know it unmistakably for ourselves. It was not enough for us to belong to an orthodox society of Christian believers and do all the good we could with Pharisaical regularity. We wanted to have an inward revelation of the truth to our souls and know beyond all peradventure of a doubt that the Bible was God's Book by a personal experience of our own.

"We began to do what the Bible tells us to do. We called on the name of the Lord. We laid everything else temporarily aside and began to seek God with the Bible before us. We sought Him with all our heart. We called upon Him while He was near. We forsook our evil ways and thoughts as far as we were able to do and with His help returned unto Him for pardon. We drew nigh to God. We cleansed our hands and purified our hearts. We broke up the fallow ground of our stony hearts and prayed for God to water it with His own righteousness. We forgave our debtors and planned to pay our own debts. We were willing for God to speak to us through any human agency He might use. We obeyed His commandments. We walked in the light. We believed His promises and lo! we became new creatures. Old things [accumulated acts of habitual disobedience and products of unbelief] passed away and behold all things became new, having an entirely new source and impulse, viz., the love of God shed abroad in our hearts by the Holy Ghost given unto us.

And this holy fire of divine love within makes the Bible a new book to us. Its pages now glisten with heavenly glory and illumination. The truth of God is clearly revealed in its Spirit-breathed lines and its author, the Holy Spirit, abides in our hearts, to teach us and lead us. 'For the natural man receiveth not the things that are of God, they are foolishness unto him, neither can he know them for they are spiritually discerned.' By the aid of the Holy Spirit enlightening our understanding we have entered the holy place of His sanctuary, being elected to the holy of holies, the most holy place through the veil, that is to say, His flesh, by a new and a living way—and this way is the way of holiness."

"Eye hath not seen, nor ear heard, neither have entered into the heart of [the natural] man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Thank God! There is a way—a holy way, the redeemed shall walk there. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Hallelujah!

Brother Bud's Good Samaritan Fund



To the Samaritans scattered abroad: GREETINGS! Well first, we want to thank the Lord this week for salvation from all sin, that we are justified and sanctified, and a little later on expect to be glorified. But bless God, as Brother Ruth

would say, we are not petrified, and we know we are not horrified, but we are happy and satisfied, and we have got the goods and are delivering them. The Lord said, "Hear the word at my mouth and warn them for me," and for us to preach the word whether they will or will not. But we want every precious old soldier in the Old Soldiers' Homes and every precious old mother in the old Ladies' Homes and every little girl in our Rescue Homes, and every boy behind the bars and every young man in the school of correction, and every precious little family that are not able to support themselves that are provided for on the county farms, and all the dear ones that are sick and suffering today with aching head and pains in their backs and broken bones in the hospitals to know that Christ loves them, that He died for them that all heaven is interested in them, that the angels are watching over them, and that we desire above everything else that they shall know Jesus in all His goodness, sweetness, and tenderness, with His beautiful and lovable character, and He will lift them above the fog and mist and sorrows of this old world.

And the best way we know to reach them is to allow the dear old HERALD of HOLINESS to come each week and bring them the good tidings of great joy which is to all people. There isn't anything that will come so near lifting them up and out and beyond themselves as to read the HERALD of HOLINESS each week. When we think of Dr. Haynes' great editorials, so deeply spiritual, and yet so cultured and refined, and while they are scholarly, to the fullest extent, yet they are so plain and practical that a man who is not a scholar can enjoy every word of them.

Then there is the Home circle each week by our precious little Sister Benson, of Nashville, Tenn. How interesting and encouraging those letters will be each week to the sick and homeless, and boys and girls of the land. They are read each week by tens of thousands. We are now enlarging the circulation of the HERALD of HOLINESS and are reaching more homes and jails and hospitals and county farms and schools of correction each week. Just think of how the money is coming in. The other day one came gave me a hundred dollars to send in. So if anybody has had an idea of this Good Samaritan corner not being a success all they have to do is to look at the dough that is rolling in. Last week I asked in my letter that the Juniors help me to put this paper into all the Orphans' Homes in the land. One little Junior class sent me \$3 from Isabella, Okla., and this is just a start. This is about like the boy that the ghost got after. When the boy had run about a half mile he got up on the fence to rest and the ghost looked the boy in the face and said, "We have had a pretty good race," and the boy looked at the ghost and said, "Yes, but we haven't had no running yet to what we are going to do now." So we have been running pretty fast, but you ought to see us from now on to Christmas. We are going to hit the high places. I have already got the big folks to help me, and now the little folks are going to stand behind me, and we are going to tell the folks about a Jesus that is bigger than the Devil, and a salvation that is greater than sin, for we have the greatest message in the world to give to the people and one of the best ways to give the message to the world is by the printing press. And by the printing press we are sending out the HERALD of HOLINESS each week to multiplied thousands of homes, and are reaching the foreign fields of the nation, and during this fall not less than thirty-seven of the finest young people of the nation are going to sail for the foreign fields under the Missionary Board of the Church of the Nazarene. In our great campaigns we are going to push the HERALD of HOLINESS and The Other Sheep to take care of our missionaries, and to reach our charitable homes. Well, praise God from whom all blessings flow, praise Him all creatures here below.

In the fullness of the blessing.

UNCLE BUDDIE.

The Eagle's Nest

By REV. BURTON ALLEN HALL

DEAR reader, I would like to bring you a message in this article that will cheer your heart and help you to better understand and bear with patience the hard trials and tests incident to a holy life in these latter days of peculiar perilous times.

In Deuteronomy 32:11 we have a verse which has been a source of great comfort to me along life's weary way. It reads, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead Jacob."

The Bible has a great deal to say about the eagle; and there are many helpful lessons we may learn from the study of this famous bird; for as the lion is the king of the beasts of the forest, the eagle is at once the queen of the fowls of the air.

LOOKING UP!

It has been my privilege to see a number of these birds in cages in different parts of the world; and I have never seen one yet that was not looking up most of the time. They seem to constantly feel that they belong far up in the air above the menacing things of earth; to feel as though their citizenship was in the skies. From this we as God's children, whose citizenship is in heaven, and whose blessed Savior, the Author and Finisher of our faith, is also there, may easily draw the helpful lesson of looking up. It is simply wonderful what a pastor and church can accomplish who constantly look up. On

the other hand it is sadly surprising how little they do when they keep their eyes toward the earth. Said to say that almost every local church has some "Brother I-cants" and sisters "Impossible." If a new church house is to be built, or a large missionary collection needed, or the pastor's salary to be raised they at once begin to talk about the high cost of living, the poverty of the church and a dozen other excuses to keep from doing their duty. People who look down all the time will never accomplish anything worth while. Let all the Nazarenes look up, live up, pray up, and pay up. We have no room in our holy ranks for sluggards nor doubters, slackers nor pouters.

BUILT UP!

Another characteristic of the eagle is that when she builds her nest she does not build it down near the ground in a briar patch or an apple tree. We recall that once upon a time we were eating dinner in a home down in Georgia. While at the table we heard the birds out in the front yard making a distressing noise. Our hostess excused herself and went to see what the trouble was and returned in a few minutes, stating that the little young birds in a nest among the vines on the front porch were being eaten up by a serpent. What was the trouble in this case? Why, the nest was too low. Unlike these smaller birds of less wisdom, the eagle builds her nest in a cleft of some mighty bluff of a craggy mountain, three or four hundred feet perhaps up its perpendicular side above the surface of the earth below. Dear reader, if you and I are built on the Rock of Ages, the foundation of the apostles and

prophets, we are so high above the groveling things of earth that the Enemy's serpents may crawl, his wolves may howl, and his angry storms of temptation may beat around the base, but, bless God, we will be singing and shouting salvation and victory as we "mount up as on eagle's wings" far above it all.

"Rock of ages cleft for me,
Let me hide myself in Thee."

A NEST OF STICKS!

Another respect in which the eagle differs from smaller birds is that, in building her nest she does not use soft material, such as cotton, moss, or feathers. On the other hand, she gathers small sticks and knits them together somewhat like a basket. In so doing she has a wise purpose in view. When the little eaglets are hatched out, like a good mother, she travels far and near catching rabbits, squirrels, chickens, etc., to feed them. She patiently keeps this up until their little wings have grown sufficiently large for them to fly and gather their own food. But the nest is comfortable and so long as the mother will continue to supply them with food they refuse to even try to fly. But she is wise and knows when they are strong enough and well enough feathered to take care of themselves; so, in her bird language—and indeed birds have a language that they understand. Who has ever heard a mother hen give a certain squall and seen every little chick conceal itself under some covering, that for a moment can doubt that birds have a language? In her bird language the mother eagle tries to persuade her young to fly. She is tired of feeding them when they can get out and find food for themselves. And, too, it is not treating them right to encourage them in inactivity and idleness. She continues to urge them to fly, but they talk back and tell her, "Mother, this is a fine place to stay, so dry, so safe, and so comfortable." When persuasion fails she falls onto another plan, she stirs up that nest of sticks till they can not sit down without sitting on the end of a stick. They try and try to sit again in the old nest, but it has been so stirred that each time they strike the end of a stick. "As an eagle stirreth up her nest." Finally one decides to obey its mother and try to fly. Perhaps its faith in its own ability is so weak that it lingers long on the edge of the precipice, fearing to launch out, whereupon the wise mother kindly, but surely, pushes it off. Being its first experience at flying, it has considerable difficulty in gaining its equilibrium. In fact, it is half flying, half falling until it has almost reached the ground below, when in desperation it cries out, "Oh, mother, catch me, ere my life is dashed out on the rocks below!" In this crucial moment the mother with her broad, ample wings flies underneath it and brings it back to safety. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did Jacob." And we may truthfully add, so the Lord does us.

Oh, how often, dear reader, has God stirred up our nest! With one it was the stirring of sickness, when it seemed that the dark angel of death hovered like a black cloud over the home; when it seemed that there was no eye to pity and no hand to help, but suddenly out of the sleeves of that dense darkness came the loving hand of our heavenly Father and we felt its strength beneath us and were conscious that His balmy wing was over us. Then the sun shone out brighter than ever and life was more worth the living because of the ordeal through which we had passed. Glory!

Or perhaps it was another case like that of David when his little boy died. We had wandered away from our heavenly Father; had backslidden, and God, for our eternal good, took from our heaving breast one that we loved more than life itself. We returned from the graveyard and beheld the vacant chair; when we gathered around the table to eat, one was absent; we could not eat; when we softly whispered our good nights there was one good night that was not said and we could not sleep. What did it all mean? Well, perhaps, our Father was just stirring up our earthly nest by transferring one of our loved ones to the heavenly home, so that, like David, we could say, "He can not return to me, but I can go to him."

Again, perhaps, it was a financial stirring. There are many people like the writer who can not go to heaven with a full pocketbook, nor in a fine automobile. They must either go afoot or in an old rickety-rackety buggy. But, bless God, I had rather

crawl every step of the way, if needs be, than to miss it. Praise God! When I first received the light of holiness in San Diego, Calif., I was a popular evangelist. I had never dreamed of the selfishness, conceit, and utter unworthiness of my proud heart until God turned His searchlight into it. I almost died in despair. And as one by one the Lord put His finger on these things, telling me that they must be burned out by the fire of the Holy Ghost, I began to say, Yes, Lord: for He began with the least ones first. But when He put His finger on my church, my theology, my reputation I stopped stone still. I had been preaching to thousands in my great union revivals; I had received as much money as \$3,000 for one meeting; and \$50 and \$75 a night for my lectures. But God said, "I may want you to give up these big pulpits and preach on a soap box down on the street." This wilted my dignity. Then He said, "I may not want you to preach at all, but just be a private witness, I need lots of them, and if you do preach you will be called a little holiness preacher." I said, "Lord, I never could and never will stand that." Then the Devil came in and tried to make me doubt the Bible, the divinity of Christ, and the whole Christian system. For a time I faltered, prayed, wept, and then rebelled.

And it was not until my Heavenly Father, who chastens those He loves, allowed the rod to fall so heavily on me that my precious wife, whom I loved more than life itself, was permitted to go to hospitals for three of the most dangerous operations known to medical science; and with this I lost my home and every dollar I had on earth, and came out six hundred dollars worse off than nothing. I stood by and watched the last operation on my wife. There were five doctors, but it seemed that she would die in spite of everything. It was there in that hospital that I promised God that if He would let my wife get well I would be entirely His for evermore. He raised me up, and I immediately began to pay my vow by prayer and consecration. It was months before I came out into the clear light; but, thank God, the blessing is worth everything, including the stirring of the eagle's nest.

"For we know that all things work together for good to them that love God." Rom. 8:28.

CORONADO, CAL.

WAR LIFE LOSSES 35,320,000

THROUGH the Society for Studying the Social Consequences of the War, of Copenhagen, the American Red Cross learns that a loss in potential population in Europe of 35,320,000 persons since 1914 is attributable to war causes.

The statistical researches carried out by the Copenhagen society cover ten of the European nations engaged in the world war, namely, France, Great Britain, Germany, Austria-Hungary, Italy, Belgium, Bulgaria, Roumania, Serbia, and Russia in Europe.

At the end of 1913 these nations had a total population of 400,850,000 persons. Under normal conditions this population should have increased, by the middle of 1920, to 424,210,000. As a matter of fact, however, it had fallen at this time to 389,030,000. The Danish statistical experts, therefore, conclude that a loss of actual and potential human life to the amount of over 35,000,000 persons is due to the war.

The society calculates the loss attributable to each cause as follows: Killed in war, 9,819,000; deaths due to augmentation of mortality, economic blockades, war epidemics, 5,301,000; fall in birth rate, due to mobilization of fifty-six million men, 20,200,000; total loss in actual and potential life, 35,320,000.—*The Red Cross Bulletin*.

A GOLDEN WEDDING

Saturday, September 18th, was the fiftieth anniversary of the marriage of Brother Joseph and Sister Martha Howland at Venice, Calif. Many friends and neighbors, including the church, gave them a real surprise. After serenading the couple, the church singing the Coronation hymn, the people marched into the house, where the precious couple were sitting in their parlor. After a short Scripture lesson from the Fortieth Psalm, the pastor, Aug. N. Nilson, led in prayer, after which he made some appropriate remarks and presented the brother and sister, as a token of love and friendship from the church, with a large silver loving cup and a large twenty-pound "wedding cake." Sister Johnston sang a solo of an old song that Sister Howland used to sing when

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

OVERCOMERS

ONE could not read the second and third chapters of Revelation without being impressed by the repeated use of the clause, "to him that overcometh." This exhortation is found at the conclusion of the seven epistles which make up these two chapters. This is unusual and highly significant, for as McIntosh in his commentary on Deuteronomy has said, "There is no such thing as mere repetition in the Word of God. Wherever we trace our God, whether on the pages of holy Scripture or in the vast fields of creation, we see divine fullness, infinite variety, marked design. The fact is there is not, from cover to cover of the inspired volume, a single superfluous sentence, not one redundant clause, not one statement without its own direct meaning—its own direct application." We shall not undertake, however, any exposition of this clause in its connection with these epistles, but rather consider a truth which the manner in which this clause appears in holy Writ gives special weight, i. e., that the Christian life is one of conflict throughout—a warfare which, beginning with our first breath of spiritual life, never ceases until our Captain says, "Enough, come up higher!"

The feeling that God is somewhat severe with us, permitting unnecessary hardships and sufferings, trials, and persecutions to overtake us, is quite common. The assertion, "I have honestly consecrated my all to God, why then does He permit these things to come upon me?" is heard on every hand. Not infrequently is God charged foolishly when one is called upon to suffer wrongfully, wholly disregarding what the Scripture says concerning the things that will befall the Christian in this life, also the place that such things have in the life that now is. In a word then, testings, temptations, fiery trials, persecutions, sufferings, bonds, and afflictions have been and shall be the common lot of all those who live godly in Christ Jesus. If we have been seeking a less rugged way this may be somewhat discouraging; but if, on the other hand, we have been asking God for that which would develop for us a Christian character that would not "ravel out at the first strain" we can rejoice, for this is the way.

It is not for us to seek a life in which there are no troubles or suffering, but rather a faith in God that will make us overcomers no matter what befall us. Not faith in God and love for God because He withholds from us the unpleasant, the hard and trying things which are the common lot of mankind; but faith in God and love for God because He makes all things that befall us to work together for our good, and because in all these things we are more than conquerors. As in the life of the Captain of our salvation, and in the training of the disciples, temptation, persecution, hardship, and suffering had a very necessary place, so it is with us. But like in the study of algebra it is some time before the scholar can see any need or value of a, b, and c or x, y, and z, so with the young Christian and persecution and hardship and suffering. It is difficult to see how they are not a hindrance.

First, it is to be observed that through these unpleasant and hard things in life God is able to make known to us the riches of His grace. It is another case of where the flower must be bruised before its fragrance can be known. The divine order is, first, tribulation, then patience; first, heaviness, manifold temptation, trial of faith, then praise and honor and glory; first, to suffer, then to reign. There is no experience that both fits and tries us for all that we shall have to pass through in life. We may be made pure in heart through the baptism with the Holy Ghost in a moment of time. But never will this purity be comprehended or realized in the outward life except by the way of testing and sorrow and hardship. Maturity, the full fruition of grace in our earthly life, is the reward of those who through patience and faith hope unto the end.

Second, we should remember that it is a race of overcomers and conquerors that God would exalt to be and reign with Himself. In the preparation and training of such a rare testing, suffering, hardship, and persecution have a very important place. God's way of training one in heavenly virtues is, so to speak, to put them in water where they will have to swim. We never learn to return good for evil, blessing for cursing, love for hate until we come face to face with such treatment in actual life. It was thus that Christ trained the twelve, and it is thus that He will train us if we do not draw back. This is not saying that a sinner by mere training can be made a saint; but it does agree with a scriptural truth that we must *work out* on the anvil of real life that which God has *worked in* us. This working out of what God has wrought in us will oftentimes be so ordered by the Master that we will be unconscious that it is God that has first worked in us. All we will know is that before us there is a task which loyalty to Christ demands we perform. No eye can see whose hand is at the helm or whose mighty arm is undergirding us; rather it will seem that the whole weight rests upon our shoulders. It is then, if we would quit ourselves like men, that we must lay to our task with all that we possess. As we look back we will realize how in fact "we overcame by the blood of the Lamb, and by the word of our testimony; and we loved not our lives unto death."

In the last place, it is thus we are enabled to preach the gospel, not in word only, "but in power, and in the Holy Ghost, and in much assurance." Not only "before the presence of his glory" are we to shine, but in the midst of a crooked and perverse nation.

"O God, who hast sent us to school in this strange life of ours, and hast set us tasks which test all our courage, trust and fidelity; may we not spend our days complaining at circumstances or fretting at discipline, . . . but make us strong to endure. We pray that when trials come upon us we may not shirk the issue, . . . but committing our souls to Thee who knowest the way that we take, come forth as gold tried in the fire" (W. B. ORCHARD).

"she was young," then refreshments were served and an enjoyable evening was spent.

Brother Howland is a direct descendant from the Mayflower, and his ancestors were among the original Puritans that landed on Plymouth Rock four hundred years ago. He has a family register showing this to be an actual fact. Some of his ancestors fought in the Revolutionary War, and were associated with George Washington. For over two hundred years back Brother Howland can trace his ancestors as preachers of the gospel. One of his grand sires was a preacher during the Revolutionary War and mentions George Washington and the then threatening revolution, saying in the letter, "I hope that God will prosper this just cause."

There were present at the golden wedding two sisters of Sister Howland and one cousin of Brother Howland, who were all present at the wedding way back in good old Vermont, September 18, 1870! Both Brother and Sister Howland are enjoying good health and are, above all, in the experience of entire

sanctification, being members "in good standing" of the Church of the Nazarene at Venice, Calif.

Reporter.

OLIVET HAS GOOD OPENING

It is with unutterable thankfulness that we announce to the readers of the HERALD of HOLINESS one of the most excellent openings in the history of Olivet University. We have the largest enrollment that we have ever had at this season of the year and others are constantly coming. The religious spirit seems to pervade all of our gatherings and even our classrooms. The testimonies in the dining room at every meal are marvelous indeed. Our last two prayermeetings had an attendance of 117 and 150.

The first Sabbath services were held by the pastor, Rev. W. E. Gaar, who brought two splendid

Colportage Work

The General Colportage Board has taken steps to enlarge the sphere of usefulness of the Evangel Colportage and Tract Society and plans are maturing for definite campaigns. Nearly every District Assembly adopted resolutions relating to colportage work and the organization of an active committee in every local church. We trust that pastors and local missionary workers will carefully examine those resolutions and then write us for further information.

We desire to hear from every colporteur elected by the District Assemblies and also from men and women who can devote their entire time to active colportage work. We also want to hear from persons who can devote part of their time to systematic work.

Were you a member of the Colportage Society last year? Has your membership expired? Why not sit down at once and write us that you wish to renew it and inclose a dollar for that purpose? You will receive tracts for distribution.

Can you not place some tract boxes in public places? We have them. Large size at 50 cents and small ones at 25 cents. Why not send for some? YOU do it. Do it TODAY.

We are just ANXIOUS to hear from you. WRITE. In His service.

EVANGEL COLPORTAGE AND TRACT SOCIETY
E. J. FLEMING, Manager

messages. Several were at the altar, some praying through to victory. The last Sabbath services the messages were brought by District Superintendent C. A. Brown and the writer. At the evening service at the close of a message on the judgment about twenty-five or thirty came forward for prayer and many were blessed. Our visitors declare they have never seen anything more remarkable than the unction and glory that we have on our services. Some have already been called to the mission field and a great burden of prayer is upon the students and faculty that the Lord may send laborers into the vineyard.

We have been extremely fortunate in securing Professor Carter in our Voice Department. He makes a specialty of training singers for evangelistic work. He has been at the head of the Voice Department of Central Holiness University for the past seven years. With two of the strongest voice teachers in the holiness movement we expect to turn out some of the greatest singers that the movement will have.

Our dormitories have been filled from the beginning, and the homes of our people are about all filled with students. So we are forced to build a new dormitory to care for our students. Pray that God may lay it on the hearts of our people to help in this real emergency and thus enable us to have a new dormitory where we can accommodate the students that God has sent our way. We covet an interest in your prayers.

J. E. L. MOORE, President.

A GOOD OUTLOOK AT BETHANY, OKLA.

The removal of Peniel College to Bethany, Okla., and its union with the Oklahoma Nazarene College, has put our educational interests in the South upon a more stable basis, and the outlook is altogether promising. The opening of the first session of the combined schools was gratifying as to numbers, character of students, and spirit manifested. To add to the proficient members of the former Bethany faculty, Peniel contributed five of its faculty, and to the student body, a large part of last year's Peniel students of college grade. In fact, that which really went to make up Peniel College is here continuing in a splendid environment. Already the new President, Rev. A. K. Bracken, has won the confidence and love of the student body and patrons. The school will continue to make good under his management. The dormitories are both full, and many of our homes have been requisitioned for rooms for students. More dormitory room is an immediate necessity.

The college has four commodious buildings. The newly completed Bresee Memorial, a two-story and basement brick, is a beautiful and especially well arranged structure. The school is fortunate in having secured for its financial management so able a man as Rev. J. C. Henson. In the first three months of his administration, in addition to getting everything ready for the greatly increased attendance, he paid off over \$4,000 of the indebtedness, and it is not unreasonable to believe that within a year he will be able to entirely clear the institution from debt. The spiritual condition of the school is splendid. Under the ministry of the college pastor, Rev.

B. F. Neely, a spirit of revival, with fruitful altar services, is maintained.

With its competent teaching force, good equipment, and broad territory to draw support from, we confidently expect this school to continue its healthy growth and become a strong factor in the educational life of our people.

CHARLES ALLEN MCCONNELL.

NORTHWEST NAZARENE CAMP-MEETING

General Superintendent Goodwin and Rev. Bona Fleming have just closed the most remarkable campmeeting in the history of the Northwest Nazarene District. Conscious of the fact that oftentimes the description of a campmeeting is overdrawn, yet we do not hesitate to say that it is beyond the power of words to describe what God hath done in our midst.

The tide of victory and salvation was continuous from the first Sunday to the last Sunday service of the meeting. The first Sunday morning Dr. Goodwin brought to us a wonderful message on sanctification taken from the seventeenth chapter of John, which laid the foundation for a most wonderful service in the afternoon. In the afternoon Brother Fleming preached on "What Holiness Will Do for the Human Heart." With unction such as God alone can give he opened the way to God's commissary of the skies and the heavenly ointment flowed down from above until truly, like Aaron of old, our faces were made to glow. Two forty-foot altars were lined with seekers and the revival was on. Victory and salvation continued with the old-fashioned Finney and Wesley type of conviction until at the close of one week's battle some three hundred souls sought the Lord for pardon or purity and many were the happy recipients of salvation.

On Wednesday afternoon our hearts were greatly blessed with Dr. Goodwin's Bible reading from Matthew 23:14. He said in part, "Jesus will not return to earth until the gospel of the kingdom of God, which is the gospel of holiness, shall have been preached to all nations. The responsibility is ours. Jesus is waiting to return to earth until the holiness people fulfill the mission on which He has sent them. Then He will come."

Friday afternoon at the educational rally our hearts were made to rejoice as Dr. Goodwin gave us a short history of how God in His providence raised up the Nazarene Church from the east, west, and south, and increased its membership to some 40,000 in less than thirty years, giving us one hundred new churches since the Assembly. One hundred and ten tons of coal were donated to the school.

The last Sunday with all-day services was truly a high day in Zion. The missionary rally Sunday afternoon was one which is recorded in heaven. We had present with us Brother and Sister Rademacher and son Herbert, missionaries to Peru; Brother and Sister Beale, soon to sail for India; Miss Robinson, missionary to Africa; and our dear Brother Paul Goodwin, now en route to China; and Misses Mangum and Grebe from India. As Miss Grebe and Miss Mangum sang in India native dialect, "Jesus, keep me near the cross," the heavens opened and mighty tides of blessing rolled over our souls. Brother Paul Goodwin and others blessed our hearts with stirring missionary messages, after which we

Mutual Benefit Society

The following letter will explain to our readers the benefit and the blessing that attend the work of the Mutual Benefit Society. Brother Williamson was one of our fine young ministers, but death laid its hand upon him and he was removed from our midst. His dear companion found the assistance of the Mutual Benefit Society a real help in time of need, as her letter indicates. Brother minister, are you a member of our Mutual Benefit Society? If not, why not?

"Received letter and check some few days ago and am now returning the receipt. I wish I could find words to express my appreciation to the Mutual Benefit Society for their help and blessing to me at this time. I have truly been thankful for this Society and I pray they will continue to be the help to other sorrowing ones as they were to us. Yours in His service,
MRS. C. T. WILLIAMSON."

Write for particulars to

E. J. FLEMING, Sec.,
2100 Troost Ave.,
Kansas City, Mo

witnessed a scene which angels would desire to look upon. When the call for consecration was made fifty-eight young men and women, amid shouts and tears, bowed at the altar and offered themselves to God for foreign fields, while on either side a lone row of those already in preparation sang, "The Call to Service." Our hearts were greatly touched as we witnessed this crowd of one hundred in all, bathed in tears and glory, leaving all to follow Jesus. Glory to God forever! Sister Rademacher's support for one year, \$600, was raised in less than two minutes by the watch.

The closing service of the meeting was one of victory and salvation, but yet of sadness because out of an audience of some 1,500 or 2,000 people only fifty or seventy-five sought God. Great crowds were present around the tent unable to get in at the closing service.

With about three hundred seekers at the altar, fifty-eight consecrations for the foreign field, one hundred ten tons of coal for the school, campmeeting association organized, several additions to the church, and our hearts greatly blessed of the Lord, we can truly say it is wonderful what God hath done! Bless His name!

HENRY H. SEAY, Reporter.

EASTERN AND NEW ENGLAND NOTES

We hear good reports from some of the New England holiness camps of this year. The facts are very little is being done in campmeetings that are not on the lines of holiness as a second work of grace.

Paster Edwards and members of the Wesleyan Church of the Nazarene of Providence, R. I., are to be congratulated in securing a church building of their own. May God continue to bless them numerically, financially, and spiritually. Amen!

The writer and his family had the privilege of enjoying the hospitality of Brother and Sister Larkin and daughter and family of Collingswood, N. J., for several days in August. Sister Larkin has been in the evangelistic work for many years and has seen many souls saved and sanctified to God. On Sunday we preached in the M. E. Church, morning and night, to large audiences. We also preached at the afternoon holiness meeting, and need not say it was a "day of heaven on earth." If all Methodist Episcopal churches stood for full salvation as this one does, most of the world would be saved in some distant future.

Rev. E. L. Hyde, conference evangelist of Philadelphia Conference of the M. E. Church, was in charge of the holiness meetings at Ocean Grove, N. J. Brother Hyde kept this morning meeting definite on the line of holiness and many souls sought and found the experience during the summer months. It was our privilege while there to meet Captain Keso Carter, Colonel Brengle, and many other holiness warriors. We know of no such meeting for the promotion of holiness where one will meet more holiness people than at Ocean Grove, N. J.

Any persons desiring to attend the Interdenominational Holiness Convention in the city of Brooklyn this fall can get all particulars by writing to the corresponding secretary, Mrs. C. H. Cooke, 560 Atlantic avenue, Brooklyn, N. Y.

Every Tuesday afternoon under the Interdenominational Holiness Association there is a holiness meeting held on Atlantic avenue, Brooklyn, N. Y. These meetings are especially on the line of intercessory prayer for their annual holiness fall convention, but many other holiness interests are remembered in the weekly supplications. Any persons who want special prayers for their work will do good to send in their requests.

GREAT EVANGELISTIC CAMPAIGN IN DETROIT

The second Sunday's services of this great campaign, Evangelist I. G. MARTIN, former pastor of First Church, Chicago, in charge, were crowned with great victory. Altar full of seekers and finders at night. We earnestly request all of the people of God to join in daily prayer that God will pour out of His Spirit upon us and help us in our efforts to bring the message of full salvation to

"The Million Perishing Souls
of Detroit."

Write your friends. Tell them of the meetings. Urge them to attend. Send us their address—we will put them on our prayer and mailing list.

NAZARENE CHURCH

Temporary Headquarters, 1746 Wodoward Ave.
Address mail to E. H. KAUFFMAN, 391 Farwell Bldg., Detroit.

Evangelist Hammell, of Delanco, N. J., has been busy in his several holiness camps about New Jersey and God has blessed his efforts in seeing many souls seek and find the double cure: Brother Hammell is a sort of a "holiness bishop" in that part of the country. May God spare him many years to the great cause to which he has given so many years and poured out his talents and money.

Captain Randall and wife, of Brooklyn, who have stood for the cause of holiness for many years, have spent the summer months on Long Island at their summer home.

"KEEP ON BELIEVING."

KENTUCKY DISTRICT ASSEMBLY

The twelfth annual Assembly of the Kentucky District convened with the Lexington church September 15th to 19th. General Superintendent H. F. Reynolds presided in his usual good way, and these days were times of refreshing from the Lord.

All parts of the work were well represented with delegates and preachers and with many other visiting friends. We were especially blessed in having with us for three nights Rev. Bud Robinson and Brother and Sister Wells, his singers. These proved a great blessing to the Assembly, Brother Bud being especially blessed in bringing the messages from the Word, and the Wells delighting us in the Lord with their excellent Spirit-filled songs. A number of seekers were forward for prayer during these three nights and many were finders of the grace they sought.

Among the visiting brethren was Rev. Charles A. Kinder, formerly Secretary of the Kentucky District, now Managing Editor of the *HERALD of HOLINESS* and the other publications of the Church of the Nazarene. He assisted the Assembly much by lectures, appeals, and in the presentation of the Publishing Interests of the church.

Rev. S. S. White, President of Trevecca College, Nashville, Tenn., ably presented the needs of that institution and brought its work to our attention in a splendid address. The Assembly pledged \$500 to help pay the tuition of missionary students. Brother White also preached an able sermon on Friday night which brought forth fruit to God's glory.

The Assembly was moved by the appeal of Rev. R. E. Bower for the uplifting of the Indian. Brother Bower, with his wife and children, were an inspiration to the Assembly. He carries with him an excellent stock of books, Bibles, etc., from the Publishing House, and our people were purchasers of the same during the Assembly.

Rev. E. O. Chalfant, pastor of the Westside Church of the Nazarene, Indianapolis, Ind., made some stirring talks to the Assembly, which aided much in the securing of three District tents for the use of the District in Home Missionary work during the coming year. His efforts on this line were much appreciated by the Kentucky District.

Rev. C. R. Pollard was unanimously re-elected Superintendent for the coming year. We earnestly ask the prayers of the entire District for his success during the coming year.

Sunday was a high day. The Love Feast at 9 a. m. was followed at 10:30 by a Spirit-filled message from the General Superintendent from the text, "Be strong: for it is God that worketh." This sermon was delivered in the power and demonstration of the Spirit, and God gave us a new vision and increased courage. We believe He will enable us to carry out the work undertaken for the year. One child was baptized before the ordination service, which ceremony was blessed indeed.

We give God the praise and glory for all His benefits received during and as a result of this Assembly.

F. V. TAYLOR, Reporter.

NEW ENGLAND DEACONESS MEETING

It is not too late to praise God for the beautiful meeting He gave us at Fitchburg, Mass., in June. Several of the preachers were present, which was appreciated by the deaconesses. In the afternoon Sister Pierce gave one of her helpful and inspiring Bible talks on "Waiting on God." Sister Webber read a paper on "Noah," which was also instructive and inspiring.

In the evening the writer brought the message from Heb. 12:24.

As we gather for the October meeting, sister deaconesses, let us come with renewed faith and zeal. A called-of-God, Holy Ghost empowered woman with a heart filled with the love of Jesus for perishing souls, has a place in His service which no man can fill. God has called such a band of women into existence in the Church of the Nazarene. Let us then be true to the vision, magnify our office, and make our calling and election sure, until we hear the Master say, "Well done."

EMMA H. HADLEY, Sec.

TELEGRAMS

HERALD OF HOLINESS: Ponca City, Okla.
Western Oklahoma District Assembly greatest in history. Rallies good and a sweet spirit prevailed throughout. Dr. Williams presided and his morning talks were showers of refreshing to all.

A. C. SMITH, Reporter.

HERALD OF HOLINESS: Miami, Fla.
Assembly closed tonight with wave of victory. Great foreign missionary rally this afternoon. Several presented themselves for service. Friday night great Home Mission rally. Twelve hundred dollars raised.

B. F. GRAHAM, Reporter.

HERALD OF HOLINESS: Pittsburgh, Pa.
Splendid day. One hundred and ninety-six in Sunday school, \$420 for foreign missions, making \$1,000 for the first half of the year.

V. H. FISHER.

HERALD OF HOLINESS: Shoshone, Idaho.
Evangelist Bona Fleming united with the Church of the Nazarene at Nampa during the District camp-meeting. He truly has a heavenly gift of evangelism and preaches the law and the gospel with great unction. Many seekers attending his ministry.

N. B. HERRELL.

HERALD OF HOLINESS: Elkhart, Kas.
Great revival at Elkhart. Evangelist T. E. Beebe in charge, assisted by Miss Carol F. Beebe, Robert and Pauline Kennedy, singers. One hundred seekers to date. Fifteen hundred dollars raised for all purposes. Forty subscriptions to the *HERALD of HOLINESS* and the end is not yet.

J. W. WILSON.

HERALD OF HOLINESS: La Junta, Colo.
Great missionary rally. Raised \$105. Membership of 20.

T. C. WHYBRY, Pastor.

HERALD OF HOLINESS: Hamlin, Texas.
Best opening in history of Central Nazarene College. Great farewell missionary service by Brother Wymann and wife. Evangelistic campaign begun by Evangelist Irick.

A. S. LONDON.

"You will find inclosed check for the renewal of my *HERALD of HOLINESS*. This paper has been a great help to me spiritually, and I look forward to its arrival. I get much joy by reading its pages." W. H. Davidson.

"I enjoy reading the *HERALD of HOLINESS*. May the Lord bless you in your work." L. P. Foster, Dodge City, Kas.

"I can not afford to miss the *HERALD of HOLINESS*, for it is the best paper I know of." Rev. George T. Taylor, Des Arc, Mo.

AMONG THE CHURCHES

GAINES CROSSING, OKLA.

—The meeting at this place was hard fought, but five precious souls found pardon in Jesus. The meeting was held under a clump of trees and at the conclusion I engaged the folks to build a church house. We sawed the logs at a sawmill, got the building material on the ground, and put in the foundation for a building to be 30x40 feet. The acre of ground and the building are to be the property of the Church of the Nazarene.—Roy Lane.

DERMA, MISS.

—We have just closed a successful meeting at Benola. Two seekers were saved and three were sanctified, and the truth of God was faithfully preached to the hearers. We are certain the results will be made known in the great day of judgment.—Franklin Turner, Reporter.

PILOT POINT, TEXAS

—These are blessed days with us at Rest Cottage, where we have thirty-three girls, all of whom are saved and several sanctified. Sixteen children are also in the home. We are making some improvements such as painting the roof, laying cement walks and sidewalks, etc. The friends of rescue work are asked to remember us in their prayers and with their gifts.—J. P. Roberts and Wife.

SOMERTON, ARIZ.

—We have just closed the greatest meeting that was ever held in this part of the state, the result of mighty praying for the outpouring of God's Spirit. Brother J. M. Wells, of Roby, Texas, was our human leader, and was at his best for God. The meeting ran from August 28th to September 19th, during which time ninety-two seekers found the Lord

in saving or sanctifying power and thirty joined the church. The evangelist received \$272 for his work and the hearty approval of all the people. On Sunday evening the pastor, Brother R. L. Fullilove, baptized twenty-three candidates by immersion. A Young People's Society of twenty members was formed.—A. C. Willbanks.

FLORENCE, ALA.

—We have just closed one of the greatest revivals in the history of the Florence church, with Rev. Jarrette and Dell Aycock as evangelists. From the very first service God began to get hold of the people, and the tide continued to rise until the closing service. There were 130 prayed through at the altar to either pardon or purity and quite a number were "warmed over" in the congregation. We received forty into the church, with more to follow. This brings the membership to more than double in the last year. These workers know how to bring things to pass. Their messages are clear and forceful and always get results. Their special songs proved a real blessing and inspiration to all. Professor N. E. Patrick led the host in song and to say it was done well is only putting it mild. The pastor was not forgotten but remembered with a \$50 love offering, which was greatly appreciated. We take courage and press on in the battle, expecting the Lord to make this one of the best years of our life.—R. S. Rushing, Pastor.

PITTSBURG, KAS.

—God is still manifesting Himself in wonderful ways here. The holy zeal and fire are yet burning. On a recent Sunday nine seekers prayed through to definite victory and four more came into the church. Sixty-five men and women came out on Tuesday night with teams and scrapers to dig the basement for the new church building, the women preparing a fine dinner for the men. By faith we see great and glorious things ahead.—L. A. Windsor, Pastor.

LEXINGTON, TEXAS

—A very successful ten days' meeting with Rev. L. M. Payne, of Peniel, as the evangelist, has just closed. God was with us from the first and about fifty seekers prayed through in the old-fashioned way, a large number of whom were also sanctified during this meeting. Three of the young ladies converted their gold into cash and gave it to help build a Church of the Nazarene. Three of the number saved were over seventy years old and others were fifty and sixty years of age. A Church of the Nazarene with twenty-nine charter members was organized. One of the elderly converts gave a lot for the erection of a church building, and over \$500 was raised for the building. A Sunday school was organized and a preacher called to finish the Assembly year.—Miss Maggie Thoms, Secretary.

DOWNEY, CALIF.

—At our last Assembly we were called to take the pastorate of our work at this place. We found the few members in a state of discouragement, but we are glad to report that the work is coming up nicely. A class of nine new members was received into the church on Sunday, September 19th, which more than doubles the membership.—John D. Cart, Pastor.

EVANSVILLE, IND.

—The Evansville church is having good services and God is blessing the congregations, which continue good with many strangers present. Our pastor, Brother E. E. Robinson, is giving us good sermons filled with spiritual food. The Sunday school is doing well, especially in the home department. We have a good Young People's Society with Sunday and Friday night services and a monthly prayer and business meeting. We expect soon to have every woman in the church in the Woman's Missionary Auxiliary. We are working out the vision received at the District Assembly, distributing over the city small pamphlets telling who and what we are, also time of different services, inviting all to attend.—Katherine Ward, Reporter.

BLACKJACK, OKLA.

—The recent meeting here closed with the blessing of the Lord manifested. Twenty-five or thirty seekers were at the altar and twenty-one prayed through to definite victory. Most of the seekers were between the ages of twenty and fifty years. This is a new field for the Church of the Nazarene and many are ready for holiness.—E. S. Broyles.

LANSING, MICH.

—On September 5th we closed out over seven years of service for God and the holiness folks of St. Louis, the last two years as pastor of the Flower Memorial church. These were years of victory. We find here in Lansing a precious, loyal people, about 250 strong, nicely situated in their new church building, and owning their parsonage. When passing through Lansing make the Church of the Nazarene a visit.—R. V. Starr, Pastor.

LUFKIN, TEXAS

—We have just closed our last meeting of this season with Brother and Sister Irick as the evangelists. While the results were not what we had hoped for, yet the meeting was a great blessing to all who attended.—F. G. Welch, Pastor.

ATWOOD, OKLA.

—The recent meeting held at a point near here was of that character where seekers would come to the altar but would not pray after coming. Nevertheless there were some results and we take courage and go ahead. Some were saved and others were sanctified, and to God we give everlasting glory.—Roy J. Jacobs, Evangelist.

FARMINGTON, IOWA

—The church here is prosperous and is going on in the holy way. Our revival efforts have been fruitful and we are encouraged. The regular services are times of revival and the congregations are looking up expecting even greater things.—Craig Weathers, Pastor.

ARMEL, COLO.

—On September 19th four candidates were baptized in the afternoon and at the evening service one seeker prayed through for sanctification. At the Monday evening business meeting \$700 was pledged for a new parsonage, which will require \$2,400 to complete.—T. H. Celander, Reporter.

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MIAMI, FLA.

—The annual meeting of the church here, held recently, revealed gratifying progress during the year. The membership of fifty-six raised for all purposes about \$3,000, \$321.65 of which goes toward the special fund for the outgoing missionaries. Brother G. W. Glover, formerly of California, our pastor for the past year, has been unanimously chosen for another year. We are planning for a revival with Brother Jernigan in November. Pray for this small District of Florida, that it may go forward during the coming year.—Alma Driskell, Reporter.

CHANUTE, OKLA.

—Just closed a very successful meeting at this place. Rev. Charles Robinson did the preaching and the writer led the singing. The good people here knew how to pray for an old-time Holy Ghost revival. There were about thirty professions of forgiveness of sins and heart purity. A class of three came into the church, and eight subscriptions for the HERALD of HOLINESS were secured. We are encouraged to press onward.—Lawson Brown, Song Evangelist.

KALAMA, WASH.

—I have been here since June 1st and God has been with us. We have organized two Sunday schools and now have four on the work. We have received sixteen into church membership and others are coming. Rev. F. B. Smith and family have just closed a three weeks' tent meeting. The rain and wind hindered much, but about thirty-five were seekers and most all found salvation. The church is encouraged.—D. P. Henry, Pastor.

JONESBORO AND HICO, LA.

—In spite of the threats of Satan to defeat the cause of true holiness, the little church at Jonesboro is receiving the blessings of God, and we believe is again on safe footing for advancement in the things of God, for which we thank God and take courage. We had a very successful meeting at Hico, the other point of our work. There has been an organization at this place, but most of the people have moved away. We expect to reorganize soon. This is one of the neediest fields that I know anything about. We are praying the Lord of the harvest to send us some more consecrated men and women. There are just numbers of open doors and the people are crying, "Come over and help us." At present we are engaged in a revival in a lumber town where there has never been a revival effort before. Think of it and just scores of other places almost as needy.—J. A. and Nora Pruett.

WASHINGTON, D. C.

—We are glad to report that God is graciously blessing the Church of the Nazarene here in the national capital. Our people are thoroughly united, loyal, and aggressive. On October 10th Rev. Martha E. Curry will begin a series of meetings with us and we are expecting great things from the Lord. Friends having relatives in the city should send us their names and addresses so that we can look them up. Many young people who were attentive to their churches at home have come to Washington and seemingly forgotten all about the church and God and are being caught in the great whirl of worldliness that is sweeping this and other great cities.—Leewin B. Williams, Pastor, 905 Monroe street, N. W.

THE PLAINS, OHIO

—Our little Church of the Nazarene here is making progress and enjoying God's smiles and Satan's frowns. I believe we have the biggest little church in Ohio when it comes to doing things for God. Only sixteen of us, but we have more than raised our foreign missionary pledge of \$100 we made at the Assembly in May, have a good part of our Home Missionary money raised, and most of our budget, and best of all we are having seekers and happy hinders at our altar. We begin a revival October 1st with Rev. F. W. Cox as evangelist and we are going in for a big time. Pray for us.—W. W. Loveless, Pastor.

ELKHART, KAS.

—The revival services being conducted here in the large tent by Evangelist T. E. Beebe and daughter Carol, assisted by Robert and Pauline Kennedy, singing evangelists, are proving a great success. A sweeping revival is on. Crowds are coming each evening and at least 700 crowded into the tent Sunday evening and fully 100 could not get in and had to stand on the outside. Twenty-six seekers were at the altar and about sixty up to date have sought and found the Lord, some have been wonderfully saved and others sanctified wholly. Every evening seekers pray through to God. The other churches are running socials every night, but in spite of this the people are coming our way. Evangelist Beebe is putting in the old gospel sword up to the hilt and conviction strong and deep is on the people. Some

are coming as far as thirty miles to attend this meeting. It is an old-time revival indeed. Rev. Oscar Hudson was present last Sunday and gave a talk in the interest of the Peniel Orphanage which he represents and took in cash and pledges over \$1,000. On top of that in the evening service over \$400 was raised for local expenses. The services are to continue throughout this week and no doubt many more will be saved and a large class taken into the church.—J. W. Wilson, Pastor.

DENVER, COLO.

—The special revival meeting here is now history. We commenced the revival with a 6 o'clock prayer meeting September 19th and prayed through to victory and we had victory all through the meeting. It seemed to us that Dr. Williams preached better than he ever did before. There were about seventy-five knelt at the altar and prayed through. While there were not as many brought to God as we desired, yet eternity only will reveal the good that was done. Sunday afternoon, September 26th, Dr. Williams brought us a great message and then took up an offering. We needed \$5,000 to dedicate the church clear of debt. After taking the offering we found we had raised \$5,450. Whereupon Dr. Williams dedicated the house to God to be used for His glory and the salvation of lost souls and to stand for vital salvation and holiness of heart until Jesus comes. We now have a church property worth \$30,000 with indebtedness all covered, and

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now we can push the battle for God and lost humanity without having a big incumbrance hanging over us. Thank the Lord who has fought our battles in the past and who will fight them for us in the future.—E. O. Craft, Reporter.

NOTES AND PERSONALS

Rev. J. E. Brasher, of Crestview, Fla., writes that he is an ordained elder in the Church of the Nazarene with fifteen years' experience in pastoral and evangelistic work, and is willing to accept a pastorate anywhere in the connection.

Rev. Roy Lane, Rt. 1, Ft. Smith, Ark., also desires a pastorate in the Church of the Nazarene, preferably in small town or country. He is a cabinet maker by trade, and is willing to give part time to following his trade in order to get a work started.

The following telegram from Rev. C. W. Mowdy, Caddo, Okla., was received too late for inclusion in our list of telegrams last week: "Great revival on. Great crowds. Thirty-six in the fountain. Altar fall last night. The town is stirred. A week yet. Arthur James and W. S. Shaw, the evangelists, at their best. Sister James leading the host in song."

Rev. Ira F. Stevens, our pastor at Iola, Kas., announces that on the evening of September 23d he united in marriage the Rev. W. H. Murray of the Nebraska District to Miss Veda A. Jones, of Iola, at the home of the bride's brother, William Jones. Brother Murray is a licensed minister, a graduate of our school at Hutchinson, and Sister Murray also has the call to preach. They will reside in Iola.

Rev. F. W. Cox writes as follows to the HERALD of HOLINESS: "In Jesus' name I am glad to say that my wife is now assisting me in some revival work. She can preach the Word in power. We are open for calls from November 10th and on." Address Brother Cox at Lisbon, Ohio.

We received an interesting personal report from Rev. Bona Fleming recently, which we regret lack of space forbids inclusion in these columns. Brother Fleming reports a full and successful year for the Master, and the salvation of many, many precious souls during that time.

Brother E. C. Dees, of Clarence, Mo., informs those who assisted in the purchase of a tent that the same is in use to the glory of God and the salvation of men and women. In two or three meetings God has given a hundred or more seekers and tinders. He adds that he is going in for the greatest year of his ministry.

Rev. C. J. Kinne, Editor of the Sunday school periodicals of the Church of the Nazarene, is now at General Headquarters supervising the additions and changes to the periodicals for the coming year.

RESOLUTION OF APPRECIATION

WHEREAS, The Rev. F. H. Bugh, pastor of the Church of the Nazarene, Greeley, Colo., has announced that because of nervous conditions due to

the high altitude, together with the heavy load carried during these past years, he feels that he must terminate his services with us by November 1st; and

WHEREAS, Remembering that two and one-half years ago he came to us at a critical time when the church needed an able leader to bring her up from a state of difficulty and unrest, and looking over those short years and seeing how wonderfully the Lord has prospered the work under his sacrificial and untiring efforts to bring the church to such a state of victory and success that it has gained the support and confidence and approval of the bankers and business men of the city; be it

Resolved, That we express to him our appreciation for his untiring labors in behalf of our church and each of its members, and for his spirit of love and service he has always bestowed so freely and willingly for us, for the strain he has undergone, the spirit of sacrifice he has manifested in order to lead the church to a closer walk with God, thus bringing her to peace and victory, and since no task has been so severe but that he has always proved his spirit of faithfulness to the people, being always true to the church and the leadings of God, thus always making full proof of his ministry as an ambassador of the gospel of Jesus Christ; therefore wherever the Lord may lead him, or whatever his field of labor may be, the prayers of the Greeley church and its friends will always follow him. And may the riches of God's grace and the choicest of His blessings go with him and his precious family.

CHURCH BOARD.

ANNOUNCEMENTS

Notice.—To Missouri District: Our new District Superintendent has great plans for making this the greatest year in the history of Missouri District, for things accomplished for God and holiness. But the District treasury is empty. This is an embarrassing situation but can quickly be relieved if every church will make a special effort to help in their District Superintendent and Home Mission Department of our Lord's work. Let us undertake this task joyfully for Him.—Eugene C. Jones, District Treasurer, 2438 Tracy Ave., Kansas City, Mo.

To the Board of Examination of the Missouri District: The books in our Course of Study as appointed to each member will be found in the District Assembly Minutes of 1920.—T. F. Harrington, Chairman, Clarence, Mo.

DEATHS

BROOMFIELD.—At midnight of September 18th our precious daughter, Mary Ann, after a sudden illness during which she remained unconscious for thirty-three hours, slipped away to be with Jesus. It brought to us the darkest hour of our lives, but we realize His sustaining grace in this time of trial. We expect to see her again when Jesus comes.—Her Father and Mother.

HERR.—David C. Herr was born in Ohio, July 25, 1847, and departed this life September 26, 1920, at his home in Osage, Okla., at the age of seventy-three years. He was a Civil War veteran. In 1869 he married Miss Amanda Gilleland, to which union were born fourteen children, eight of whom survive him. He was converted about thirty-five years ago. Besides his children he is survived by his widow and two sisters.—Margene Brandon.

OWEN.—William Truman Owen was born near Marion, Ohio, November 28, 1842, and departed this life June 15, 1920, after several months' illness. He was converted at the age of sixteen and always labored diligently and successfully in the vineyard of the Lord. A staunch Methodist in church membership and belief and a diligent Bible student, he soon found the way of holiness and walked therein. About two years ago he transferred his membership to the Church of the Nazarene of Marion, Ohio, and was a strong and loyal member to the end of his life. He is survived by his widow and five sons and four daughters.—J. W. Henry, Pastor.

TAYLOR.—Nannie Lorene Taylor, one and a half years old, went to live with Jesus July 5, 1920. Brother F. W. Johnson conducted the funeral services.

DAVIS.—Elmer Lee Davis, son of J. T. and Ella Davis, was born January 18, 1904, at Clay City, Texas, and died July 11, 1920, aged sixteen and a half years. His death was the result of the accidental discharge of a gun in the hands of his dear friend. Though unaverted at the time of the accident, Elmer was saved the following week, and for the eight remaining weeks before his death gave praise to God for His saving power.—Mrs. Lee Haines.

HELM.—Ada Irene Colby was born at McHenry, Ill., July 10, 1888, and died at her home in Lamar, Colo., August 23, 1920. In November, 1908, she was married to J. R. Helm, the union being blessed with five children—two boys and three girls. She was converted in 1905 and sanctified the same year. In 1910 she joined the Church of the Nazarene and was a loyal member until God called her home.—Mrs. Myrtle Gamble.

HALL.—Mrs. Julia E. Hall, a precious saint of the Grand Rapids church, passed to her reward March 21, 1919, in the seventy-third year of her age. She was converted in young womanhood and was a charter member of the Nazarene church in her home city. She loved its doctrines and principles and when health would permit was present at its services. Surviving her are two brothers, at its services. Surviving her are two brothers, Henry Goddard, of Ravenna, Ohio, and Joseph Goddard, Muncie, Ind., and one sister, Mrs. Mary Carpenter, Byron Center, Mich.—Rev. Will Cross.

CAMPMEETING ANNOUNCEMENTS

PLAINVIEW, TEXAS.—October 26-November 7, in connection with Hamilton District Assembly. General Superintendent J. W. Goodwin, evangelist; Rev. Lawson Brown, song leader. For further particulars, write the pastor, Rev. J. P. Ingle, Box 103.

BROOKLYN, N. Y.—Brooklyn Interdenominational Holiness Convention, October 15-25. Will the prayer helpers continue to pray that the Holy Spirit shall have absolute control? Mrs. C. H. Cooke, 568 Atlantic avenue, Brooklyn, N. Y.

WANTS

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JARRETTE AND DELL AYCOCK, Atwood, Okla.:
Shelbyville, Mo.,.....October 15-November 2
T. E. FEEZE, 950 Atlantic avenue, Long Beach, Cal.:
Wichita, Kan.,.....October 6-11
Hutchinson, Kan.,.....November 3-10
R. E. BOWER, 2109 Troost avenue, Kansas City,
Mo.:
Macon, Ga.,.....October 13-17
Darling, Miss.,.....October 20-24
LYMAN BROUGH, Pottersville, Mich.:
Walbridge, Ohio.....October 3-24
Morenci, Mich.,.....October 31-November 21
W. R. CAIN, 515 So. Vine street, Wichita, Kan.:
New Philadelphia, Ohio.....October 10-24
Columbus, Ohio.....October 31-November 21
J. B. CRAPMAN, Bethany, Okla.:
Decherd, Tenn.,.....October 17-31
E. M. CORNELIUS, 3103 Bell avenue, St. Louis, Mo.:
Leisure, Ind. (Elwood P. O.),.....Oct. 17-Nov. 7

F. W. Cox, Lisbon, Ohio: October 1-13
The Plains, Ohio.....October 22-November 7
HARRY J. ELLIOTT, 918 15th avenue, South Nampa,
Idaho:
Bakersfield, Calif.,.....October 1-24
THOMAS ELBURN AND WIFE, 1428 Pacific street, Brook-
lyn, N. Y.:
Syracuse, N. Y.,.....September 26-October 17
So. Manchester, Conn., October 22-November 7
Auburn, N. J.,.....November 14-28
E. P. ELLYSON, 1420 Garland avenue, Nashville,
Tenn.:
Chattanooga, Tenn.,.....October 10-24
Monterey, Tenn.,.....Oct. 27-Nov. 7
FREDERICK AND WATKINS, 3219 Cedar avenue, Cleve-
land, Ohio:
Canton, Ohio.....October 10-31
O. F. GOSWELL, 30 Madera avenue, San Jose, Calif.:
Yaukono, Calif.,.....During October
Oakdale, Calif.,.....During November
URAL AND ALMA HOLLENSACK, Bethany, Okla.:
Kenosaw, Neb.,.....October 7-21
ARTHUR JAMES AND WIFE, Bonham, Texas:
Duncan, Okla.,.....October 16-25
W. P. JAY, Nampa, Idaho:
Northern California District, Month of October
A. G. JEFFERS, Ponit, Texas:
Gause, Texas.....October 15-25
A. H. JOHNSTON AND WIFE, 300 Princeton street,
Akron, Ohio:
Fairview, Pa.,.....October 17-30
R. J. KENNEDY, Singing Evangelist, 616 Claremont
Drive Pasadena, Calif.:
Wichita, Kan.,.....October —
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Ind.:
Davis, Okla.,.....October 7-24
GEORGE AND EFFIE MOORE, 1133 Holiday street, In-
dianapolis, Ind.:
Crawfordsville, Ind.,.....October 1-17
Princeton, Ind.,.....October 22-November 7
MINNIE E. MORRIS, 1442 Brookside avenue, Indian-
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Mooreland, Ind.,.....October 4-24
Milltown, Ind.,.....October 25-November 14
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Malden, Mass.,.....October 17-November 7
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Calif.:
Sylvia, Kan.,.....October 11-24
C. W. RUTS, 1833 Nowland avenue, Indianapolis,
Ind.:
Denver, Colo., Gen. Del.,.....October 3-12
Brooklyn, N. Y.,.....October 15-24
Newark, N. J., Gen. Del.,.....Oct. 28-Nov. 7

C. C. RINEBAUGH, New Albany, Ind.:
Lowell, Mass.,.....September 26-October 17
Malden, Mass.,.....October 17-November 7
W. E. SMITH:
Victoria Corner, N. B.,.....October 5-16
Mrs. BESSIE WILLIAMS, 1205 May street, Ft. Worth,
Texas:
Houston, Texas.....October 3-24
Floresville, Texas.....October 21-November 11
J. S. WALLACE, Carterville, Ill.:
Martinsburg, W. Va.,.....To October 17
A. L. WHITCOMB, University Park, Iowa:
Binghamton, N. Y.,.....October 3-17
Bridgeton, N. Y.,.....October 20-24
Pontiac, Mich.,.....November 7-21
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Canton, Ohio.....October 10-31

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