

HERALD of HOLINESS

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

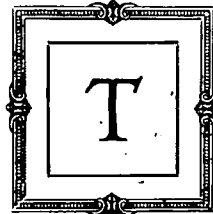
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EDITORIAL

The Three Aspects of Holiness



HERE are three distinct aspects of sanctification. First, there is the aspect presented of the death of the Old Man or of our crucifixion. This is often stressed by inspired writers. In 1 John 3:8 we have these words, "To this end was the Son of God manifested, that he might destroy the works of the devil" (R. V.). His work was to make us sinners, and the work of Christ was and is to undo or destroy that devilish work of sin-making. Romans 6:12 says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Sin, that it might not reign or rule in us, must be destroyed or killed. Thus its power will be broken and only thus are we safe from its power and dominion.

In Colossians 2:11, 12 Paul says again, "In whom also ye are circumcised with the circumcision made without hands, in putting off the . . . sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Here also we have again presented the death side of holiness or sanctification. Sin must die. Its death has been decreed and in that death alone is our safety. Sin can not be allowed to go at large in or about or around us, for its touch is death to us and our safety rests in the execution of its doom, which is death.

Sanctification is thus an act which is the execution of sin or the Old Man. The act of sanctification can not therefore be a process or a growth. It is a finished work in itself as an act of cleansing. There is a progress or a growth, but it is not at this point at all, but later on as we shall see presently. This glorious act of sin-destruction, or heart-cleansing, is complete in itself and brings us into the relation of the holy. Not only are we set aside for God, but we are prepared to be set aside. It is not enough to be set apart. We must first be prepared by heart-cleansing and then we are set apart for God's service. Now with this initial work, fundamental and basic, accomplished by the Holy Spirit upon our consecration and faith, we are ready to study the following stage or aspect of the work. This work has been an emptying or an elimination or a loss, and a glorious loss. We have parted with our inbred sin—our worst enemy.

Now as we approach the second phase we meet an entirely different work, though the complementary work of the other, or the counterpart of it. The next phase is not an emptying but a filling. Not something lost, but something gained or added. We must be "filled

with the Spirit." Grace, like nature, abhors a vacuum, and after the glorious emptying we must have the equally glorious filling with the Spirit. There must be a filling simultaneously with the emptying. The first was a negative work of elimination; the next step is a positive work of filling. Paul says on this side of the question, "Let this mind be in you which was also in Christ Jesus." Having lost the carnal mind we must have the Christlike mind. The expulsion of the carnal mind was a preparation of the incoming of the Christly mind. This mind is conferred by the filling of the Spirit or the downpour of Pentecost upon us. We are urged in Ephesians 5:18, "Be filled with the Spirit."

Also in Colossians 1:9, 10, we have these words, "For this cause we do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." In Acts 9:17 Ananias, laying his hands on the blinded Saul of Tarsus, said, "Brother Saul, the Lord, even Jesus, that appeared unto thee as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost."

This duplex work of cleansing or expelling and of filling constitutes the marvelous experience for which we as a church stand. This we seek to emphasize and spread abroad in the world. But there is still another phase which we must not neglect to mention. It logically follows these two.

Hebrews 6:1 says, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." This letter is addressed to the saints. They are supposed to have received the experience outlined above. But after the sanctification there is yet an advance to be made. Not a third experience or blessing by any means. But a logical and natural sequence to the first and second experiences of grace which were pardon and purity. Following these we must grow. We must advance. God does not end progress in sanctifying us. He prepares us for the most glorious growing by removing numerous and formidable hindrances to development.

We have here drawn the sharp contrast between the possession and the possibilities of holiness. Bagster gives us a fine touch on the preceding passage, "We should go on to the *full growth*." But it is equally important to know the means whereby we are thus to grow after sanctification. This we are told in Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom." The precious Word of God is to become our nutrition, our sustenance, the very staff of

our life. This is a neglected thought. What havoc has been the result of this neglect! The Bible is the absolutely essential food on which we are to live and by which we are to grow as sanctified believers or we will lose the blessing entirely and be wrecked.

Peter, writing to the sanctified as unto newborn babes, makes this striking exhortation, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pet. 2:2, 3). Paul corroborates this exhortation and indorses the power and sufficiency of this nutritive, soul-enriching and developing Word of God in 2 Timothy 3:16, where he declares, "All scripture is given by inspiration of God, and is profitable for doctrine, for proof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And so we might go on throughout the Scriptures and quote almost endless passages to prove the absolute necessity of the Bible for the nourishment and development of the Christian in the grace and power of God and the usefulness for which he is designed by the Father.

Let us not stop, dear brethren, short of "fully fitting" the sanctified for every good work for which the Lord wants them. This will save the holiness movement from disrepute and from retrograding, and make it vigorous and stalwart and permanent and an indispensable blessing to the world.

An Authoritative Ministry

WHEN Christ pronounced the words about the keys and binding and loosing to Peter, He did not of course mean anything like giving him the guardianship of the door of the kingdom. He meant only that Peter's ministry was to be an authoritative ministry, and likewise that of all other ministers was to be the same. He meant that His ministers were not to go about apologizing for their existence and their work of preaching the gospel. He meant that as He himself possessed authority and had a right to demand righteousness of men and to condemn unrighteousness, so He intended that His ministering servants were to have the same right and authority. They were to demand righteousness in His great name of all men, and to cry aloud the maledictions of heaven on all sin and unrighteousness of men everywhere. John the Baptist used the keys of the kingdom when he told Herod that he should not have the woman he claimed as his wife. John Knox thundered his key-authority in his day and was a terror to evildoers.

Of all ages this is one when we need a gospel of keys—a message of fidelity to great offenders as well as to small sinners, if we can make such a division. The binding and loosing power of the ministry needs to be employed today as never before in history. We are in a crucial state as a people. It is hardly necessary to try to describe the condition. Let it be well understood we do not mean the preacher is to take any hand in politics. Far from it. Not for a moment do we advocate the preacher having anything to do with the election of one set of men and the defeat of another set. He is to vote his convictions and stand for cleanness as a citizen and teach righteousness from the sacred desk. But he must not drag the pulpit down into the mire of modern politics.

After this is said there is a duty resting on the faithful preacher in relation to great questions which he dares not to neglect. The pulpit must insist upon the truth of sin and not allow the sense of sin to be weakened in the Christian church. He must not allow the forces of foreign degeneracy to take advantage of domestic grievances to rend the whole social and economic world and to fill our cities and country places with anarchy and its bloody consequences. We must cry out against this foreign paganizing of our great country. Such a foreign propaganda is destructive of the church as well as of the government, and it is distinctly aimed at the church as well as at the government. Patriotism is not religion but religion makes patriots of us, it is to be remembered.

The very mud-sills of our government are quaking today from the foreign element in labor circles seeking the uproot-

ing of our system of government bought for us by the blood of our honored sires, and we have a right to lift our voices and our pens against this infamy and to help to save our country for God and His cause and His people.

A faithful ministry is the crying need of the hour. We can stand for great principles of righteousness everywhere—in private life, in business life, in political life, in domestic life—everywhere that men move and act. Righteousness can not rightly be shut out from any circle where men operate, and the gospel dares to enter all such realms with its authoritative demands and to utter its voice with no uncertain sound. Men must be taught that they can not be politically corrupt and personally Christian. When the politician lands in hell the person will be found in the same place. God has but one standard for the individual and the statesman or politician. All men owe it to God and to Christ and to themselves and to society and the state to be clean and honorable and upright. Let the Church insist upon such ideals and make the demand for them with authority in the name of high heaven, and not apologetically, and men will hear.

There is no excuse for irreligion anyhow. It is absolutely logical and a mandate of God and the highest reason that men be religious and that they worship and obey God. There is a profound obligation resting on every human being to recognize and serve his Creator and Preserver. No man has the slightest excuse for being irreligious. This applies to all classes of men. In business, in politics, in the home life, in public or in private spheres, everywhere, this obligation rests with divine weight on men. Let us make this plain to all and never rest until the authority of the demand is recognized.

Backsliding

THIS is an old term and a scriptural one. The Bible recognizes both the word and the thing signified by it. Once there was wide use of the word and diligence employed to reclaim the class designated by it. Now there is a great change, especially in the older church denominations. Occasionally we hear a wail from some of the more far-seeing of the watchmen on the walls of these old churches. Such was an editorial in the *Northwestern Christian Advocate* recently on the subject. The editor was bemoaning the cessation of the use of the word in Methodist circles, and rightly took the position that the cessation of its use was due to the cessation of bright and decisive conversions which once distinguished his church.

He was right: for to backslide one must have made an ascent. He can not backslide from nothing. There must have been a definite experience of salvation for people to backslide from. We quote a paragraph from the sad words of our confere:

But things have changed in these later days. Even to pronounce the term sounds crude. It is almost prohibited in polite society. Folks do not backslide now. They cease going to church, they lose their interest in the preacher, they withhold their financial support; and that is about as close as we can come with our diagnosis. The reason is, conversion today is not the outstanding personal event that it was yesterday. The pastors in their reports tell of so many "additions to the church," so many received by "confession of faith," so many cards signed, or such and such a number "reclaimed." The good old term "conversion" is seldom used, and the present-day variety bears but meager resemblance to the sort our fathers experienced. Conversion was an experience that, after hours and often days of travail, brought the subject to a sun-crowned peak. When one by the neglect of duty lost that experience and backslid to the valley of sin, it was a calamitous event.

We sincerely regret this decadence on the part of the great Methodist church, for we would delight to have this church as full of fire and truth as it once was. But such is not the case, the Methodists themselves being witnesses. It is with great thankfulness that we can say our own church uses this term still and makes especial effort toward reclaiming the backsliders. Not that we are glad there are backsliders. But we are glad that, since people do backslide from the clearest experiences, we are vigilant and seek their reclamation with care and diligence in all our meetings. We always like to see "reclamations" included in reports of our meetings.

THE pressing needs of the hour are as many, and perhaps as urgent, as during the exciting times of the world war. The schools, the press, the churches, the statesmen are bewildered by the multiplicity of the problems that confront us. Within the memory of living men there has never been such unrest in the social world in all civilized countries, and in all classes, as at the present hour. Society is like a man waking up from a horrible debauch, with bleared eyes and swollen head, and pain-stricken body, and nerves clamoring for more drink. We have had the spree, and now we pay the bill.

For years our greatest educators and institutions have been on a wild tantrum of admiration of German thought, German schools, German culture, German philosophy, German criticism of the Bible, German speculative infidelity, German kultur, German everything. As one of our most thoughtful weeklies told us yesterday, "It was believed that the highest form of civilization ever seen on this planet was the variety found in Germany. Her institutions of learning were considered the best on earth, and few Americans ever felt perfectly satisfied with their training in any line unless they had spent some time at the front of Teutonic learning." The Germans themselves modestly claimed that they were the supermen to whom God had appointed the divine commission to force by war their brand of kultur and dominion upon all the peoples of the earth.

But what an eye-opener the war was! It had not been prosecuted two weeks before there were given to the world a thousand reports of unbelievable savagery and brutality wantonly and persistently practiced by the German soldiery, and actually encouraged by those in authority over them. It began to dawn upon us as a nation, and to the allied nations also, to what for years all this much lauded German kultur had been leading. It had produced a nation of war-mad, lustful savages.

Now that the awful war is, in one sense, ended, an American scholar, studying for his doctor's degree, carefully investigates the pre-war statistics of the German government and brings out the awful fact that the German people before the war had the worst criminal record of any people in the world. The beautifully swept streets of German cities were whitened sepulchers of social shame. For definite facts: Twenty-three per cent of the births of Berlin were illegitimate, against 1.49 per cent in New York city. Bavaria, with about the same population as New England, had four and a half times as many homicides, ten times as many assaults, nearly eleven times as many cases of rape, five and a half times as many cases of incest, ten times more unnatural sex crimes, twenty-nine times more crimes of fraud, six times more larceny, twelve times more arson!

In the whole German empire, as compared with the United States of juvenile crime, there were twelve times as many cases of counterfeiting, twenty times as many raping by force of young girls, eighty times more assaults, 127 times more cases of larceny, 250 times more embezzlement, and 243 times more fraud. Of all criminality of the nation, there were eleven times more crime in Germany than in the United States, and thirty times more than in England. (*Literary Digest*, Aug. 30.) And this was proved by German statistics, the beautiful state of things in the home of German kultur, that claimed to have heavenly commission to force their vileness upon all the earth! We should think our educators who have been pushing German thought upon this nation so industriously would bow their

heads in shame and make a humble apology to all the world.

Let it not be imagined for a moment that our whole people have not suffered by this arrant foolishness of glorifying German thought.

We can not sow infidelity in our pulpits and schools for a generation without poison-

The Education Needed for Reconstruction

By
Rev. A. M. Hills, D.D.

THE BIBLE is an impartial Book. It handles every kind of sin with ungloved hands. If it was held up and taught everywhere as it ought to be there would not be so much lust, and passion, and hate, and greed for gold. The golden rule of love would have a chance to prevail among men; and honor and virtue and integrity would rule. "Back to the Bible!" ought to be the motto hung up in our shops and stores and factories and the offices of our great corporations; yea, also in our schools and churches and universities. We are fast coming to feel that the university professor who goes before a class of students and teaches infidelity about God and the Bible deserves to be burned at the stake as a common criminal against mankind; hanging is much too good for him!

ing the moral life of the nation. No wonder we are having an ebullition of greed and class selfishness and social unrest. Break down the influence of the Bible, as German criticism did, and the harvest of social strife and crime is sure.

Another lesson has been taught us about the deficiency of our education by the draft. From one-third to one-half of our drafted men were unfit for soldiers. Thirty per cent were rejected by draft boards as physically unfit; others were thrown out later at the camps. Much of this could have been avoided by proper training in youth. Flat chests, spinal curvature, flat feet, wretched muscular development, defective teeth, hook-worm, anemia, slow co-ordination of mind and muscle were common. It is safe to say that one-half of our men were unfit for service. Then there were the vice diseases, indicating the dangers to which youth are subject. We must wake up and pay more attention to the physical and moral education of our youth. If we want sound children, we must have pure and virtuous parents. Physical and moral training must reach the young of both

sexes. During the latter part of the first year of the war we asked a prominent physician in one of the largest cities of England what he thought was the chief cause of the sexual impurity of the people. His instant reply was, "Prudery. Parents and teachers and preachers are so prudish about giving needed instruction to children about their sexual natures that they ignorantly stumble into vice."

Now what is the cure of these evils? What is the educational need of our time? We may try to dodge it as much as we like; but we shall be driven to it at last. Our chief remedy is THE OLD AND NEGLECTED BIBLE.

That is no book of prudery. It teaches sexual purity in chaste but simple language. It has the panacea for all class conflicts. It looks angry, sullen strikers in the face and warns them against crimes of violence, and commands them not to covet, and to love all men as themselves. With equal majesty of mien it looks the proud, rich employers in the face and says to them in thunderous tones, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

The Bible is an impartial book. It handles every kind of sin with ungloved hands. If it was held up and taught everywhere as it ought to be, there would not be so much lust, and passion, and hate, and greed for gold. The golden rule of love would have a chance to prevail among men; and honor and virtue and integrity would rule. "Back to the Bible!" ought to be the motto hung up in our shops and stores and factories and the offices of our great corporations; yea, also in our schools and churches and universities. We are fast coming to feel that the university professor who goes before a class of students and teaches infidelity about God and the Bible deserves to be burned at the stake as a common criminal against mankind; hanging is much too good for him! Lord Macauley said in a speech in parliament, "The man who speaks or writes a syllable against Christianity is guilty of treason against the civilization of mankind."

And we are glad to note the signs of promise in the sky. Noble Bible institutes are springing up over the land. The Nazarene colleges make the Bible the honored text book of all their institutions. So do the Christian or Disciple colleges; and here and there other schools. A writer in *The Christian Educator*, of Philadelphia, says: "American educators are convinced of one thing: that religion must lay hold of, permeate, and possess the social order. If civilization is to continue and democracy is to grow in strength, society must recognize the presence, power, and purpose of the living God, and all that He has made known concerning sin, salvation, righteousness, life, and immortality."

North Dakota's state board of education issued a syllabus for systematic Bible study in high schools. And this has been copied and adopted by five hundred and seventy-five cities in forty states. It is being adopted by colleges for teachers, and a combination is made with the most carefully organized Sabbath schools in the churches of the cities where

they are located. Interdenominational state Sunday school associations have taken the matter up. In Colorado the movement is supported by Catholics. In Ohio credit is being given in colleges for systematic Bible study in Sabbath schools. In Indiana and Washington and in other states the work is growing.

All hail! The Bible, "the Royal exile," is coming back to his own. An Indiana school superintendent declares, "The reconstruction of the world is Christianity's greatest task

and America's opportunity; but task and opportunity can not be met without moral enlightenment and religious inspiration." This is a matter of national concern, and it can only be realized by the Word of God.

Train the minds of the young by science and literature. Train their bodies by careful physical exercises. Train their hearts by the Book of books. Then we shall have the noblest people the sun ever shone upon—a people worthy of our great country.

PASADENA, CAL.

Growth in Grace

[PART TWO]

BY C. HOWARD DAVIS

LET us notice some helps concerning Christian growth. First, the Bible. We are saved because of the light the Bible throw across our pathway. Light came from the sacred page concerning our carnal mind-ness, and how we could get clear from it. So also in relation to our growth and development we find light shining from the same source, as plain in this as in our conversion and sanctification; so that we, in this matter as we were in the others, are without excuse. We must go to the Book and walk in the light we receive.

"My people are destroyed for lack of knowledge." And the same enemies will destroy the people today if they are ignorant of the Word. "The entrance of thy word giveth light." The responsibility of our getting light belongs to God. He has been faithful in that, for "this is the condemnation that light is come," not coming, and now the responsibility is on the human family to "walk in the light." If we find ourselves in darkness, drifting with the world, we must have shut the doors and windows through which the light would otherwise shine. "Thy word is a lamp unto my feet, and a light unto my path." We neither have to furnish the lamp or light, but simply walk in the light already shining.

There are many excellent books; there is but ONE Bible. There is help for God's people in God's Bible that can be had for the willing soul. "Thy word have I hid in my heart, that I might not sin against thee." This reveals to us that we must know the Book. One in olden time said, "My delight is in the law of the Lord, and in his law do I meditate day and night." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." If that is true, why do we not more often eat of it? Can we say, "O how love I thy law"? If we are increasingly fond of God's Word, it is surely a good sign; but if we have loved it more in the past, it would be wise to look over our condition and see if we are growing in grace, or failing. "Search the scriptures," said Jesus, for they reveal man's true condition. The Bible inspires every devout reader, bringing him closer to God, for God and His Word are one. God speaks through His Word; and often the prayerful reader has heartburn reading the sacred page. Prayerful study of the Word not only blesses the reader but strengthens, encourages, and enlarges the soul. The Word of God is the Spirit's sword; and if we acquaint ourselves with the Word of God we will know how to wield it. When Jesus was sorely tempted, He swept the field with the Word of God and was victorious.

Next to reading the Word of God we ask your attention to the subject of prayer. Very few graduates from the school of prayer. We fear scarce any number ready for graduation. Our Savior gave us an example and life in the matter of prayer. Let us look at a few.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." If in grace thou wouldst grow, go and do likewise.

"And when he had sent them away, he departed into a mountain to pray." A search in the New Testament of the prayer life of Jesus will prove a great blessing and be of great help in growth in grace.

Private prayer, a searcher of the Scriptures will find, was the Son of God's refuge. Hear it! private prayer and many professors of grace are almost perfect strangers. The reason given. No time.

Family prayer, worthy of the name, is almost gone out of the world. No time is again

The Man at the Well

THE camp pastor at Camp Dix, Rev. J. Francis Behrens, relates in the Pennsylvania Baptist Bulletin how one Sunday evening, after preaching a gospel sermon, he was quenching his thirst at a nearby pump, when he discovered that he was followed by a soldier, who said, after refusing a proffered cup:

"I was greatly moved in the service tonight, and see my duty as I never saw it before. I was a moral coward tonight. I admired the men who went up and took your hand, but, oh God, what a coward I was! What shall I do?"

The pastor continues, "I replied, 'My boy, you may not know, but many years ago Jesus sat on a well curb, and a poor despised woman came to him. He said to her, "Give me to drink." The woman questioned his right to speak to her, as they were not on friendly terms. Jesus answered her, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water." I said, "Is it not strange that as this woman of Samaria met her Lord at the well, you are meeting with your Lord at this well tonight? That sinful woman was saved and transformed not by some creed or ceremony. She was saved because of her faith in Jesus Christ as a personal Savior from sin. Jesus is the water of life, my boy: will you drink at his hand and be saved? You say you were a moral coward in the church, and you were. Are you ready to be a Christian hero here and now, and tomorrow, and all your days, by dedicating your life to Jesus Christ right now at this pump?" In a clear, courageous, manly voice he replied, "I am sir!" and in the moonlight and under the star-lighted sky we bowed our heads in prayer and a soul was born into the kingdom. The young man turning to go in his new-found joy said to me, "Thank God for this night, for this pump, and for you, sir! I go overseas very soon, but I now have a friend who goes with me." I said, "My boy, I will no doubt meet you again, but soldiers look so much alike in uniform, whenever you see me you will know me, and you just shout, "The man at the pump!" whenever you see me, and this blessed night will all come back."

"I looked everywhere for my man but found him not. A week later I was with the movement of overseas men, and standing in the moonlight, I heard a clear and distinct, "The man at the pump!" I looked, a wave of the hand, and a smile with heaven in it, and my man was lost to my vision; but there is a warmth in my heart and a tear in my eye as the voice of the Master comes to me saying, "Whosoever drinketh of the water that I shall give him shall never thirst."—Selected.

given as the reason. The fallen family-prayer altars are the explanation of the little spirituality everywhere. Three verses of Scripture hurriedly read, and a more quickly repeated few words of what is misnamed prayer, goes for family worship. There would be a rapid growth in grace if all the fallen-down family altars could be raised from the dust of years, and washed with tears of repentance, and sanctified with faithfulness the next few months.

The midweek prayermeeting is an eye-opener to those who have eyes to see and ears to hear. Charitably speaking, Are there any churches where one-half of the membership attend and pray aloud in the midweek service? How trivial is the excuse for remaining home from prayermeeting! It never keeps one from business engagements. Personal, private, family, and public prayer are among the very best helps to growth in grace, and success in all Christian activities. May God inspire the hearts of all children to pray more.

HINDRANCES. Too much talking of a thoughtless nature may be put at the very front rank among hindrances to growth and development among men. A sermon like John Wesley would preach—if he should suddenly appear among us—on evil speaking would bring a surprising number of people in many congregations to the altar. Another surprise would be in some who would be among the number forward. "Talk is cheap" may pass in the money market, but when you look at the real cost of much talk we see very clearly it is of very expensive character. That little boneless member of our body is falsely accused of being to blame. "Death and life are in the power of the tongue." Who is responsible if my fist strikes a man down? Does the court in the morning order the hand cut off and imprisoned? No. He puts the man who used the hand to do the smiting in the lockup. Just so. The boneless tongue is a member of the body, and we are as responsible for it as for hand or foot. "Death and life are in the power of the tongue." Then how careful we should be with our words. Its control is ours as much as the hand is under our control. Too much talk will empty the heart full of grace.

The ear is also a member of our bodies, one of the gates to the "Town of Man Soul." We may not always when in public places be able to keep from hearing words we do not like to hear. But we do not have to remain where gossip is being poured out. We do not have to loan our ear to slanderers. We do not have to keep the company of those who are full or partly full of unbelief. We do not have to make doubters our intimate friends. Take heed how and what ye hear. For hearing wrong things when we could excuse ourselves will hinder us and keep us from God's best; and if we continue we will find out the cost.

What a sad sight! The little child has been well born. Some disease has taken it, and for years now it has not grown an inch in stature, nor increased an ounce in weight. See the sad-faced mother. Listen to the sigh of pity of the father. Has God any of that sort?

"Ye did run well." Who, or what, has hindered you?

Our Father, help us that we may help others. Bless us that we may be a blessing. Keep us that we may be an example to those with whom we come in touch. Keep us from all evil. May Thy Spirit lead us up and forward. May Thy love fill, and we so live that Thou wilt never have to leave us.

In Jesus' name, Amen!

Retaliation

BY GERTRUDE COCKERELL

WHAT is retaliation? It is the putting into effect of the old law, "An eye for an eye; and a tooth for a tooth." It was a prompt and drastic treatment of offenders in a primitive state of society. But in His discourse on the mount, our Lord inaugurated a higher law, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:38-41). And in quoting from another old-world maxim, "Thou shalt love thy neighbour, and hate thine enemy," our Lord again propounded a higher law, with His own seal thereto, "But I say unto you, Love your enemies, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust" (Matt. 5:43-45).

The day is surely not far off when this kingdom-law will be enforced by Him, its King, when "The world-kingdom of our Lord and of His Christ has come" (Rev. 11:15, R. V.).

In the meanwhile the kingdom-laws can not always be literally enforced in the absence of the King. A too literal rendering of this wonderful sermon would involve ourselves and others in grave moral difficulties. There are times when we may exercise our individual choice and allow the evildoer to go the length of his tether. But "No man liveth to himself," and in so doing we might easily inflict injury upon society, certainly upon him concerned. Our Lord could not surely always mean us to turn the other cheek to our assailant; to offer no resistance whatever to evil; to be worsted without protest in a lawsuit in which moral issues are at stake—this would be to place a premium on vice!

Under divine guidance the apostle wrote, "Let every soul be subject unto the higher powers. . . . For rulers are not a terror to good works, but to the evil. . . . he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1-7). In the war in which we are now engaged, its righteousness consists in the fact that we are resisting evil—an enemy of God and man. In the prosecution of the war we need to make ourselves a terror to him who would crush under his ponderous heel defenseless peoples. But in all this there need be no vindictive, cruel spirit, and it is possible to emerge from such conflict with clean hands, unsullied honor.

But now what about the conflict that may be ours as *individuals*? Here love and highest wisdom will often call us to "suffer wrong"; to bear all in silence. But there are times when in self-defense, or to defend others, we may be called upon to execute summary judgment on, say, the would-be burglar of our property or honor. Silence and inaction under certain circumstances may be nothing short of criminal!

And now, reader, what as *Christians* is to be your attitude and mine toward our enemies? Says the Apostle Paul under the Holy Spirit's guidance, "If it be possible, as much as lieth in you, live peaceably with all men"; in other words, jealously guard against all breaches of the peace. "But," you, reader, say, "these verses from Psalm 120 exactly de-

scribe my condition: 'My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war.' " Oh, beloved child of God, buffeted on all sides by the treacherous, the designing, the cruel, the vindictive, "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3).

Our enemy may tear to shreds our reputation; may make our name a by-word and a stink in the nostrils of the many; our character he can not touch save with our consent to allow it to break down under the assaults, and we to become entangled in his toils. Stretch not forth then your hand to smite your enemy, say not, do nought, in the way of reprisal or retaliation. To do so is to wrest the sword from out God's hand and place ourselves at the mercy of the enemy, who may leave us wounded or humiliated on the field of battle. "Vengeance is mine, I will repay." Alone at Calvary it is as crucified with Christ,

and we maintain the death-life reckoning of faith, "Dead indeed unto sin, but alive unto God through Jesus Christ our Lord," we are delivered from heat of spirit, and all bitterness, and are kept calm and strong in the conflict, delivered in our troubles, as *from* them, if God so will. And as God's commands are His enablings, it will not then be a thing impossible to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

"Love," not like, mind you: for in love, unlike like, there need be no natural affinity. We are not called upon to *feel* love, but to perform its deeds. Admit our enemy, as such, to personal friendship? No! Lavish upon him affection? No! Trust him? No! We are not called upon to wear our heart upon our sleeve for every jackdaw to peck at. But as our enemy's mouth is opened wide in evil speech, or curses loud and deep, let ours be opened wide to "bless." "Be not overcome of evil, but overcome evil with good?" Reader, "Who is sufficient for these things?" The answer comes back clear and strong, "Our sufficiency is of God."

Working Out Our Salvation

BY ADA M. GILLESPIE

SALVATION is two-sided. God and man have their part. Man can not perform the divine part and God will not perform man's part.

It is impossible for man to work *into* salvation. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast" (Eph. 2:8, 9). This is God's part, and He will not give His glory to another.

We want to consider how we may work out our salvation. One way is by prayer. Prayer is as necessary to our soul's health as is our food daily to our bodies. As the body can not thrive without food, neither can the soul thrive without prayer.

Prayer is a work whereby our whole being is brought into action. The *mind* must be set at work: "I will pray with the understanding." The *heart* must be at work: "My

heart panteth after thee, O God." The *will* must be at work: "I will not let thee go, except thou bless me."

We must have a special time and a special place for secret prayer. Just here, Satan will often come to a child of God, especially to one who is engaged in business, with the suggestion that he can not spare the time to be in a secret place of prayer, but that he can pray just as well while at work. It is true that we are commanded to "pray without ceasing" and we can not be on our knees all the time. Nevertheless we should not neglect to spend some portion of each day *alone* with God, away from interruption and all thoughts of business (excepting that business which concerns our souls and the advancement of Christ's kingdom) if we would become strong and established in grace. We can better afford to drop anything else in the day's program than this.

Those who "take time" for secret prayer are better able to meet and overcome the trials and testings of the day. We should, if possible, pray audibly. We will find a real blessing in so doing and it brings God and heaven nearer to our souls.

Another way of working out our salvation is to read a portion of God's Word each day. We should not neglect this duty. The Bible is God's "love letter" in which He reveals His will for us. So many of God's dear children imagine if they read, or learn, a verse each day, they have fulfilled their duty. This is not God's plan. We are to *search* the Scriptures as for "hid treasures" that we "may be perfect, thoroughly furnished unto all good works." Prayer and Bible study should never be separated. In the Bible God speaks to us and in prayer we speak to God.

We should also testify to our experiences as we have opportunity. We should be faithful witnesses of the power of God, through Christ Jesus; to save, sanctify, and to keep. St. Peter tells us, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." Then we must also be continually on the stretch for *more* of God and His grace. We can not stand still in the Christian life—we must either go forward or stagnate.

Common Version

BY ANNA BRINKER HAYNES

IT could not be in the frozen East,
Or over the stormy sea,

It could not be in the torrid South,
The Lord would have need of me,
But if by a still small voice He calls
Away from the frost and snow,

I'll whisper, dear Lord, as I hold Thy hand,
To California I will go.

Chorus—

I'll go where you want me to go, dear Lord,
If the place is pleasant to me.
I'll say what you want me to say, dear Lord,
In the place where I'm longing to be.

I pray for the work in the foreign field
Till the tears on my cheeks are seen,
But Thou knowest my heart and Thou knowest,
Lord,

I must go where the fields are green,
And the oranges grow and the flowers bloom,
And the breeze wafts over the sea,
Then I preach with unction and freedom, Lord,
In the place that is pleasant to me.

It thrills my heart to hear others tell
Of the testings through which they go;
But Thou knowest, Lord, that I need a church
And a car and a bungalow.
Then I'll tell of the sacrifice Thou didst make
On Calvary's rugged tree;
I'll tell the lost of Thy love, dear Lord,
And of what Thou hast done for me.

There are still many other ways of working out our salvation, but prayer, Bible study, and testimony are the most important. We are laborers together with God and He will reveal to each of us how we may work out our salvation, for it is He who worketh in us "both to will and to do of His good pleasure."

Forgiveness

BY C. J. PENN

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18: 35).

YOU remember this Scripture is given in parable (vs. 23-27). The divine compassion and the love of God is so beautifully portrayed that a child can grasp the truth, though the world has never appreciated it.

I do not believe there ever was a sinner who really called on God for pardon who was refused, or whom God did not pity. Holiness people have not half the pity and compassion for one another that God has for us, or that He wants us to have for the lost or the weak brother or sister. We remember how God had mercy on us, but do we have mercy on our brothers and sisters? Or do we say, "Did you hear about so and so?" Do we arrest him forthwith, without a warrant, try him without a judge, or jury, and condemn him to certain death? Do we see him or her hung, and then ask if they object to being a corpse?

I call on God to have mercy on me and He does: then I must have mercy on everybody else. "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). "With what measure ye mete, it shall be measured to you again" (Matt. 7:2).

Pity? Oh, there is so little of it left. Pity doesn't publish a brother's faults, but does restore such an one in love and mercy, "considering thyself, lest thou also be tempted." Pity is akin to love. And when we love, we pity; and when we do not pity we do not love.

"I forgive, but I don't want anything to do with him or her." In fact, "I can't hardly tolerate them, but I try to treat them right." That is neither love nor pity.

Did you ever notice the pity and love that Jesus had for Judas? He never told the heart of Judas to the rest of His disciples, although he was a thief. He treated him just like He had always treated him, and at the Last Supper He said unto him, "Friend." "Now, if any man have not the Spirit of Christ, he is none of his."

He showed His love for us, when He laid down His life for us, and we ought to lay down our life for the cause of Christ. He was whipped, spit upon, His beard was plucked out; crowned with thorns, nailed to the cross; and when dying He said, "Father, forgive them; for they know not what they do."

The majority of people never put the backslider, or the sinner where they want God to put them. God says in His Book that a sinner is a dead man, dead in sins and trespasses—and is controlled by the spirit of disobedience, separation, rejection, which is foreign to the Spirit of Jesus. Salvation is the gift of God to man, through His Son, Jesus Christ.

A man can not repent until God moves him to do so by His Spirit. In the days of Whitefield, Fletcher, Alfred Cookman, Charles G. Finney, and others of their type, they would meet, fast, and pray until God sent a revival. They would say, "Oh, God, send an awakening!" Before there can be a birth of the Spirit, men must fear, must be alarmed about their souls, must be awakened, must see that they are lost sinners, undone, and without

hope. They can not be awakened until God in answer to prayer pulls the curtain aside and lets them see their condition.

A preacher may preach; but without the Holy Ghost he had better quit. Man-made Christians in all ages have cursed the Church. It takes God to show a man his sins. All the preachers in the world can't do it. And when God lets them see themselves, they will repent; and when they really repent, God saves them.

Some folks think that they can have a revival whenever they want one. They can't. It takes prayer and fasting before God. "As soon as Zion travailed, she brought forth."

Some people think that they can be saved any time. They can't. They must come while God's Spirit is drawing. Jesus said, "No man can come to me, except the Father which hath sent me draw him."

Then let us love one another fervently with a pure heart, and pray one for the other, and travail in Spirit for the lost and erring. Let

"The Pharisee Leaven"

By Fred C. Davis

Beware of the Pharisee leaven.

Beware, lest thy hopes are vain,
For one hopeth in vain for heaven,
Unless he is born again.

For God is not mocked by man,
He searcheth the hearts within
Discovering their thoughts and plan
And disclosing their secret sin.

How many the works some confess,
And dare make their boast and brag
When God has declared man's goodness
Is to Him as a filthy rag.

And how many cry, "Abba, father,"
Who are neither cold nor hot,
Yet they worship not God but some other
They worship they know not what.

It is but a mock confession,
To the winds it better be hurled.
A vain and an empty profession,
For in truth they love the world.

Then beware of the Pharisee leaven,
For the Pharisee hath his reward,
He only is heir to heaven
Who is born of the spirit of God.

us show by our lives that we have the Spirit of Christ and the world will be drawn toward Christ.

Sinners must see something above a church membership.

"By this shall all men know that ye are my disciples, if ye have love one to another." Not church membership, but love.

ALTUS, OKLA.

The Old Well

BY MRS. K. A. SHAFER

WHILE in the country visiting my old home I went to see an artesian well. The stream flowed up from a depth of 250 feet and sprang about two feet above the surface. The water is a very strong mineral and very cold. Beneath the great stream a cup is placed which is always filled with this fresh sparkling water because it is standing right under the flow. As I took the cup and drank of its contents, I said, "Praise God for His goodness to mankind!"

This well is located among the hills and rocks, and very difficult to get to. Some years ago miners were there prospecting for coal, and in drilling for coal found this well of flowing water. Being in such a rocky and out-of-the-way place, only the few people pass-

ing through that part of the country, and those who make a special visit, ever drink of its water, though it flows all day long. My sister remarked, as we started to go, that she felt as though she should turn it off, as it seemed such a waste to leave it flowing for naught; but there was no way possible to check its flow. Also, we remembered the cup that was kept filled for those that might pass that way.

As I beheld this picture my mind looked up to Calvary, to the Fountain of living water, and I sang the words of the poet:

There is a well in a desert plain,
Its shelter calls with entreating strain:
Ho, every thirsting, sin-sick soul,
Come, freely drink and thou shalt be whole!

Then, why will ye die?
Oh, why will ye die?
When the living well is so near by,
Oh, why will ye die?

There is a cross where the Savior died,
His blood flowed out in a crimson tide,
A sacrifice for the sins of men,
And free to all who will enter in.

Such a beautiful picture of Calvary! How freely, how freely it flows! Yet few are drinking, though the stream flows on, with no way to check it. The plan has been finished, the victory won. It is flowing for you and for me. Oh, blessed Fountain, so pure and so sweet, can we say, as we did of the well, that You are flowing in vain? Was the death on the cross a failure? I must answer, No! a thousand times, No! Thank God, a few weary pilgrims are drinking.

*It is an out-of-the-way place, says the world, and not many are passing that way. Yes, "But strait is the gate and narrow is the way, . . . and few there be that find it." Indeed, the way is not always strewn with roses; yet it pays to climb the hills and rocks to drink of this Water which the Savior gives. Nothing can check its flow. Can trials? Afflictions? Persecutions? Paul says, "I am persuaded, that neither death, nor life . . . nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus." The Devil may work through different channels, yet he can not check the flow, glory to God! People may criticize and find fault and draw their robes of self-righteousness around them, sit in judgment, and condemn you, yet they can not check the flow. How freely, how freely it flows! We can keep our cup beneath the stream in spite of the Devil and drink to our heart's content. Some have become selfish, critical, and stale because they have taken their cups from beneath the stream that washes whiter than snow and keeps filled with fresh water.

There is no reason why we should not have something fresh for our congregations, for Jesus said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." The flow will keep coming sweet and fresh every day; but the cup must be kept under the flow. To do this we must look to Jesus and not to men; we must forget the things of the past; and not only forget, but also forgive; must love those that persecute us and say all manner of evil against us. This stream has healing qualities; it will wash your sins away; it will strengthen you in your weakness and comfort you in your sorrow; it will bind up the broken heart and satisfy the hungry and thirsty soul.

Oh, how freely, how freely it flows! Ho, every one that thirsteth, come ye to the waters! Come, ye sin-sick souls! ye broken-hearted! ye distressed and oppressed! And all that are athirst, Come, and take the water of life freely! Amen!

Trevecca College Fills a Large Place in Nashville College Life

IN the issue of September 21st, the *Nashville Tennessean* carries a full-page ad for Trevecca College, contributed by the Nashville Railway and Light Co. The subtitle of this ad reads as follows, "A Most Worthy Cause Which Will Appeal to Every Patriotic Citizen of Nashville." To the patrons of the school, and to all readers of the *HERALD of HOLINESS*—in fact, to all lovers of holiness everywhere—comes rejoicing that God has brought this very good college thus into favor with the inhabitants of the Athens of the South. To show the appreciation of Nashville for Trevecca College, one hundred representative citizens formed themselves into an Advisory Board, and signed a formal statement which heartily indorses the campaign for \$30,000 to be paid by the citizens of Nashville toward the erection of a dormitory to house 125 additional students. The Church of the Nazarene helped to raise \$50,000 for Trevecca, which action is well spoken of by the papers and Advisory Board directing the campaign. The *HERALD of HOLINESS* is glad to reprint, for its readers, two strong indorsements by leading men of Nashville—the first by Dr. J. D. Blanton, for many years prominent in educational work in the city; the second by H. G. Hill, president of the Commercial Club and head of large business interests. Dr. Blanton's statement is as follows:

I take pleasure in stating that I have watched the splendid work and growth of Trevecca College since it was organized twenty years ago. Hundreds of young men and women have, to my knowledge, received through the medium of this institution an education and training which has enabled them to go out into the world to become a genuine asset to the cause of humanity and are today living successful lives in different parts of the country.

Already more than enough has been accomplished in Nashville by this college to justify our citizens in building the \$30,000 dormitory asked for. We have every reason to believe that a greater work will be accomplished in the future.

The building of this dormitory is not only a splendid investment, from a commercial standpoint, but is an excellent thing for our city in a moral and spiritual way. Any institution that stands for the kind of education that Trevecca stands for can not fail to be an uplift to any community. We trust that those who are working in the campaign will receive such a hearty and liberal response as will make the raising of the \$30,000 easy.

President Hill of the Commercial Club wrote as follows:

This institution has afforded educational opportunities to many who were unable to attend any other college. In my business many of its students and graduates have been employed. They proved industrious and very capable, showing the results of the teachings of Trevecca College.

Nashville has nearly 10,000 transient non-resident students, who bring to our county each year between five and ten million dollars.

This student body is what makes Nashville one of the best quality retail centers in the South.

Why not increase the demand by a larger supply of students?

Every one should aid this cause generously by giving a helping hand to the young minds who are ambitious for a better education.

We close this, our own indorsement, with the concluding paragraphs of the letter of Rev. W. H. Johnston, presiding elder of the Murfreesboro district of the Methodist Church, South:

Some of our very useful young ministers received their only training at Trevecca College. It has been the only school where a poor young person could go apparently without money and without price, at any stage of his mental development, and learn, and come out fitted for the tasks of life. Its Christian workers are in every state and every clime, and making good.

I do most heartily indorse the enterprise, wish it mighty well, and know it will succeed.

Report of General Missionary Treasurer Quadrennium, Oct. 1, 1915, to Oct. 1, 1919

| Districts | RECEIPTS—General Fund | | | | Total |
|--|-----------------------|-------------|-------------|--------------|--------------|
| | 1915-16 | 1916-17 | 1917-18 | 1918-19 | |
| Alabama | 258.76 | 341.06 | \$ 600.06 | \$ 977.07 | \$ 2,177.85 |
| Alberta | 400.16 | 382.64 | 1,328.34 | 3,018.26 | 6,679.34 |
| Arkansas | 644.35 | 748.01 | 710.34 | 720.95 | 2,823.65 |
| British Isles | 129.01 | 204.54 | 380.23 | 600.31 | 1,320.09 |
| Chicago Central | 2,009.50 | 2,930.10 | 3,580.65 | 5,014.34 | 14,493.68 |
| Colorado | 488.54 | 705.81 | 670.30 | 2,787.22 | 4,652.16 |
| Dakota-Montana | 819.93 | 609.83 | 782.48 | 1,920.50 | 4,138.74 |
| Dallas | 458.38 | 1,040.16 | 1,306.08 | 2,540.21 | 5,440.83 |
| Eastern Oklahoma | 990.54 | 1,170.65 | 1,898.72 | 3,093.23 | 7,003.14 |
| Northern Mexico | 123.85 | | | | 123.85 |
| Florida | 101.19 | 132.25 | 187.45 | 182.27 | 603.10 |
| Georgia | 80.23 | 88.64 | 168.28 | 205.86 | 642.01 |
| Hamlin | 949.97 | 1,910.11 | 1,163.62 | 710.97 | 4,770.67 |
| Idaho-Oregon | 568.31 | 812.85 | 588.97 | 2,012.67 | 3,982.80 |
| Indiana | 1,634.22 | 1,275.61 | 2,891.40 | 3,639.52 | 10,440.75 |
| Iowa | 566.01 | 374.35 | 859.53 | 2,799.94 | 4,539.83 |
| Kansas | 2,519.12 | 6,830.76 | 5,092.36 | 7,330.68 | 21,781.92 |
| Kentucky | 161.34 | 221.47 | 217.37 | 424.06 | 1,024.84 |
| Little Rock | 226.80 | 302.08 | 352.45 | 603.10 | 1,774.43 |
| Louisiana | 104.00 | 206.16 | 419.70 | 532.52 | 1,262.38 |
| Manitoba-Saskatchewan | 115.00 | 339.00 | 833.28 | 824.12 | 2,111.40 |
| Michigan | 237.72 | 487.70 | 969.57 | 1,764.46 | 3,149.64 |
| Mississippi | 77.56 | 70.67 | 155.67 | 157.40 | 461.00 |
| Missouri | 213.14 | 265.00 | 242.70 | 2,850.40 | 3,671.42 |
| Nebraska | 1,306.11 | 1,386.11 | 2,227.71 | 2,336.79 | 6,488.30 |
| New England | 2,656.54 | 4,046.24 | 4,447.76 | 7,042.41 | 18,488.95 |
| New Mexico | 201.27 | 533.25 | 927.15 | 575.64 | 2,297.31 |
| New York | 1,915.53 | 2,228.36 | 3,276.28 | 4,553.32 | 11,973.49 |
| North Pacific | | 222.67 | 1,932.65 | | 2,155.32 |
| Northwest | 2,480.71 | 2,930.33 | 2,692.51 | 4,301.51 | 12,710.08 |
| Ohio | | | | 1,130.98 | 1,130.98 |
| Pittsburgh | 2,457.82 | 2,085.91 | 4,872.45 | 7,322.28 | 17,638.50 |
| San Antonio | 940.04 | 1,200.14 | 1,620.40 | 1,778.08 | 5,516.66 |
| San Francisco | 801.18 | 790.70 | 1,076.44 | 1,903.22 | 4,571.54 |
| South Dakota | | | | | |
| Southern California | 3,682.00 | 2,725.24 | 3,265.96 | 5,252.21 | 15,725.41 |
| Tennessee | 3,073.76 | 2,876.76 | 4,576.67 | 6,089.07 | 16,615.64 |
| Washington-Philadelphia | 618.52 | 932.82 | 1,375.15 | 2,158.84 | 5,065.25 |
| Western Oklahoma | 1,002.23 | 1,241.37 | 2,221.65 | 2,112.62 | 6,683.87 |
| Southeast | 10.35 | | | | 10.35 |
| | \$33,882.31 | | | | |
| El Paso (Missions) | | 73.10 | 44.19 | \$7.61 | 200.00 |
| W. G. Prescott—O. P. Deale | | 210.00 | | | 210.00 |
| W. G. Prescott—P. C. Nielsen | | 210.00 | | | 210.00 |
| W. G. Prescott—P. C. Thatcher | | 210.00 | | | 210.00 |
| El Paso Church Debt | | 168.85 | | | 168.85 |
| Interest, Banks and Invest. | | 615.95 | | | 615.95 |
| Individual Remittances | | 64.83 | | | 64.83 |
| S. F. District—Ethel McPherson | | 407.38 | 501.05 | | 908.43 |
| Dallas District—Nielsen Trans. | | 451.00 | | | 451.00 |
| Other Sources—Nielsen Trans. | | 213.65 | | | 213.65 |
| N. W. Dist—Eugenia Phillips | | 70.00 | 488.81 | | 558.81 |
| | | \$48,983.04 | | | |
| Southern California (Armour Estate) | | | 1,352.26 | | 1,352.26 |
| El Paso Prop. Rent | | | 134.25 | | 134.25 |
| A. H. Gregory Support | | | 74.00 | | 74.00 |
| Interest | | | 2,051.54 | | 2,051.54 |
| Virginia Roush, Trans. | | | 24.77 | | 24.77 |
| Supplies | | | 9.86 | | 9.86 |
| Maud Varneboe Support | | | 35.50 | | 35.50 |
| Ida Vieg | | | 5.00 | | 5.00 |
| O. P. Deale Fund Transportation Acct. | | | 227.30 | | 227.30 |
| Pearl Denbo Fund Transportation Acct. | | | 285.36 | | 285.36 |
| | | | \$63,176.86 | | |
| Central America Property | | | | 550.00 | 550.00 |
| Pearl Denbo (Transfer from Special Acct.) | | | | 11.25 | 11.25 |
| A. H. Gregory Equipment | | | | 183.00 | 183.00 |
| Gra Lovelace (Transfer from Special Acct.) | | | | 200.00 | 200.00 |
| Incidental Receipts | | | | 164.73 | 164.73 |
| Rev. and Mrs. J. F. Penn (Transfer from Special Acct.) | | | | 200.00 | 200.00 |
| | | | | \$101,068.96 | |
| Grand Total | | | | | \$248,011.77 |

| Administration | GENERAL FUND DISBURSEMENTS, 1915-1919 | | | | Total |
|---|---------------------------------------|-------------|-------------|--------------|--------------|
| | 1915-16 | 1916-17 | 1917-18 | 1918-19 | |
| Administration | \$ 2,847.94 | \$ 4,687.50 | \$4,696.80 | \$ 5,085.00 | \$ 17,317.24 |
| Africa | 2,537.50 | 3,445.65 | 3,443.00 | 5,128.00 | 14,554.15 |
| Brava | 600.00 | 750.00 | 750.00 | 750.00 | 2,950.00 |
| Canada | 200.00 | 500.00 | 250.00 | 250.00 | 1,200.00 |
| Central America | 672.00 | 2,280.05 | 3,464.01 | 4,936.04 | 11,352.00 |
| China | 1,455.00 | 1,790.00 | 3,554.00 | 9,676.04 | 16,484.04 |
| Contingent Fund | 4,922.40 | 7,120.53 | 4,878.92 | 11,780.05 | 28,711.92 |
| Cuba | 1,200.00 | 1,733.67 | 3,072.00 | 2,300.11 | 8,314.78 |
| Incidental | 2,072.40 | 3,180.02 | 2,331.72 | 2,486.71 | 10,076.85 |
| Calcutta, India | 3,024.53 | 3,422.33 | 3,965.50 | 8,850.00 | 19,181.36 |
| Western India | 4,836.15 | 5,284.00 | 4,925.51 | 8,113.16 | 23,161.78 |
| Interest | 60.01 | 846.68 | 2,100.45 | | 2,607.02 |
| Japan—Kyoto and Fukuchiyama | 2,494.96 | 3,388.09 | 6,223.04 | 4,459.26 | 16,565.35 |
| Japan—Kumamoto | 1,681.00 | 2,371.60 | 3,020.00 | 5,050.10 | 12,102.80 |
| Mexico D. F. | 840.87 | 1,115.00 | 1,575.00 | 1,500.00 | 5,030.87 |
| Mexico Northern | 1,317.00 | 3,147.28 | 1,824.50 | 1,980.00 | 8,267.78 |
| Scotland | 926.63 | 1,000.00 | 900.00 | 1,083.29 | 4,000.88 |
| E. M. Tanner | 300.00 | 300.00 | | | 600.00 |
| Travelling Expense | 1,117.57 | 2,539.17 | 2,463.84 | 3,465.83 | 9,574.41 |
| | \$32,006.05 | | | | |
| Pentecostal Nazarene Pub. Co. (Heating Plant) | | 500.00 | | | 500.00 |
| Peru, S. A. | | 401.00 | 1,344.75 | 3,075.25 | 5,421.00 |
| Postage | | 720.19 | | | 720.19 |
| Sears-Roebuck (Books) | | 18.50 | | | 18.50 |
| | | 48,088.62 | | | |
| Miscellaneous | | | 1,122.65 | 1,065.28 | 2,187.93 |
| Missionaries on Furlough | | | 1,110.00 | | 1,110.00 |
| Other Sheep—Pub. House Deficit, 1917 | | | 887.23 | | 887.23 |
| Publicity Fund | | | 500.35 | 1,914.50 | 2,414.85 |
| Publishing House (Books, Printing, Etc.) | | | 2,257.21 | 2,454.50 | 4,711.71 |
| Transportation—Missionaries | | | 1,196.88 | 3,127.00 | 4,323.88 |
| | | | \$61,901.60 | | |
| Argentina, S. A. | | | | 1,875.00 | 1,875.00 |
| Japan—Hiroshima and Okayama | | | | 4,052.94 | 4,052.94 |
| Palatine Fund (Transfer to Special Fund) | | | | 6,087.43 | 6,087.43 |
| | | | | \$102,309.61 | |
| Grand Total | | | | | \$246,105.88 |

Third Red Cross Roll Call November 2-11, 1919

THE Managing Editor of the HERALD of HOLINESS took part, as a Y. M. C. A. secretary, in the second battle of the Marne, in front of Soissons, and the San Mihiel drive, being present, in both engagements, in the actual fighting, and thus believes he is a competent judge of the part taken by the Red Cross in the combat zone of France. Not only was he present during these drives, but for one hundred days was in the combat zone with every opportunity to observe the different phases of Red Cross work—from first aid stations to base hospitals, which latter he saw in the S. O. S. in October and November. He has seen the long lines of ambulances waiting, under the protecting brow of a hill, for the wounded to be evacuated from the field; he has seen this same long line make roundtrip after roundtrip, with ambulances full as they left the first aid stations, their drivers seeming never to tire, and the nurses in the evacuation and rear hospitals seeming never to grow weary. He believes the work of the Red Cross, so useful in those harrowing days in France, should be carried on in these no less momentous days in the United States. For that reason he gives space to these words of Dr. Stockton Axson, secretary of the American Red Cross, regarding the work in the United States:

The Red Cross does not aspire to monopolize the task and privilege of finding, unaided, the remedy for all our social ills. It seeks to be the assistant, rather than the chief, to supplement existing agencies, official and volunteer, to stimulate activities where none exists, to place at the disposal of the government's own officials a helpful body of aids, mobilized, organized, and trained by the Chapters. Our most vital problems are neighborhood problems, and the Red Cross, non-sectarian, and non-political, can, with its recent experience to aid, unify the neighbors for neighborhood welfare.

Government health officials have said repeatedly that they could carry out any public health program with an organized Red Cross personnel to aid as agents of inspection and instruction. The War Risk Insurance Bureau has officially recognized the unique advantages of the Red Cross organization to assist in following up individual cases and dealing with individual soldiers' and sailors' families.

For the purpose of translating the Red Cross vision into reality, people are more necessary than money, and the Red Cross during the war revealed an unexampled capacity for drawing people into combined service. The people responded because they were patriotic. The present summons to membership is still a call to patriotism, enlightened patriotism. It is an imperfect patriotism which remains lethargic until the bugle blows for war. He who intelligently loves his country in war will persistently love it in peace. If a country is worth dying for, it is worth living for.

The master-problem of civilization is to engage as many people with as much enthusiasm in the upbuilding processes of peace as, by the traditions of the ages, it has always been possible to enlist in the destructive adventure of war. When people shall have learned to sacrifice themselves as readily on the altar of the common weal as they sacrifice themselves on the altars of war, the world will be saved, and not until then.

Perhaps no class has returned from the wars with more of this fiery purpose in their souls than the Red Cross nurses. They ask, nay, they demand that they be permitted, and assisted, to do for the American public what they did for the American army and navy, and more, because the needs of the public are so much more complex than are the needs of a homogeneous group of young men, constitutionally sound and resilient. In the fervor of a great conviction, and with the eagerness of evangelists pleading the issues of life and death, the nurses paint vivid pictures of the need in America and, with magnificent self-confidence, offer themselves to provide the remedies if the American Red Cross and the American people will sanction and support their projects. They point to the fact that for every American soldier grave in France there are eight baby graves in the United States dugged and filled in one year, that while seven million men were killed in four years of war, six million people died throughout the world in two years of influenza, that more than sixteen thousand American mothers die each year in childbirth, that two hundred thousand adults die every year of tuberculosis in the United States, that more than half of the school children of America show some defect, in most cases re-

RECEIPTS—SPECIALS BY COUNTRIES—FUNDS, ETC.

| | 1915-16 | 1916-17 | 1917-18 | 1918-19 | Total |
|---|-------------|-------------|-------------|-------------|--------------|
| Africa | \$ 1,272.68 | \$ 2,083.65 | \$ 2,637.03 | \$ 2,126.59 | \$ 9,019.95 |
| Central America | 211.50 | 705.20 | 551.38 | 591.42 | 1,859.50 |
| Children's Day Program | | | | | |
| China | 1,489.50 | 967.57 | 680.00 | 744.87 | 3,881.94 |
| Cuba | 109.57 | 35.00 | 115.00 | 39.50 | 324.00 |
| El Paso Church Debt | 80.00 | 44.00 | | | 310.10 |
| El Paso Prop. Rents | 182.25 | 124.87 | | | 310.10 |
| India | 10,506.06 | 6,407.34 | 6,750.37 | 1,887.85 | 25,450.62 |
| Hitchens Estate Int. | 24.00 | | | | 24.00 |
| Japan | 1,245.80 | 1,462.01 | 1,096.23 | 960.41 | 4,664.51 |
| Mexico | 212.78 | 35.50 | 165.61 | 8.20 | 423.09 |
| J. D. Munro Est. | 676.94 | | | | 676.94 |
| J. D. Munro Missionary Fund | 211.22 | | 470.32 | 729.44 | 1,410.98 |
| Publishing House Books | 72 | | | | 72 |
| Scotland | 102.00 | | | | 102.00 |
| | \$10,427.10 | | | | |
| Archdioc. Fund | | 140.50 | | | 140.50 |
| Bair Fund | | 140.50 | | | 140.50 |
| Ruth Buell | | 62.21 | 5.00 | | 67.21 |
| Pearl Deabo | | 393.04 | 290.05 | | 683.09 |
| Costa Rica—J. A. Dunkum | | 39.50 | 10.00 | | 49.50 |
| Zella Warner Deale | | 517.30 | 15.00 | | 532.30 |
| O. J. Deale Trm. Fund | | 153.00 | | | 153.00 |
| American Relief Fund | | 31.56 | 155.10 | 316.23 | 502.89 |
| Home Missions | | 20.65 | 122.88 | 211.16 | 354.69 |
| Ora Lovelace | | 12.76 | 1,342.41 | 552.13 | 1,907.30 |
| Minnie Martin | | 300.00 | 368.43 | 235.84 | 904.27 |
| Grace McLeven Fund | | 51.50 | 0.00 | | 51.50 |
| Other Sheep | | 232.22 | 500.37 | 1,304.86 | 2,037.45 |
| Eugenia Phillips Fund | | 261.41 | | | 261.41 |
| Pentecostal Nazarene Publishing Company | | 606.12 | | 817.07 | 1,423.19 |
| Lillian Poole Fund | | 5.00 | | | 5.00 |
| J. P. Penn Fund | | 101.40 | 1,577.88 | 921.88 | 2,601.16 |
| Myrtle Pelley, Trans. and Equip. | | 369.50 | 1,934.06 | 512.74 | 2,816.30 |
| Eva Rixse | | 300.00 | 288.02 | 218.84 | 806.86 |
| Relief and Retirement | | 1.31 | 35.68 | 69.45 | 106.44 |
| South America | | 217.27 | 56.79 | 270.25 | 544.31 |
| P. C. Thatcher Fund | | 828.00 | | | 828.00 |
| Pract. Fund | | 40.25 | | | 40.25 |
| Manual Varnaud | | 384.30 | 22.00 | | 406.30 |
| General Superintendents | | 3.25 | | | 3.25 |
| Florence Williams | | 35.00 | 35.00 | | 70.00 |
| | \$18,125.40 | | | | |
| May Bursch Fund | | 24.83 | | 2.61 | 27.44 |
| Lella Bussey Fund | | 66.05 | | | 66.05 |
| Esther Carson Fund | | 263.00 | | 240.09 | 503.09 |
| Church Extension Fund | | 333.43 | | 91.75 | 425.18 |
| Euclid Avenue Rent | | 125.00 | | | 125.00 |
| K. H. Jackson Trans. | | 900.16 | | | 900.16 |
| K. H. Jackson Equipment | | 808.63 | | 928.41 | 1,737.04 |
| K. H. Jackson Expense | | 142.00 | | | 142.00 |
| Mrs. Jackson Piano Fund | | 20.00 | | 29.00 | 49.00 |
| C. S. Jenkins Fund | | 62.00 | | 299.42 | 361.42 |
| Medical Students Fund | | 60.00 | | 12.84 | 72.84 |
| Miscellaneous | | 82.81 | | 369.05 | 451.86 |
| Oliver University Dft. | | 15.00 | | 621.61 | 636.61 |
| Mabel Park Fund | | 185.10 | | 62.45 | 247.55 |
| Pasadena Prop. Tent | | 113.25 | | 131.50 | 244.75 |
| Los Angeles Mex. Miss. | | 20.00 | | | 20.00 |
| Peten Mission Fund | | 254.91 | | 371.34 | 626.25 |
| Salama Property | | 250.18 | | 208.27 | 458.45 |
| Helen Santee Fund | | 315.29 | | 87.05 | 402.34 |
| Howard Wagner | | 1,300.87 | | 286.85 | 1,587.72 |
| Myrtle B. Walter | | 948.75 | | 208.50 | 1,157.25 |
| Williams and R. Soldier Fund | | 708.80 | | | 708.80 |
| R. S. Winans Support | | 109.58 | | | 109.58 |
| | \$28,776.22 | | | | |
| Africa Hospital | | | | 616.81 | 616.81 |
| Agnes Avenue Property | | | | 17.10 | 17.10 |
| Argentina, South America | | | | 1.51 | 1.51 |
| Lucille Bacheller Fund | | | | 94.30 | 94.30 |
| Rev. L. H. Bacheller Fund | | | | 51.20 | 51.20 |
| Brava Memorial Hospital (Children's Ward) | | | | 25.50 | 25.50 |
| Brace Memorial Hospital | | | | 42.01 | 42.01 |
| J. A. Chenault Transportation Account | | | | 100.00 | 100.00 |
| Commissions | | | | 310.45 | 310.45 |
| Lillian Cole Special Account | | | | 55.00 | 55.00 |
| Sarah Mal Cox Fund | | | | 150.24 | 150.24 |
| Critics Memorial Chapel | | | | 150.00 | 150.00 |
| Eastern India Auto Fund | | | | 95.85 | 95.85 |
| Agnes Gardner Transportation | | | | 1,611.02 | 1,611.02 |
| General Assembly Expense | | | | 4,005.74 | 4,005.74 |
| B. Hadu, Special Fund | | | | 90.00 | 90.00 |
| Priscilla Hitchens Endowment Fund | | | | 10.00 | 10.00 |
| Hope School Orphan | | | | 813.94 | 813.94 |
| Hope School Specials | | | | 311.40 | 311.40 |
| India Famine Fund | | | | 970.37 | 970.37 |
| Interest | | | | 3,904.41 | 3,904.41 |
| K. H. Jackson Personal Account | | | | 500.00 | 500.00 |
| K. H. Jackson Traveling Expense | | | | 69.21 | 69.21 |
| Rev. C. S. Jenkins and Wife, Transportation and Equipment | | | | 1,556.86 | 1,556.86 |
| Bertie Karns, Transportation | | | | 884.34 | 884.34 |
| Mrs. A. H. Kauffman, Transportation | | | | 163.00 | 163.00 |
| Alvin H. Kauffman | | | | 638.24 | 638.24 |
| Logan County Farm | | | | 600.00 | 600.00 |
| M. Long Special | | | | 400.00 | 400.00 |
| Rev. Theo. Ludwig Special Fund | | | | 2.00 | 2.00 |
| Mexico Church | | | | 10.50 | 10.50 |
| Edith Muse, Transportation and Equipment | | | | 231.05 | 231.05 |
| Rev. and Mrs. L. S. Osborn, Transportation and Equipment | | | | 25.00 | 25.00 |
| Palestine Fund | | | | 8,098.06 | 8,098.06 |
| Myrtle Pelley Fund (Support) | | | | 250.00 | 250.00 |
| Rev. South America, Specials | | | | 49.55 | 49.55 |
| Gertrude Pratt, Transportation and Equipment | | | | 493.60 | 493.60 |
| Bessie Seay | | | | 107.00 | 107.00 |
| Special (Miscellaneous) | | | | 327.18 | 327.18 |
| L. S. Tracy Special | | | | 1.70 | 1.70 |
| D. I. Vanderpool, Transportation and Equipment | | | | 20.00 | 20.00 |
| Fred Weatherford, India, Fund | | | | 1,000.00 | 1,000.00 |
| Dr. West, Transportation and Equipment | | | | 200.00 | 200.00 |
| Western India Trans. | | | | 76.50 | 76.50 |
| Western India Bible Slides | | | | 39.25 | 39.25 |
| Viola Willson, Transportation and Equipment | | | | 475.00 | 475.00 |
| | | | | \$16,603.62 | |
| Grand Total | | | | | \$107,932.31 |

\$1,000,000 for Missions in Next Four Years!

SPECIAL FUND DISBURSEMENTS
October 1, 1915, to October 1, 1919

| | 1915-16 | 1916-17 | 1917-18 | 1918-19 | Total |
|---|-------------|-------------|-------------|----------|-------------|
| Auxiliary Account | | | | | 427.72 |
| Africa | 1,157.08 | 1,424.25 | 2,010.08 | 3,325.50 | 4,163.07 |
| Africa Hospital | | 250.00 | | | 3,325.07 |
| Adjustment Account | | | | 332.50 | 332.50 |
| Africa Horse | | 150.00 | 225.02 | | 375.02 |
| Africa (Lillian Cole) | | 180.70 | | | 180.70 |
| Africa (Etta Innis) | | 96.20 | | | 96.20 |
| Africa (H. A. Shirley) | | 123.76 | | | 123.76 |
| Armenian Relief Fund | | 33.56 | 155.10 | 314.23 | 502.89 |
| Argentina, South America | | | | 1.51 | 1.51 |
| Brava | 15.00 | | 22.50 | 35.50 | 73.00 |
| Julia Blair Fund | | | 140.50 | | 140.50 |
| Central America | 174.50 | 925.39 | 392.60 | 378.78 | 1,771.26 |
| Central America, R. S. Anderson | | 20.00 | | | 20.00 |
| South America, Esther Carson | | | 465.20 | 38.00 | 503.20 |
| Church Extension | | | 235.43 | 61.07 | 300.40 |
| China | 691.50 | 1,245.80 | 957.50 | 658.88 | 3,552.88 |
| China (Peter Kiehn) | | 45.57 | | | 45.57 |
| China (Glenale Sims) | | 2.00 | | | 2.00 |
| China (Ida Vieg) | | 7.00 | 5.00 | | 12.00 |
| China Building Fund | | | 70.00 | | 70.00 |
| Crick Estate | 120.00 | | | | 120.00 |
| Cuba | 199.57 | 35.00 | 115.00 | 34.50 | 324.07 |
| Lillian Cole | 80.00 | | 46.75 | 116.00 | 162.75 |
| El Paso Church | | 44.00 | | | 44.00 |
| El Paso Church (Applied on Debt) | 171.75 | 138.35 | | | 14.10 |
| El Paso Property | | | | | 135.00 |
| Garo Work | 135.00 | | | | 468.28 |
| Pearl Debo, Transportation | | 255.00 | 408.30 | | 673.29 |
| J. A. Dunkum, Costa Rica | | 20.00 | 19.50 | | 19.50 |
| Zella Warner Deale, Trans. & Equip. | | 325.00 | 227.30 | | 552.30 |
| O. P. Deale, Transportation | | 135.00 | | | 135.00 |
| Hallelujah Village | 6,705.00 | | | | 6,705.00 |
| Eastern India Special | | | | 45.00 | 45.00 |
| W. A. Eckel, Trans. Account | | | | 316.05 | 316.05 |
| Euclid Avenue, Kansas City, Mo. | | | 31.75 | | 31.75 |
| Rent | | | | 468.28 | 468.28 |
| Hope School | 3,231.00 | 3,097.48 | 307.50 | 144.03 | 7,434.00 |
| Hope School Building Fund | 175.00 | 385.00 | 3,121.58 | | 3,881.58 |
| Hope School Orphan Support | | | 2,061.67 | 616.91 | 2,681.61 |
| Fukuchiyama, Japan | | 5.00 | 75.00 | | 80.72 |
| Agnes Gardner, Transp. and Equip. | | | | 1,157.42 | 1,157.42 |
| General Assembly Expense Fund | | | | 1,500.00 | 1,500.00 |
| Shiroshima, Japan, Special | | | | 130.50 | 130.50 |
| Home Missions | | 26.05 | 120.38 | 243.66 | 390.09 |
| India Famine Fund | | | | 854.70 | 854.70 |
| Interest | | | | 4,273.19 | 4,273.19 |
| Etta Innis | | | 52.50 | | 12.50 |
| Japan Special | 1,227.26 | | 240.21 | | 1,467.47 |
| Japan, Kyoto | | 445.15 | 329.01 | | 1,034.61 |
| Japan, Kumamoto | | 630.23 | 317.05 | | 1,315.41 |
| K. H. Jackson, Equipment | | | 485.25 | 1,238.19 | 1,718.54 |
| K. H. Jackson, Expense | | | 142.90 | 60.24 | 212.14 |
| K. H. Jackson, Transportation | | | | 1,596.72 | 1,596.72 |
| Mexico, D. F. | 196.17 | 23.00 | 18.00 | 7.70 | 244.87 |
| Mexico, Juarez | | | 114.53 | | 114.53 |
| J. D. Monroe Estate | 50.00 | | | | 50.00 |
| C. S. Jenkins, Transportation | | | | 72.47 | 72.47 |
| Jerusalem Books | | | | 108.55 | 108.55 |
| Bertie Karns, Trans. and Equip. | | | | 348.57 | 348.57 |
| Mrs. A. H. Kauffman, Transportation and Equipment | | | | 422.33 | 422.33 |
| A. H. Kauffman, Trans. and Equip. | | | | 926.00 | 1,348.33 |
| Medical Students' Fund | | | 60.00 | | 72.81 |
| C. M. Long, Special Account | | | | 50.00 | 50.00 |
| Minnie Martin, Trans. and Equip. | | | | 883.43 | 883.43 |
| Miscellaneous | | 18.50 | 56.76 | 262.19 | 337.45 |
| India, Calcutta | | 8.00 | | | 8.00 |
| India, Western | 1,738.33 | 1,020.76 | 1,254.33 | 1,201.78 | 5,215.20 |
| Western India Well Fund | | 200.00 | 65.86 | 10.00 | 275.86 |
| Western India Orphan Fund | | 105.51 | 60.00 | | 165.51 |
| Monroe Mission's Fund | | | 50.36 | | 50.36 |
| Western India, L. S. Tracy | | 101.00 | | | 101.00 |
| Other Sheep | 111.35 | 201.94 | 254.23 | 2,488.14 | 3,155.66 |
| Scotland | 102.00 | | | | 102.00 |
| | \$16,194.80 | | | | |
| Eugenia Phillips, Trans. and Equip. | | 261.41 | | | 261.41 |
| Publishing House | | 610.02 | 2.78 | 790.67 | 1,404.47 |
| Lillian Poole, Personal | | 5.00 | | | 5.00 |
| South America | | 125.00 | 148.06 | 269.25 | 542.31 |
| P. C. Thatcher, Transportation and Equipment | | 825.06 | | | 825.06 |
| Tract Fund | | 20.00 | 22.75 | | 42.75 |
| Maud Varnedoe, Transportation | | 372.50 | 35.80 | | 408.30 |
| Florence Williams, India | | 35.00 | | | 70.00 |
| | \$11,276.55 | | | | |
| Omata, Japan | | 70.01 | | | 70.01 |
| Mable Park, Transportation and Equipment | | 247.55 | | | 247.55 |
| Pasadena Prop. Taxes | | 34.50 | | 98.16 | 132.66 |
| Los Angeles Medical Miss. | | 20.00 | | | 20.00 |
| Peten Mission Fund | | 250.04 | 205.27 | | 455.31 |
| Myrtle Peiley Fund | | 911.44 | 850.00 | | 1,761.44 |
| J. P. Penn Fund | | 922.48 | 1,393.24 | | 2,315.72 |
| Eva Rixse Fund | | 74.08 | 895.64 | | 969.72 |
| Salama, Central America, Prop. | | 467.45 | | | 467.45 |
| Helen Santee Fund | | 312.55 | 59.79 | | 402.34 |
| Miscellaneous | | 33.55 | | | 33.55 |
| Howard Wagner, Transportation and Equipment | | 1,087.48 | 384.24 | | 1,471.72 |
| Myrtlebeile Walter, Transportation and Equipment | | 700.05 | 432.20 | | 1,132.25 |
| Williams-Robinson Soldier Campaign | | 705.80 | | | 705.80 |
| R. S. Winans | | 109.88 | | | 109.88 |
| | | \$23,355.19 | | | |
| Etta Muse, Transportation and Equipment | | | | 156.96 | 156.96 |
| Okavama, Japan, Special | | | | 22.66 | 22.66 |
| Olivet University | | | | 621.11 | 621.11 |
| Palestine Fund Expense | | | | 637.36 | 637.36 |
| Pern, South America, Special | | | | 27.60 | 27.60 |
| Gertrude Private, Transportation and Equipment | | | | 200.00 | 200.00 |
| Bessie Seay, Transportation and Equipment | | | | 156.90 | 156.90 |
| Special, Miscellaneous | | | | 394.57 | 394.57 |
| I. B. Staples, Treasurer | | | 1,251.40 | | 1,251.40 |
| Western India, Bible Slides | | | 38.25 | | 38.25 |
| Viola Willison, Transportation and Equipment | | | 475.00 | | 475.00 |
| George Archibald, Special | | | 140.50 | | 140.50 |
| H. B. Beagle Missionary Support | | | 160.00 | | 160.00 |
| Lella Bussey, Transportation and Equipment | | | 66.05 | | 66.05 |
| China Building Fund | | | 100.50 | | 100.50 |
| Pearl Debo, Personal | | | 11.25 | | 11.25 |
| Mrs. Jackson Piano Fund | | | 20.00 | | 20.00 |
| Juarez, Mexico | | | 18.08 | | 18.08 |
| Tract Fund | | | 17.50 | | 17.50 |
| | | | \$35,235.24 | | \$50,061.87 |

mediable, that one of every three men drafted for military service was rejected as physically unfit. Not in the valor of ignorance but with the confidence of experience, the nurses say that most of these things are unnecessary, and that they, the nurses, will prove it if given a chance.

The first step which the Red Cross took in formulating a definite post-war program was to issue a plan to continue and expand the nursing service especially in two directions, home nursing and the education of the family in fundamental health problems, and, secondly, Public Health Nursing, particularly in those communities where Public Health activity is undeveloped. Both these plans are to be operated through the Chapters. Meanwhile the Red Cross itself is continually developing new plans of extension in this field.

The Fifth General Assembly Secretary's Digest

AFTERNOON SESSION, FRIDAY, OCTOBER 3

The afternoon session opened at 3 o'clock with General Superintendent Reynolds presiding. Song service was led by Rev. C. A. Kinder. A. F. Balsmeier requested prayer for his brother who is seriously ill, and Dr. E. P. Ellyson was called on to lead the prayer. J. E. and Del Aycock then favored us with a special song: "Fifty Miles of Elbow Room."

The minutes of the morning session were read and adopted as read.

The committee that was ordered in to morning session, to investigate the matter presented by J. D. Scott, was announced as follows: G. B. Chapman, E. A. Glavin, Edwin Burke, J. T. Benson, C. H. Davis.

A telegram was read from Rev. Bud Robinson informing us of his condition and returning the greetings of the Assembly.

Report from the Dakota-Montana District conditions on account of drought was read and on motion referred to the General Board of Home Missions when it shall have been created.

Tellers were called forward and reported result of informal ballot for the election of General Superintendents as follows:

By rising vote the motion prevailed that the informal ballot be declared the official ballot for election.

A further motion was carried that we make this vote unanimous for the three who have been elected.

The chairman declared Dr. R. T. Williams elected as General Superintendent and asked him to take the chair. He in turn declared Dr. H. F. Reynolds and Dr. J. W. Goodwin elected as General Superintendents. Each made a brief address of acceptance, and spoke feelingly of their associations and of the responsibilities connected with this great work. Their addresses were received with much enthusiasm, and the spirit of unity pervaded the Assembly. Mrs. J. W. Goodwin and Mrs. R. T. Williams were called to the platform and each gave a short talk pledging their loyalty to the church and this work. A motion prevailed that our Secretary be instructed to wire the congratulations and greetings of the Assembly to Mrs. H. F. Reynolds, Sister R. T. Williams then sang "Love Found Me" which was received with much appreciation.

C. C. Butler, from Abilene District, announced receipt of wire calling him home, and was on motion excused. P. C. Ramsey, alternate, was seated in his stead.

It was voted that a nominating ballot be cast for members of the General Board of Publication. The following tellers were appointed: David Anderson, C. H. Griswold, G. B. Collins, L. W. Marsh, A. E. Moody, Edwin Burke, Amos Long, J. Hampe Willis, E. H. Dodson, L. E. Goode.

Tellers distributed ballots and nominating ballot was cast for the nomination of seven members to the General Board of Publication. Tellers retired to count votes.

Inasmuch as it has been demonstrated that it was possible for a man to go through this great world war as a hero both for his country and his Christ, a motion prevailed that this Assembly wire greetings to Sergeant Alvin York—world war hero.

The Committee on Manual submitted partial report, which was considered and acted upon item by item. Items 1, 2, 3, 4, after being considered at length, were adopted as read.

A motion carried that we have a night session tonight.

It was decided that the night session should convene at 8 p. m. and be held in the auditorium of the Troost Avenue M. E. Church, South.

The Assembly adjourned following announcements. Benediction by E. J. Fleming.

EVENING SESSION, FRIDAY, OCTOBER 3

The evening session was held in the Troost Avenue M. E. church, being called to order promptly at 8 o'clock by General Superintendent Goodwin. Rev. H. B. Wallin led the song service which was followed by a season of prayer. Requests for special prayer were made for the healing of Brother Frazier, Lottie Yates and a son of J. H. Bury. Rev. B. L. Patterson offered the prayer. The

Scripture lesson, the Assembly arose and repeated the 23d Psalm in unison.

Tellers were called forward and submitted result of nominating ballot for members of the Board of Publication as follows:

It was decided that the twenty-one receiving the highest number of votes be declared nominees.

The reading of the partial report of the Committee on Manual was continued.

Section 5 was read and adopted. Section 6 was read and part 1 adopted. Part 2 was ruled out of order. Sections 7, 8, 9, 10, were read and adopted. Section 11 was read and after four amendments were carried, the section was adopted as amended. Section 12 and 13 were read and adopted. Section 14 was presented and adopted. The partial report as a whole was then on motion adopted as amended.

Third partial report of Committee on Manual was read and after amendment was adopted.

A motion prevailed that the matter of changing the name of the Publishing House be referred to committee ordered to investigate and report on changing of church name in church and legal records.

The first ballot was then cast for the election of seven members of the Board of Publication and tellers were excused.

The Nominating Committee submitted the following report which was adopted: For committee to investigate and report on method and time of changing church name in church and legal records: E. A. Girvin, H. D. Brown, J. T. Benson, N. H. Washburn, David Anderson. As fraternal delegates to the General Assembly of the Apostolic Holiness church: L. Milton Williams, C. B. Jer-nigan, and C. E. Roberts. On motion the name of W. E. Shepard was added as fraternal delegate.

Several memorials were presented and referred to their proper committees. The motion prevailed that the Assembly adjourn. Announcements were made. Benediction by General Superintendent Williams.

EVENING SERVICE

The evening preaching service opened at 7:30 in the Church of the Nazarene with Dr. J. W. Akers, Olivet, Ill., in charge. Rev. Winger, Hutchinson, Kas., conducted the song service, after which Rev. S. D. Athans led in prayer. The congregation were favored with a special song by a mixed quartette, after which Rev. H. D. Brown of Seattle, Wash., was introduced and preached a helpful message from Luke 9:41-44. After the service was dismissed several souls knelt at the altar for divine help.

TENTH DAY, SATURDAY, OCTOBER 4

General Superintendent Williams, presiding at this session, opened it promptly at 9 o'clock. John T. Benson had charge of the song service and Rev. A. G. Crockett, Denver, Colo., read a Scripture lesson from the 62d Psalm. C. A. McConnell led in prayer, after which the Assembly repeated the Lord's prayer in unison.

Minutes of the preceding sessions were read and approved. Changes in the Assembly roll were made as follows: Eastern Oklahoma; A. O. Duncan, alternate, was sent as delegate in place of S. B. Damron, Tennessee; Mrs. J. T. Benson, alternate, was seated in place of Tim H. Moore.

Roll of Districts was called for appeals, memorials, etc.

The General Board of Rescue Work submitted their report, which was on motion adopted and referred to the Committee on Rescue Work.

A motion prevailed that the report of the Evangel Colportage and Tract Society be submitted so as to expedite other matters. J. F. Sanders read this report. It was voted that Section 6 of report of the Committee on Publishing Interests relative to perpetuation of Evangel Colportage and Tract Society be taken from the table. The section was again read and on motion adopted. The report of the Evangel Colportage and Tract Society was then adopted.

The nominating committee was authorized by motion to present three names as nominees to constitute the board in charge of the Evangel Colportage and Tract Society.

The report of tellers on the election of the General Board of Publication was then announced as follows: Total number of ballots cast 173. C. J. Kinne received 147. J. T. Benson 140. J. F. Sanders 145. DeLance Wallace 141. W. M. Creal 119. William E. Fisher 110. J. B. Chapman 78. A. G. Crockett 49. F. M. Messenger 45. C. E. Cornell 43. P. E. Shepard 30. C. A. Kinder 24. C. A. McConnell 18. J. D. Scott 15. L. Milton Williams 15. B. F. Haynes 14. E. G. Anderson 12. D. R. Pierce 11. Edwin Burke 11. L. D. Feavey 7. E. A. Girvin 7, scattering 12.

The following having received the necessary majority, were declared elected: C. J. Kinne, J. T. Benson, J. F. Sanders, DeLance Wallace, W. M. Creal, William E. Fisher.

It was voted that the five names receiving the highest number of votes but not elected, be declared nominees for the second ballot, and placed on blackboard.

The second ballot was then cast for the election of seventh member of the General Board of Publication and tellers retired.

On request F. M. Messenger was introduced to the Assembly and made brief remarks.

Continued on page 16

| RECEIPTS | | | | |
|----------------|------------|------------|------------|-------------|
| | 1916-17 | 1917-18 | 1918-19 | Total |
| Native Workers | \$3,765.81 | \$4,988.47 | \$1,316.15 | \$10,080.43 |
| Sunday Schools | 3,329.37 | 2,878.11 | 3,271.27 | 9,480.75 |
| | | | | \$19,561.18 |

| DISBURSEMENTS | | | | |
|----------------|------------|------------|------------|-------------|
| | 1916-17 | 1917-18 | 1918-19 | Total |
| Native Workers | \$2,772.20 | \$4,893.52 | \$1,146.90 | \$8,812.62 |
| Sunday Schools | 3,022.41 | 2,691.66 | 2,990.34 | 9,004.41 |
| | | | | \$17,817.03 |

| TRUST FUND AND REAL ESTATE RECEIPTS | | | | |
|--------------------------------------|------------|------------|-------------|-------------|
| | 1916-17 | 1917-18 | 1918-19 | Total |
| Annuities | \$5,800.00 | \$9,500.00 | \$22,450.00 | \$37,750.00 |
| Real Estate | 4,000.00 | 6,500.00 | | 12,500.00 |
| Christoph Huhn Estate | | 250.00 | 1,839.20 | 2,089.20 |
| Hitchens Memorial Fund | | 1,170.72 | 137.99 | 1,317.71 |
| Hitchens Estate | | 46.00 | 107.76 | 213.76 |
| Hitchh Bungalow | | 110.04 | 169.44 | 279.48 |
| Hope School Building Fund (Interest) | | | 979.44 | 979.44 |
| | | | | \$55,150.69 |

| RECAPITULATION | | |
|--|--------------|------------|
| Receipts—October 1, 1915, to October 1, 1919 | | |
| General Fund | \$248,011.17 | |
| Special Fund | 107,022.24 | |
| Native Workers | 10,080.43 | |
| Foreign Sunday Schools | 8,812.62 | |
| Trust Fund | 55,150.68 | 430,034.77 |

| DISBURSEMENTS | | |
|------------------------|--------------|--------------|
| General Fund | \$247,062.24 | |
| Special Fund | 80,081.57 | |
| Native Workers | 8,812.62 | |
| Foreign Sunday Schools | 9,004.41 | |
| Trust Funds | 9,493.20 | \$363,454.54 |

| EXPENSE RATIO | | |
|------------------|-------------|--------------|
| 1915-16 Receipts | | |
| General Fund | \$37,882.31 | |
| Specials | 16,427.10 | \$ 50,309.41 |

| Expense | | |
|----------------|------------|------|
| Administration | \$2,847.94 | .057 |
| Incidental | 2,072.40 | .041 |
| | \$4,920.34 | .098 |

| 1916-17 Receipts | | |
|------------------|-------------|--------------|
| General Fund | \$48,083.04 | |
| Specials | 18,125.40 | |
| Trust | 16,165.18 | \$ 83,303.62 |

| Expense | | |
|-----------------------------|------------|------|
| Administration | \$4,087.50 | .049 |
| Incidentals | 3,180.02 | |
| Less Furniture and Fixtures | 716.47 | |
| | \$2,469.55 | .030 |
| | \$6,557.05 | .079 |

| 1917-18 Receipts | | |
|------------------|-------------|--------------|
| General Fund | \$63,170.86 | |
| Specials | 26,779.22 | |
| Trust | 11,583.00 | \$101,533.01 |

| Expense | | |
|-----------------------------|------------|------|
| Administration | \$4,690.80 | .046 |
| Incidentals | 2,331.72 | |
| Less Furniture and Fixtures | 314.50 | |
| | \$2,017.22 | .020 |
| | \$6,714.02 | .066 |

| 1918-19 Receipts | | |
|----------------------------|--------------|--------------|
| General Fund | \$100,656.98 | |
| Special Funds | 46,093.02 | |
| Native Workers' Fund | 1,316.15 | |
| Foreign Sunday School Fund | 3,270.27 | |
| Trust Funds, Etc. | 25,743.83 | \$177,500.25 |

| Expense | | |
|--|-------------|------|
| Administration | \$5,685.00 | .032 |
| Incidentals | \$331.25 | |
| Less Furniture and Fixtures | 102.50 | |
| | 738.75 | |
| Traveling Expense | \$1,709.19 | |
| Publicity Fund | 1,914.50 | |
| Publishing House (Books, Printing, Etc.) | 2,454.50 | |
| | 6,078.19 | |
| | 6,806.94 | .033 |
| | \$12,491.94 | .065 |
| | | .065 |

AN EXCEPTIONAL RECORD

Our members and friends will be pleased to know that in the administration of funds that have passed through the General Missionary Treasurer's office the ratio has been kept at a minimum, as will be shown by the above statement.

It is a source of satisfaction to know that for the fiscal year just

closed it has cost our church only six and one-half cents to handle each dollar contributed.

In a recent statement published by one of the larger denominations much capital was made out of the fact that their ratio of expense was only a trifle over seven cents.

E. G. ANDERSON,
General Treasurer.

THE WORK AND THE WORKERS

OVER THE TOP

"Over the Top" is the slogan of the Southern Educational campaign, and their latest bulletin says: "Drive now on!" Yes! All right, but eliminate the word "now," and "Drive On!"

While this is the last one of our school debt-raising campaigns, it by no means is the least. Would we be far from the truth to state from our viewpoint it is among, if not the most important of the school campaigns?

—First, the Southern Educational District embraces in territory the states of Arkansas, Louisiana, Oklahoma, Texas, and New Mexico.

—Second, the number of educational institutions to share in the amount to be raised, namely: Peniel College, Central Nazarene College, Oklahoma Holiness College, Arkansas Nazarene Seminary.

—Third, the number of churches to be reached in this territory in the Districts of Arkansas, Dallas, Hamlin, Little Rock, Louisiana, New Mexico, San Antonio, East Oklahoma, West Oklahoma, with a total membership of 8,151 and a total population of 9,111,335.

The amount to be raised, \$150,000, a sum equal, if not greater than any other one campaign undertaken for debt-raising purposes.

Over the top? Yes! Drive on?

God wants the Church to do its best to save the lost world. The Church is and must depend upon its educational institutions to furnish us not only workers, but workers thoroughly equipped. This generation of the world's population will soon have passed away. What we do to save them we must do quickly. We must have workers. We must have them soon.

Drive on!

Go over the top!

H. F. REYNOLDS, Gen. Supt.

LOUDEN (Tenn.) CAMPMEETING

For two or three years we have been thinking of having a campmeeting in the eastern part of Tennessee. Rev. P. F. Elliot, who was engaged as the evangelist for this year, notified us about two weeks before the opening of the camp that he could not serve us on account of a nervous breakdown. After some prayer we decided to call Rev. Mr. and Mrs. W. L. Duncan, who are pastoring in Georgia, but who are members of the Tennessee Assembly.

We began at the appointed time, September 26th, the workers being present. It was uphill work at the beginning, but we had at our side our Elder brother, and the victory came. We are sure that God led in this arrangement of having Brother and Sister Duncan at this time. Under the leadership of the Holy Ghost and the melting power of God Brother Duncan won his way into the hearts of the people. We had to some extent the co-operation of the town and also of some of the other ministers.

The messages were freighted and unctionized by the power of the Holy Ghost until many fell under the power of God at an altar of prayer for salvation, reclamation, or sanctification. The last Sunday was a day of victory. Brother Duncan preached to the saints in the morning service on "The Limited and the Unlimited God," and Sister Duncan in the afternoon on "The Rapture of the Bride." The night service was blessed of God. Many were at the altar and some prayed through.

We raised \$200 to pay the evangelist and the current expenses. Brother Duncan also assisted in getting a permanent pledge from the people, amounting to \$305 yearly, to support this camp. We earnestly covet your prayers for this new undertaking for the Lord.

Nina Dean, Reporter.

BEDFORD (Mass.) YOUNG PEOPLE'S MISSIONARY SOCIETY

We are still working for the great cause of missions and our society is in a flourishing condition. Monday night, October 6th, we met at the home of Sister Annie Cunningham

WORDS OF APPRECIATION FULLY APPRECIATED

OCTOBER 15, 1919.

HERALD OF HOLINESS,
Kansas City, Mo.

Dear Brothers:

I want to congratulate you on your remarkable issue of October the 8th. I have read it with attention, and with great profit.

Wishing you all manner of good,

Ever truly yours,

C. B. SPENCER.

EDITOR, *Central Christian Advocate*.

on Liberty street, President Manchester conducting the services. The treasurer's report was good, there being enough left over, after all bills were paid, to send a sum to one of our missionaries. Several new members were admitted.

One of our young sisters, Josephine Maynard, feels the call to the foreign fields, and we believe this to be the forerunner of others getting under the burden of tolling the old, sweet story of Jesus to the heathen.

We enjoyed a good season of prayer and song. Each member, as he passed in his monthly dues, quoted a passage of Scripture (in most cases, from memory). President Manchester read an article on the missionary work carried on among the Indians in days gone by. Sister Brown, the wife of our pastor, read a letter from Brother Brown from the General Assembly, which was very interesting. Brother Brown will preach missionary sermons in different places before he returns to us again, and we believe he will prove a blessing wherever he goes.

Wm. W. Atwood, Church Reporter.

PASADENA UNIVERSITY

The Pasadena University has entered upon another year under very gratifying conditions. A large number of new students have registered. All who must work their way through have been provided with employment, and we could take care of as many more.

We have no desire to take from our other school districts students who can be provided with work at home, but where this can not be done we invite them to Pasadena where they may secure plenty of suitable employment to pay all their expenses. We have calls on file for girls, which we are unable to fill, offering from \$15 to \$25 a month with board and room while going to school. Similar opportunities are offered our young men, and we trust that many of our young people over the land will avail themselves of these opportunities. No young man or woman who is able and willing to work will have to quit school at Pasadena for lack of means. We are prepared to take care of hundreds of poor boys and girls and give them a first-class education if they will co-operate with us.

A glorious revival has already come upon the school, and more than a score have been saved or sanctified, and many more are under conviction. We are trusting the Lord for the greatest year in the history of the institution. We shall greatly appreciate an interest in your prayers.

A. O. Henricks, President.

CHURCH NEWS

Montrose, Ill.—I am conducting a meeting two and one-half miles northeast of Montrose in a M. P. church. I preached a sermon at this place one Sunday morning about six weeks ago, which resulted in the salvation of eleven souls. About three weeks later we came back and held a week's revival, during which souls found the Savior. We closed that meeting on the Sunday night preceding the Assembly at Olivet, which I attended. After the Assembly I was called

\$25,000

Christmas Love Offering
for Publishing House
Sunday, December 21, 1919

ACKNOWLEDGMENT

BY REV. H. F. REYNOLDS

The writer, who by the blessing of God and kindness of our church has been highly favored, being permitted to attend every General Assembly of the Pentecostal Church of the Nazarene, and all of the annual meetings of the Association of Pentecostal Churches of America, besides many holiness conventions in Boston and New York, begs to state that our General Assembly just closed, in his humble opinion was the most wonderful gathering of Christian people that he was ever in. The working of the General Assembly from start to finish, whether in session, committee meeting, anniversary, or revival service, was one continuous demonstration of the doctrine of entire holiness as set forth in the Bible and taught by John and Charles Wesley and their colleagues, and as experienced by multitudes who have died in the faith and also is now being enjoyed by tens of thousands of shining, shouting, praying, and paying sons and daughters of God. The writer was never more determined to preach and testify to and work for the spread of scriptural holiness of heart and life than just now. Hallelujah!

The writer would also at this time state that he greatly appreciates the faithful, loving, loyal, hard work accomplished by all the members of the General Assembly, which meant very much to each and every one of them, by way of sacrifice and loss, leaving home, business, shop, farm, school, pastorate, and District, traveling thousands of miles and paying their own way. I am sure my colleagues join me in appreciation of their services and with me will pray for God to reward each abundantly here and hereafter, and as a result of their loving sacrifice and service doubtless multiplied thousands will rise up and call them blessed.

back and commenced the present revival, which has been one wave of glory. The house is packed every night, and thirty-six souls have prayed through to old-time victory, twelve of whom have been sanctified. Praise the Lord for victory. Last Sunday a multitude of people gathered at the water's edge and eighteen were baptized. Pray that a Church of the Nazarene may be established in this part of God's great vineyard. There is a good opening for one.—Rev. Windsor Roberts, Evangelist.

Everett, Wash.—Since assuming the pastorate at Everett, the blessing of the Lord has been upon the church and there has been an encouraging increase along all lines. We have the old-time religion, and the people are praising God in the old-fashioned way. The fire is burning, and people are coming from other churches, saying that they want what we have. There are seekers at the altar nearly every week. The last Sunday in September was a very precious day. At the close of the morning sermon we had three seekers. In the evening a young man and his wife, whom I joined together in holy wedlock the week before, came to the altar and were saved. We have recently purchased a fine corner lot, on which we shall move our church and build a new parsonage. Several weeks ago I told my people that I wanted \$1,000 at once as payment on the lot, and inside of ten minutes we had the \$1,000. These people know how to give, and they give with a shout. We are planning to hold special revival meetings in October and are expecting a blessed outpouring of God's Spirit on this place.—C. H. Hopkins, Pastor.

Grand Junction, Colo.—Since taking charge of the work at Grand Junction, a thriving little city of ten thousand people on the western slope of the Rockies, there have been some trials and battles, but, thank God, there have been glorious victories. The Lord is in our midst. Seekers are at the altar almost every week. The Devil is stirred, the saints are growing in grace, and we are looking to Him for greater victory. We have a fine Sunday school with excellent attendance. Pray for

Help Wanted!

at the

Pentecostal Nazarene Publishing House

The continual growth of our publishing business makes it necessary to employ more help immediately. A splendid opportunity is afforded to those of our people who are efficient and can meet the requirements.

This is the work of the Lord and will bring great blessing to those who engage in it, and the labors of the willing and faithful in this the Master's vineyard will be rewarded in the day of judgment. A good living wage will be paid and opportunity given for advancement as earning capacity is increased.

None but real, ambitious workers need apply

PROOF READER. A man or woman who has a good high school or college education, especially well versed in the English language and one who is willing to take responsibility.

BOOKKEEPER. A young man or lady who has had some experience in keeping double entry system of bookkeeping and who understands posting in ledger and can take off trial balance.

STENOGRAPHER. A young lady experienced and able to take dictation and who has a good knowledge and grasp of the English language.

TYPIST. A young lady who is able to operate a Remington typewriter and who has had some general office experience.

BINDERY MAN. A middle aged man with experience on folding machines and automatic power cutter. One who has some executive ability and experience in handling help. This is a splendid opportunity for the right man.

PRACTICAL PRINTER. A young man preferred who has had some experience in hand composition and make-up work. Some one who is industrious and ambitious to grow up with the House.

LINOTYPE OPERATOR. A man who is an operator and machinist. A man who is able to operate and make temporary repairs and adjustments on Mergenthaler Linotype machine. One who will take an interest in our work and adapt himself to our style and method.

We will be pleased to accept applications with references for these positions at once. Please address **PENTECOSTAL NAZARENE PUBLISHING HOUSE, J. F. Sanders, Manager.** We request all of our pastors who read this notice to please take it up with their congregations.

CHRISTMAS LOVE OFFERING!

our revival, which will begin the first of November.—Charles W. and Florence Davis, Pastors.

Madill, Okla.—There are a few of us at Madill, Okla., who still have our heads up praising God for what He has done for us this year. God bless our pastor. He has stood by us. Pray that we may keep him another year. We are looking for great things this coming year.—L. F. Disheroon, Reporter.

Louisville, Ky.—Sunday, August 31st, was an extra good day at the Louisville First church. The Lord was present to bless and encourage the saints. We had with us Brother and Sister Rhinebarger, singing evangelists, also Brother J. D. James, father of Mrs. Rhinebarger, and Brother Jesse Rhinebarger, a brother of the singer. Our beloved pastor, Brother Trumbauer, brought us a very helpful message, and we had a good day in spite of the street car strike, which keeps so many of our people away. The saints are praying for an old-time revival and we are expecting it to come. We are praying that the churches on the District, and especially First church, Louisville, shall come up the line this year.—A. T. Burnett, Reporter.

Jester, Okla.—Brother and Sister W. A. Phillips, of Wellington, Texas, have just closed a week's meeting in the tabernacle at this place. The music and preaching were fine, but there were not more than a dozen professions in the week. We had a misunderstanding as to the date of the meeting, and had to lose one week or cause friction. Our pastor, W. L. Hall, and his faithful family are true blue. The church is small, but is moving onward and upward.—Susie Eagan, Reporter.

Supply, Okla.—We had a good meeting at Supply, Okla., in the Methodist Episcopal church. Great big men, as well as boys and women, prayed through in the old-time way. The pastor and his good wife were both in the experience and stood by us to the limit of their capacity. A. R. Dean's daughters sang and played. Pray for us.—J. E. Threadgill.

Delburne, Alta., Canada.—Having accepted a call to the pastorate of the Cumberland Pentecostal Church of the Nazarene last December, we found the saints praying for a revival along old-time lines in Delburne, where there had never been a meeting of this character;

and, as concerning this sect—the Nazarenes—we know that it is spoken against, so we told no man what our God had put in our hearts to do. To see the big tent being pitched was a curiosity, and some wanted to know if a circus was coming to town without advertising. On August 8th the revival began under the leadership of our beloved brethren, Evangelists Lewis and Mathews. The first service witnessed an altar full of seekers, and during the siege of twenty-four days sixty knelt at the altar, while forty prayed through to victory. The offerings and subscriptions toward expenses were good. We raised \$250 for our evangelists, besides the expenses of the camp, which ran over \$100. As a result of this meeting secret orders lost some members, merchants lost the sale of much tobacco, the opera man lost the sale of a number of tickets to the picture show, a number of old scores were confessed and made right, the saints were much encouraged, the armies of the Lord were strengthened, and the powers of hell were defeated. A new preaching place has been established, with a good crowd of folks hungry for the gospel in its purity. A number will unite with the church, which will undoubtedly mean a new church on the District. To the God of all grace be the glory now and forever more.—Rev. W. W. Barker and Wife, Pastors.

Osage, Okla.—Sunday night, September 28th, will long be remembered by the Osage church. There was no preaching. Profound conviction seized hearts, and after the songs, prayers, and testimonies of God's children an altar call was given and three precious souls came forward, two of whom prayed through. Brother Whitney has been called as pastor for the coming year and has accepted the call. We have also purchased a new bell and expect to build a parsonage soon. Pray for us in all our undertakings for God.—Margene Brandon, Church Reporter.

Kearney, Neb.—The greatest revival in the history of this church has just been closed by

\$25,000

**Christmas Love Offering
for Publishing House
Sunday, December 21, 1919**

CHRISTMAS LOVE OFFERING!

Evangelists C. E. and May Roberts. The church was wonderfully revived and strengthened, old scores of four years' standing were settled up, old grudges were dug up and put out of the way, everybody was happy, and the Holy Spirit worked in every heart. Twenty new members were received into the church, three young men and two infants were baptized, the pastor's salary was increased, money was raised to pay her expenses to the General Assembly, \$100 was raised for Jerusalem mission, a splendid offering was given for the evangelists, \$1,500 was raised for a new church, and a titling band with twenty-five members was organized. Twelve new subscriptions to the Herald of Holiness was secured. Brother and Sister Roberts were a Godsend to us. The power of God was upon them in every meeting; their singing and splendid preaching were greatly enjoyed and of great drawing power. At the beginning of the meeting the work looked very discouraging and difficulties seemed insurmountable, but after several days of prayer and fasting and waiting upon God the ark began to move and God's hand was with us.—M. J. Dickinson, Pastor.

Muncie, Ind.—We want to thank the Lord for the way He is helping us and that we have as pastor this year Brother and Sister Turner, formerly of Evansville, Ind. They seem to have the work here on their hearts, and we believe have the hearty co-operation of the church. We are looking forward to a year of success through Jesus Christ, our Lord. We have recently graded our Sunday school, which seems to have added new inspiration. A young people's meeting has also been started, which we believe will help the pastors get in close touch with our young folks. The church is receiving a new coat of paint and varnish and a new carpet. Best of all, our meetings are times of refreshing and victory. Our prayer meetings are excellent, and are growing better all the time. The church in general is thriving. Pray for the success of a revival which we expect to hold in November.—Ethel Glover.

Alliceville and Bicknell, Ind.—We have had a most gracious revival at Alliceville, three and one-half miles from Bicknell, in one of the District tents. The first week it was a tremendous pull; no one moved. It required hard praying and fasting, but on Friday night it broke loose, and thirteen souls made their way to the altar. One of the worst men in town was saved and twelve came forward. God richly blessed. The last week the people surprised us with a great pile of groceries, a beautiful watch, and other gifts, and gave us a liberal offering. There were fifty that sought God during the meeting, and the Bicknell church is going to be greatly helped by some new substantial members. We are looking for a greatest time with God this year than ever before. I truly thank God for the devout Christian workers that I feel are behind me in my church at Bicknell. We covet the prayers of all the Herald of Holiness family.—C. A. Stevenson, Pastor.

New Philadelphia, O.—Sunday, September 21st, was a great day at our church. God blessed us as we sang, prayed, and preached the gospel. We had announced the preceding Sunday that we would have an "Hallelujah March" for the purpose of raising money for painting the church. We called for \$50 in cash, but had a little doubt about getting this amount. We received \$45, however, with more to follow. The evening service was marked by the presence of God. Brother Charles Beitzel, who will soon start for God's Bible school at Cincinnati, Ohio, led the praise service. How the folks shouted and praised God. Our missionary society and Sunday school are taking on new zeal and courage. Our folks are working people, but the most of them are titheers and have the blessing. We believe we are gaining the confidence of the people, so pray for us that God may keep us humble and under the blood.—B. H. Pocock, Pastor.

Hobart, Okla.—With Rev. Frank Current and wife, as evangelists we have had a good revival at Hobart, which is the first holiness revival and almost the first revival ever held here. It is a nice town with several nice churches and pastors, but little real spiritual life. Brother Current has a tent in which the meeting was held. There were about twenty persons saved or sanctified, and some received both graces. The writer expects to preach here regularly. Any one living near Hobart will receive a glad welcome to worship with us as often as possible.—James R. McClung.

Placenta, Cal.—We are now settled in the parsonage here, which is a modern six-room house very nicely arranged and partly furnished. God is supplying our needs in a marvelous way. Finances come easily. The dear ones are asking for money to complete the furnishing of the parsonage, and we are sure that God is in that also, so we expect victory. The best of all is that God is blessing in the services. Last Sunday morning the altar was well filled, and at least two prayed through to victory, and at night a young woman was

sanctified. "Ye shall have souls for your hire." We are very much encouraged, the church having been closed for some time when we came. In fact, there were only three members, but God is still on the throne and inspiring the preaching of holiness as a second definite work of grace. We are expecting to take in a class of new members as soon as the Assembly is over. Pray for us that God will give us the victory.—Judson P. Wear, Pastor.

CHRISTMAS LOVE OFFERING:

Macedonia, Miss.—Rev. D. M. Gear and myself held a meeting at Macedonia in the Methodist Episcopal Church, South. We found the saints prayed up and ready for a meeting, so we preached against sin with all the power God gave us. There were twenty-six souls saved, reclaimed, or sanctified, for which we give God the glory. Those people know how to work and pray, shout, and testify, and I'm so glad for men and women that are filled with the Holy Ghost.—M. E. Gasaway.

If you wish to acquaint your friends with the work of the Church of the Nazarene, and give them a taste of the great General Assembly of 1919, there is no better way than to send them the three General Assembly numbers of the **HERALD of HOLINESS**—Sept. 24th, Oct. 1st, and 8th. We can furnish these three numbers, mailed to any address, for 10 cents a set. Send us the names and addresses, with 10 cents for each name, and we will mail them promptly.

Pentecostal Nazarene Publishing House
2109-2115 Troost Ave.,
Kansas City, Mo.

Belmont, N. H.—We are forging ahead in the Belmont church. "The Lord has done great things for us, whereof we are glad." Some have been saved in our meetings lately, and three expect to unite with the church soon. The people have recently bought a fine parsonage near the church; also a good piece of land adjoining for a garden lot. It is one of the best in the village, including a good barn. The house has eight rooms, and is modern and in splendid condition. This is quite an undertaking for our people, but it is just like the Lord to help us out when we trust and obey Him. We are pushing the battle here for God and souls, and helping some in special meetings outside.—F. W. Domina.

Vincennes, Ind.—The blessing of the Lord is on the church at Vincennes, Ind., and there has been an increase in the attendance at all of the church services. The church had a surprise on us about two weeks ago, giving us eatables, clothing, and money, for which we thank God. We have taken in four new members, and others are looking our way. Pray that the Lord will give us many souls in the revival which we expect to begin October 8th. We are looking to the Captain that has never lost a battle. This is my first year as a pastor, and I covet your prayers.—Rev. J. R. Peyton, Pastor.

Lyod, Miss.—We have just closed a week's revival at Lyod, Miss. The power of God fell on the people, and men and women were convicted in the good old-fashioned way. About thirty prayed through to victory. This has been the best summer of our lives. The cause of holiness is gaining ground in Mississippi, for which we praise the Lord.—Rev. M. E. Shippey and Wife, Pastor of Mt. Peniel.

Houston, Miss.—Sunday, September 21st, was another good day in Houston. After Sunday school, which closed in the usual manner with a good praise service, Rev. J. D. Saxon brought us a good message. A nice collection was taken for buying material to help in the erection of a new church building. Brother J. W. Kimbrough was appointed collector for the building committee. The pastor then made a short comment on the discipline and what the church stands for. Five new members were received into the church. Our District Superintendent, Rev. S. E. Galloway, came to us Sunday night with a message on organized efforts. This was another opportune time for the Lord to plow deep and sow seed on good ground. We can see great things awaiting us

Assembly Picture!

The Panoramic Photo which was taken of the Fifth General Assembly of the Church of the Nazarene, at Kansas City, Mo., can be obtained from P. Melander, Photographer, 726 Walnut street, Kansas City, Mo., by sending one dollar in advance.

The "Christmas Love Offering"

Sunday, Dec. 21, 1919

Appreciation and Continuation.

By H. F. REYNOLDS, General Superintendent.

Our General Assembly just closed (the greatest in our history) as a token of its appreciation of the great work our Publishing House had accomplished during the last quadrennium, unanimously voted to give it at least \$25,000 as a "Christmas Love Offering." When we consider the great achievements our Publishing House has accomplished during the last quadrennium we are amazed, and who would not be? Take as an illustration the facts, first, that our presses have turned out 88,433,635 pages of literature, such a stupendous amount that it would take a person fourteen years and eight months to count its pages; and when we remember every page of these millions was holiness literature is it not a cause worthy of our highest appreciation?

In addition to this gratifying fact we beg to call your attention to another startling and very, if not equally, gratifying fact, namely, that during this same quadrennium our Publishing House, by the blessing of Him whose "all-seeing eye has looked upon every page," changed our financial deficit of \$3,670.36 to "the goodly surplus at this time of \$78,857.46, through the liberality of the church-at-large and its friends." It is not only worthy of our highest appreciation, but should and does call forth from the depths of our blood-washed hearts profound gratitude to our Publishing House and our people; also heart-felt praises to our God, who hath made it possible.

Our General Assembly not only manifested appreciation of this splendid work by passing a resolution of praise to our God and thanks to our Publishing House for the past, but demonstrated their appreciation by a unanimous vote to raise a fund for capitalizing the Publishing House, which the great increase of business already referred to makes imperative, and further agreed that this capitalization fund should be started with not less than \$25,000, and that the said

amount or more be given by the whole church at one offering at one time, to be a "Christmas Love Offering" and to be taken December 21, 1919.

That the splendid work of our Publishing House must be continued is self-evident. If we needed our Publishing House in the past of our movement (and we did need it; we never would have accomplished what we have without it) much less will we be able to carry out the great vision of our church for the future without it. How shall our General Boards, individually and collectively, succeed in performing their great responsibilities without this medium of the Publishing House? We can not succeed without we amply provide for its continuation. It is imperative! Our God has seen to it that by the use of some rulers of nations, empires, states, their armies, navies, and resources, and in spite of other rulers of nations, empires, and states, that not only doors should be opened, but absolutely taken from their hinges, so that now in every nation, empire, and state there is a wide open door to preach and conserve scriptural holiness.

Shall we, first, as appreciation of Jesus Christ and His salvation; second, as appreciation of what the Publishing House has done; and third, as appreciation of our own salvation, make this first offering of \$25,000 for this capitalization fund, and do it in memory of Christ's birth on December 21, that the Publishing House may continue? We can! We will! And thus make it possible to continue the Publishing House, and also send a thrill of joy not only through the hearts of the members of every General Board, but through the heart of the whole church; such a thrill of joy that will raise a shout of victory for the coming quadrennium that shall reach heaven and make all the angels and "spirits of just men made perfect" to rejoice. Let all the people say amen! We will do it!

A Full Measure

By E. J. LORD
Superintendent, Kansas District

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

How did our Father show His great love to us? By the gift of His only Son for our redemption. And the moment that efficacious blood covers a human heart, just then the cleansed one feels the burning desire to give out the glad, glorious news of salvation to others who know not the Lord God. So we have a wonderful plan of salvation whose full course of action is on the line of giving.

Our Publishing House has been following this plan, and giving us the best paper for Nazarenes in the world. And our people have rallied to help on the glorious work by lifting the debt. Our hearts are made glad every time we think of the dollars sent in to wipe out the debt. But, beloved, we have just begun to give for our Publishing Interests.

Since the burden is lifted, we begin to see the possibilities of giving the printed gospel to the whole wide world. This means that a sufficient capital must be placed in the hands of these efficient brethren who are doing this great work for us; so they may print more books on holiness, publish beautiful calendars, and send forth millions of tracts to bless and save precious souls for whom Christ gave His life.

We believe that "it is more blessed to give than to receive," so we are planning, praying, and pushing for a great Christmas Love Gift to be put into our publishing work for the spread of scriptural holiness over all lands. What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." After my soul is satisfied, the great passion for other lost souls must find an avenue of expression; so we give the message, pass the cup, pour out our money, pray without ceasing, and send out the printed page, showing others the way to God and holiness and heaven.

CHRISTMAS LOVE OFFERING!

THE INDIAN HEAD PENNY FUND

We have prayerfully thought of making Sunday, November 2nd, "Indian day," in which we have the promise of the General Foreign Missionary Board's co-operation to have all our churches set apart at least one service in the interest of the evangelization of the North American and Latin American Indians. It is suggested every District Superintendent and pastor co-operate with the various missionary committees to prepare a special exercise for that day. Offerings may be taken that day for the Indian Head Penny Fund, which fund has been organized for the evangelization of the Red Race of the North American continent. Such funds should be so specified and sent through the regular channel, your district missionary treasurer, and on to our General Foreign Missionary Board.

There are 17,350,000 Indians, living largely in primitive darkness, superstition and idolatry. Over 5,000,000 pagans in South America and 350,000 in the United States need our attention. These are original Americans, our Judea, who are looking to us for the gospel.

We are asking the General Foreign Missionary Board to memorialize this day, NOVEMBER SECOND, as an annual occasion to hold services and pray for the evangelization of the Red Race of the North American continent.

Yours to redeem the Sed Man,
R. E. BOWER,
Field Representative, Indian Head Penny Fund.

In this part of His vineyard. Pray for us that we may keep pace with the Lord's leading step by step.—A. M. Gammell, Pastor.

Gainesville, Fla.—We recently closed a meeting at this place that was far from being a failure. Rev. B. F. Sheffer, District Superintendent, by his clear manner of expounding the Word taught the people the way of God more perfectly. Rev. L. E. Swanny added much interest to the meeting by bringing us some heart-stirring messages. Mrs. L. E. Swanny also brought some strong messages. We were entertained at the home of Brother and Sister N. H. Eby, who moved to Gainesville from Miami for the purpose of establish-

ing a Church of the Nazarene. We organized a band of twelve members to stand and push holiness in that town where spirituality is at such a low ebb. They have secured a large hall in a good location, and called Sister L. E. Swanny as their pastor.—Charles B. Dameron.

West Tulsa, Okla.—I have just moved to Tulsa and found a fine Sunday school. The church, however, is without a pastor and only a few are holding on to the Lord, but they were looking forward and praying mightily and God is with them, I am sure. They have succeeded in moving on South Main street, and more are attending the services. They have also contracted for the lot on which they moved. We are looking forward to a good revival and praying for it to come whenever the Lord thinks best. It will take some man or woman who is actually called to West Tulsa and with the burden on their heart that they can not shake off. The "tongues" people have split and now is the time for good, sound, practical holiness to be preached. Pray for us that God will send the right one and stay until things are in shape to stand before they leave. The Devil is big in this place, so it means work. Fifty were in Sunday school last Sunday, and the future looks bright.—C. N. Stinnett.

Hominy, Okla.—The meeting at Hominy, Okla., conducted by Rev. S. E. Garrett was very good. There were twenty-nine professions. The church was especially helped. A number who had been backslidden were reclaimed, for which we praise the Lord and take courage. Brother Garrett and his good wife, who acted as song leader, make a good team.—T. L. and Etta Mulanax.

Camas, Wash.—The Lord is still blessing us here in Camas. We had a holiness convention here recently, which proved a great blessing, although many things were against us. We pitched our large District tent, seated and lighted it; then the rain came, compelling us to seek another place. The Baptist people gave us the use of their church, where we served our meals in the basement and used the auditorium for the services. Our attendance was very small, but the meetings were glorious. Our District Superintendent, Rev. C. H. Davis, former District Superintendent; Rev. J. T. Little, Rev. W. Hess, Rev. Daniel Hallstrom, Rev. Louise Pinnell, and Rev. Frank Blackman were all present and brought messages of truth and inspiration. The convention closed Sunday night with a great sermon by our District Superintendent. Over \$500 was raised toward buying a church property. We are going on. This is a good place for live Pentecostal Nazarenes to locate who want to work for wages and help build up the church.—J. W. Frazier, Pastor.

Trenton, Pa.—On Sunday, September 6th, we closed a ten-day tent service. Our District Superintendent, Dr. Sloan, Sister Sloan, and Mr. Frank Smith, of Portland, Me., were with us. Notwithstanding the constant rain and

CHRISTMAS LOVE OFFERING!

TELEGRAMS

BLACKWELL, OKLA.

HERALD OF HOLINESS:

Western Oklahoma District Assembly closed with great victory. Spiritual tide running high, Dr. Reynolds at his best. S. H. Owen unanimously elected District Superintendent. Rousing evangelistic services and heaven's blessing on anniversary rallies. Assembly went over the top on all General Assembly pledges. Foreign Missions \$20,000, Church Extension \$3,000, Home Missions \$14,000, Education \$20,000, Orphanage \$2,500, Rescue Work \$1,000, HERALD OF HOLINESS, 700 subscribers. Indorsement of Christmas Offering for the Publishing Interests.

R. R. RICHEY, Secretary.

SOMERSET, KY.

HERALD OF HOLINESS:

Assembly opened in rainstorm, but in a good tide of glory. Beautiful harmony. Great vision for aggressive campaign. General Superintendent Goodwin preached with power and endeared himself to all by his sweet and tender spirit and ability as presiding officer. Rev. U. E. Harding greatly helped. Assembly closed with altar lined with seekers; \$4,000 for missions.

W. W. STOVER, Secy.

FORT WORTH, TEXAS.

HERALD OF HOLINESS:

Southern Educational Campaign going Dr. Williams and others assisting. Hamlin, San Antonio, Waco, Meridian, "over the top." Other reports later.

J. C. HENSON.

GUTHRIE, OKLA.

HERALD OF HOLINESS:

Great day Sunday; \$450 for foreign missions. Closed day with victorious altar service. "Over the top" our motto.

W. P. OLIN.

cold weather we had an old-fashioned revival. The preaching was with power and hit sin at the right place. Sister Sloan could be heard a square away and had a larger audience outside of the tent than inside. The sad part of it was they had to leave just when we had a good start, and were well advertised. Four members of the same family were at the altar the last night. Evangelist W. H. Sweesy, who preached twice for us, is going to join us, and will be a big help on the District.—G. E. Schlosser, Pastor.

Bicknell, Ind.—Sunday, October 5th, was a great day in Zion for us. The glory of God broke up the service. It was one of those meetings when the people seem almost afraid to move as God's presence was so manifest. Nearly every one was in tears. There was no time for preaching, but we had a good altar service. The writer had never witnessed such an impressive service. Every one seemed loath to leave the house of God. "Truly God is in this place." In the afternoon fourteen were baptized at the river. The glory of God remained with us and there was some genuine shouting in the river. One of the sisters was hardly up out of the water, when the shout was upon her. It rained during the day, but despite the weather conditions a large crowd attended the night service. Interest is growing. We have a membership of fifty-nine, and there were seventy-five at the Wednesday night prayer-meeting. We feel there are great things ahead for us this year and we covet the prayers of God's people everywhere.—C. V. Stevenson, Pastor.

NOTES AND PERSONALS

Friends of Rev. J. W. Frazier, our pastor at Camas, Wash., will be interested in knowing of the serious operation, under which our brother has

\$25,000

Christmas Love Offering
for Publishing House
Sunday, December 21, 1919

International Sunday School Lesson

for NOVEMBER 2. Lesson, JEREMIAH 35, 1-8, 12-14a, 18, 19.

Temperance Lesson

GOLDEN TEXT—*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*—1. Cor. 10:31.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE TEST OF THE RECHABITES.

1. Temptation often comes from the heart within and from the Evil One. A man is tempted when he is drawn away of his own lust and enticed. Trials often come from God in order to reveal our strength or weakness. Many shall be purified, made white and tried. The trial is essential in the process which God uses to bring man to Himself in the full sense of this term.

2. God commanded Jeremiah to set wine before the Rechabites in order to test them; but especially to bring before the prophet a great message for His own people.

3. The Rechabites, true to their vow, refused to touch wine at the solicitation of the prophet.

II. THE VOW OF THE RECHABITES.

1. The Rechabites made a vow never to drink wine and to live a nomadic life forever.

2. They made this vow to Jonadab, the son of Rechab their father, and this furnished the sole incentive to obedience.

3. With all the temptations to settle down to agricultural life, they had adhered strictly to their vow, neither to drink wine, to build houses or to plant vineyards.

III. THE LESSON OF THE RECHABITES.

1. The prophet was commanded to carry a message to the men of Judah and Jerusalem, saying, "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed: for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me."

2. The prophet is also commanded to exhort the men of Judah and Jerusalem to return every man from his evil way and go not after other gods to serve them. It is a strange perversity of the human heart that leads men to disobey the true God, while others are strict in adherence to a commandment of men.

IV. THE REWARD OF THE RECHABITES.

Goodness brings its reward. The men of the Rechabites were apart from Israel, but they were worthy and were rewarded; while Israel was guilty and was punished.

Filial obedience is everywhere emphasized throughout the Word of God. This instance of the Rechabites is one of the most beautiful in the annals of history, and is richly rewarded.

Abstinence from wine is a duty both to one's self and to others. Our country is indeed fortunate in the rapid advances which have lately been made along this line. Let us pray that this evil may never again make inroads upon our fair land.

CHRISTMAS LOVE OFFERING!

gone. In the good providence of God he is now on the road to recovery. At this time will you not remember him and his family in special prayer?

Mrs. Libbie Bench Brown, who was taken ill during the General Assembly, is convalescing. This illness detained Sister Brown and her husband, Rev. H. D. Brown, about ten days after the close of the Assembly, but they have now started for home.

Robert Loeb, Box 642, Casper, Wyo., writes us that there are about three hundred people at an oil town in that country desiring a Sunday school, and states that this is a good opening for some man with a family. He says that the company which owns the town does not allow any rough element in it, offers steady work, pays good wages, and has built a good schoolhouse.

The following is part of a letter received recently from Rev. Lyman Brough: "On account of the ill health of my wife I have recalled all of my evangelistic dates and have accepted the pastorate of the Church of the Nazarene at Pottsville, Mich. At this writing Mrs. Brough's health is better, and we believe that through the goodness of God conditions will be brought about that will result in her health. We desire all the Nazarenes and holiness people everywhere to pray definitely for Mrs. Brough's health."

Miss Sallie Pipkin, Route No. 1, Coffeyville, Miss., desires the address of Mrs. J. S. Stevenson, who was last heard from at Hutchinson, Kas. She says her maiden name was Mollie Arnold, and when she married in 1915 she lived near Cave City, Ky., on Route 3.

Rev. and Mrs. J. A. Pruett of Provençal, La., announce the arrival of a baby boy October 6, 1919.

Miss Ludy Simmons of Bessmay, Texas, who is unable to walk and has been a shut-in for years, would be glad to receive long Christian letters from the saints, also some good literature. She says that anything will be more than appreciated and help in passing away the rainy days and long winter nights.

Mrs. Lizzie Watson, who states that she has been unable for more than a year to do much in the prison mission work on account of ill health, is now taking up her duties again, and good books, papers, tracts and Bibles will be thankfully received. She wishes to thank all those who have helped in the past and requests that all literature be sent prepaid as she is unable to pay postage or express. Address her care of Volunteers' Prison Mission Society, R. F. D. No. 2, Box 1A, Arkadelphia, Ark.

Rev. Will H. Freeman, an ordained, sanctified elder in the South Methodist church, with over twenty-five years' experience in evangelistic and pastoral work, whose labors as a soul winner have been wonderfully blessed, is open for calls to hold revival meetings. He prefers working with pastors and will hold meetings with any denomination, but reserves the right to teach sanctification as a second definite work of grace. He can furnish references. His permanent address is Drawer 147, Mount Juliet, Tenn.

Rev. N. B. Shade, pastor of our church at Savannah, Ga., writes us that his wife, who was injured in an automobile accident last month, is home from the hospital and is improving every day. Brother Shade believes that the Lord will in some way use this chastisement to His glory, and desires to thank those who so liberally supplied them with good things to eat and a liberal offering.

ANNOUNCEMENTS

Notice—Those desiring license to preach, renewal of license, or advancement in course of study at the Dallas District Assembly will meet the Committee on Examination October 28th at Sherman at 9 o'clock a. m.—E. C. DeJernett, Chairman.

Notice to Kansas District—Let all the pastors on the Kansas District take an offering for home missions as soon as possible. We must have money if we are to start new churches and strengthen the ones we have.—E. J. Lord, District Superintendent.

Notice to Iowa District—On page three of the last Iowa District Assembly Minutes, the address of Elder Agnes Frye should be 610 Forrest avenue instead of 106 Forrest avenue. If your church failed to receive a copy of these minutes, notify the District Secretary, M. C. Campbell, Bloomfield, Iowa.

Notice—After much prayer and meditation I feel led of God to again enter the evangelistic field. I have served several years as pastor, presiding elder, and evangelist. I preach full salvation through the blood of Jesus Christ and am now open for calls.—Rev. J. S. Wallace, Avenue C 323, Canton, Ill.

Notice—To the preachers of the New England District: The next preachers' meeting of the New England District will be held Wednesday, November 5, at Cambridge, Mass., in Rev. John Short's church on Franklin street near Central Square. Plan to come and hear reports from the General Assembly delegates. Your secretary made a prompt report of last meeting to the Herald of Holiness but the pressure of the columns probably had made its publication impossible.—W. E. Smith, Secretary.

Notice, San Antonio District—To pastors, licensed ministers. Rev. H. B. Wallin, having resigned his pastorate at San Antonio to accept the pastorate of Woodlawn church, Chicago, also his secretaryship, I have appointed C. P. Clayton, 603 South Eleventh street, Waco, Texas, District Secretary. Let the pastors see that their church reports are in the hands of the Secretary not later than November 10th. Our Assembly convenes in Austin, Texas, November 12-16.

The Board of Examiners will meet on the morning of the 12th. Let all undergraduates be present at that time.—W. F. Rutherford, District Superintendent.

Wanted—A song leader and musician who would be glad to trust the Lord and help open up some new places needing holiness. State amount of experience you have had. F. E. Putney, evangelist, 207 S. Millwood, Wichita, Kas.

Notice—To all who have bought lots in University Place Addition around Central Nazarene College, Hamlin, Texas: As there have been so many lots sold and forfeited, and then resold, in order to correct any errors that might be on the books and to get everything straight, we are having a complete abstract made, and if you should have a deed not recorded please notify me at Hamlin and also have your deed recorded at once. The college has allowed all the unsold lots to go back to the original owner. Please attend to this at once.—J. C. Benson, Business Manager, Central Nazarene College.

Notice—I am ready for calls in the evangelistic field. I am a single man and have had twelve years' experience in evangelistic work, but not regular. Am a member of the Church of the Nazarene and believe in old-time Wesleyan holiness. Prefer Texas and the South. Can also sing and play piano or organ, reading music by sight. Can furnish references.—E. L. Greenfield, Gause, Texas.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Office, 2109 Troost Ave.
District Assemblies

Eastern Oklahoma (Shawnee).....Oct. 22-28
E. C. Cain, District Superintendent, Bethany, Okla. R. E. McCain, pastor of Shawnee church.

Little Rock (Waldron, via Ft. Smith).....Oct. 29-Nov. 2
W. B. Plinson, District Superintendent, Texas-kana, Texas, 1802 W. 5th st. J. W. Van Arsdale, pastor of Waldron, church.

Arkansas (Ozark).....Nov. 5-9
J. E. Moore, District Superintendent; also pastor of Ozark church.
Religious service on Tuesday night preceding each District Assembly.

R. T. WILLIAMS.....Nashville, Tenn.
1315 Garfield Ave.
District Assemblies

Louisiana (Jonesboro).....Oct. 22-26
S. D. Slocum, District Superintendent, Jonesboro, La. C. E. Woodson, pastor of Jonesboro church.

Dallas (Sherman).....Oct. 29-Nov. 2
R. G. Theus, District Superintendent, Penel, Texas. J. W. Host, pastor Sherman church.

Hamlin (Wellington).....Nov. 5-9
J. Walter Hall, District Superintendent, Hamlin, Texas. W. H. Phillips, pastor of Wellington church.

The Modern Samaritan

By C. J. KINNE

The whys and wherefores of Medical Missions are presented in this new book.

Don't think for a minute that the book is a series of "dry" talks filled with statistics that no one can comprehend. It is not written to entertain, but it does bring the needs and claims of Medical Missions with a force and simplicity that can not fail to stir the hearts of many to realize this need.

Hundreds of darkened souls have been brought to the light through the missionary ministering to physical needs, when no other means would have succeeded. Many a foreign province has been opened to the preaching of the gospel through hospitals; many—but get this little book. It tells you the whole story. Get it—read it—pass it on to others—it is the least you can do. Numerous illustrations help in making the book interesting.

86 pages, paper, 25c postpaid

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

San Antonio (Austin).....Nov. 12-16
W. F. Rutherford, District Superintendent, Box 5, Meridian, Texas. E. W. Wells, pastor of Austin church.

J. W. GOODWIN.....Pascadena, Cal.
300 W. Dakota St.
District Assemblies

Mississippi (Houston).....Oct. 22-26
S. E. Galloway, District Superintendent, Houston, Miss. A. M. Gammell, pastor of Houston church.

Alabama (Jasper).....Nov. 19-23
H. H. Hooker, District Superintendent, Jasper, Ala. H. J. Beaver, pastor of Jasper church.

Georgia (Columbus).....Nov. 26-30
E. H. Kunkel, District Superintendent, Manassas, Ga.

Interesting Books on Missions

On account of the recent advances in publisher's prices, we have been compelled to make corresponding price changes on a few of the missionary books listed below. It is safe to say that these books are the cream of late missionary publications. For the home reading table they are unexcelled. As a nucleus for a missionary library or as additions to one already started there are no better titles than these:

Mary Slessor of Calabar

By W. P. LIVINGSTONE

One of the most interesting missionary biographies in print today. The childlike trust and simple faith of this Scottish shop girl should be an inspiration to every reader. Her forgetfulness of self and the devotion to God and His work are truly apostolic. Her love for souls was like that of her Master. This book gives many details of her life and work in Africa, the habits and customs of the people, and the methods she employed in winning them for God.

Price, prepaid, \$2

The White Queen of Okoyong

By W. P. LIVINGSTONE

The story of Mary Slessor retold for young people. A thrilling, fascinating narrative of a wonderful woman and her wonderful work in Africa.

Price, prepaid, \$1.25

The Lure of Africa

By CORNELIUS H. PATTON

An excellent portrayal of conditions in the Dark Continent, together with a forceful representation of the success of African missions.

Price, prepaid, 75c.

Mexico Today

By GEORGE B. WINTON

Social, Political, and Religious Conditions. 235 pages, illustrated.

Price, prepaid, 75c.

The Christian Conquest of India

By JAMES M. THOBURN

A brief but comprehensive survey of missionary effort in India. 290 pages, illustrated.

Price, prepaid, 75c.

The Uplift of China

By ARTHUR H. SMITH

A comprehensive account of mission work in China, written by one who has thirty-five years' experience in that field. 272 pages, illustrated.

Price, prepaid, 75c.

South American Neighbors

By HOMER C. STUNTZ

A complete survey of commerce, society, government, religion, and education in South America. 217 pages, illustrated.

Price, prepaid, 75c.

Pentecostal Nazarene Publishing House
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CHRISTMAS LOVE OFFERING!

EVANGELISTS' DATES

(Address given is for mail.)

| | |
|---|-----------------|
| A. F. and Leonora T. Balsmeier, 2109 Troost avenue, Kansas City, Mo.: | Oct. 29-Nov. 23 |
| Marshalltown, Ia.: | Nov. 27-Dec. 14 |
| Galena, Ill.: | |
| Pascal B. Belew, 1142 Broadway St., Vincennes, Ind.: | October |
| Kentucky: | November 1-21 |
| Petersburg, Ind.: | |
| M. M. Bussey, Redlands, Calif.: | Oct. 2-20 |
| Cedartown, Ga.: | |
| W. R. Cain: | |
| Middletown, Ohio: | Oct. 12-Nov. 2 |
| Lausling, Mich.: | Nov. 6-21 |
| Payne, Ohio: | Nov. 28-Dec. 21 |
| J. E. Brasher, Pensacola, Fla.: | |
| Elizabeth City, N. C.: | Oct. 25-Nov. 9 |
| James R. Chapman, Bethany, Okla.: | |
| Dayton, O. 49 Gordon avenue: | Oct. 14-Nov. 2 |
| Columbus, O. 146 King avenue: | Nov. 6-30 |
| C. C. Cluck, Dodd City, Texas: | |
| Ector, Texas: | Oct. 24-Nov. 2 |
| B. D. Sutton and M. S. Cooper, Houston, Miss.: | |
| Camden, N. J.: | Oct. 19-Nov. 2 |
| F. W. Cox, Lisbon, Ohio: | |
| Washington, D. C.: | Nov. 9-24 |
| Rio Grande, N. J.: | Nov. 30-Dec. 21 |
| H. J. Elliott, 916 10th avenue B, Nampa, Idaho: | |
| St. Paul, Minn.: | October |
| Velva, N. D.: | November |
| Mt. Vernon, S. D.: | December |
| C. P. Ellis: | |
| De Nora, Colo.: | Oct. 5-Nov. 2 |
| Beatrice, Neb.: | November 5-26 |
| Theo. Elmer and Wife, 1428 Pacific St., Brooklyn: | |
| Lowell, Mass.: | Oct. 31-Nov. 19 |
| Danielsch, Conn.: | Nov. 21-Dec. 7 |
| Greenport, N. Y.: | Dec. 9-21 |
| B. T. Flunery, 1826 Broadway Ave., Everett, Wash.: | |
| Garfield, Wash.: | Nov. 2-16 |
| Salem, Ore.: | Nov. 20-Dec. 7 |
| Albany, Ore.: | Dec. 8-21 |
| Lee E. Hamric, Lock Box 103, Vilonia, Ark.: | |
| Ozark, Ark.: | Oct. 30-Nov. 9 |
| Ellis, La.: | Nov. 14-30 |
| Cleveland, Okla.: | Dec. 12-Jan. 3 |
| A. H. Johnson, 800 Princeton St., Akron, Ohio: | |
| Monroe, Wash.: | Oct. 19-Nov. 9 |
| Burlington, Wash.: | Nov. 12-30 |
| Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.: | |
| Calgary, Alta.: | Oct. 26-Nov. 9 |
| Minnie E. Morrie, 144 Brookside Ave., Indianapolis, Ind.: | |
| Vincennes, Ind.: | Oct. 8-Nov. 2 |
| Modoc, Ind.: | Nov. 6-27 |
| Newcastle, Ind.: | Nov. 28-Dec. 21 |
| F. E. Putney, 207 S. Millwood, Wichita, Kas.: | |
| Midian, Kas.: | Oct. 30-Nov. 16 |
| Perth, Kas.: | Nov. 21-Dec. 11 |
| C. E. and May Roberts, Pasadena, Calif., care of Rev. C. E. Cornell: | |
| First Church, Pasadena, Calif.: | Oct. 22-Nov. 9 |
| First Church, Los Angeles, Calif.: | Nov. 12-30 |
| William D. Sheler, Bloomsburg, Pa.: | |
| Newman Grove, Neb.: | Oct. 5-Nov. 2 |
| Hastings, Neb.: | November 6-23 |
| W. E. Shepard, Nampa, Idaho: | |
| Trappe, Md.: | Oct. 17-31 |
| Cambridge, Md.: | Nov. 2-16 |
| Warren, Pa.: | Nov. 28-Dec. 14 |
| A. L. Whitcomb: | |
| Lowell, Mass.: | Oct. 31-Nov. 16 |
| Haverhill, Mass.: | Nov. 19-Dec. 7 |
| South Portland, Me.: | Dec. 10-21 |

THE FIFTH GENERAL ASSEMBLY

Secretary's Digest

Continued from page 10

The report of the Committee on Ministerial Relief was submitted and on motion divided into two sections. Section 1 was reread and adopted. After sundry amendments were carried section 2 was adopted, after which the report as a whole was adopted as amended and referred to the Committee on Manual.

Tellers reported on second ballot cast for the election of seventh member to the General Board of Publication as follows: Number of votes cast, 183. J. B. Chapman received 91, F. M. Messenger 58, C. E. Cornell 21, A. G. Crockett 11, P. E. Shepard 4. No election.

A motion carried that J. B. Chapman and F. M. Messenger be declared nominees for the next ballot. Third ballot was then cast and the tellers retired.

Partial report of the Committee on Foreign Missions was submitted and on motion considered item by item.

Item 1, after being considered at some length, was adopted. A motion prevailed that memorials referred to the Board of Home Missions relative to work among foreign-speaking people in the United States be referred without recommendation or instruction. Section 2 was read and adopted, after which the report was adopted as a whole, and on motion referred to the Committee on Manual.

By prevailing motion the Committee on Foreign Missions were instructed to bring nominations for members of the General Board of Foreign Missions at the opening of the afternoon session.

A motion prevailed that the General Board of Ministerial relief and Mutual Aid consist of five members, and that this matter be referred to the Nominating Committee for nominations.

A report submitted by the tellers on the third ballot for election of seventh member of the Board of Publication was as follows: Votes cast 183. J. B. Chapman received 107, F. M. Messenger 76. J. B. Chapman was declared elected.

It was voted that the following items in the manual be referred to the Manual Committee to harmonize these items with previous actions of the Assembly. Page 62, Par. 6 and 8; Page 67, Par. 3.

On motion an extension of time was ordered.

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Report of the Committee on Rescue Work was submitted, and after considerable discussion and the adoption of sundry amendments, was on motion referred back to the committee.

A motion prevailed that the special order of the day for 3:15 this afternoon be report from the Committee on Foreign Missions of nominations to the General Board of Foreign Missions, and at 3:45 this afternoon the report of the General Secretary-Treasurer of the General Foreign Missionary Board.

A resolution from the General Board of Education requesting that the next General Assembly be held earlier in September, was presented and on motion referred to the Board of General Superintendents and the special committee on entertainment of General Assembly.

The committee on Public Worship submitted report recommending thirty minutes for anniversary on Orphanage Work, and on motion the special order of the day for 4:15 was made the receiving of report of Committee on Orphanage Work to be followed by the anniversary. Announcements were made, after which a motion prevailed to adjourn to reconvene at 3 p. m. Benediction by Dr. E. P. Ellyson.

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The Competing Artists

One of the best books for young people that we have seen for some time. It brings a timely warning against Christian young people being unequally yoked together with unbelievers. Read this stirring story and learn of this subtle danger which confronts so many of our young folks of today. The story combines pathos, tragedy, sentiment, and humor in its endeavor to show that a religion of Christian principle is the best weapon to combat one of the greatest evils of the day.

SYNOPSIS OF THE STORY

Margaret Robinson, a promising young artist, has deep religious convictions which develop in her a strong, determined character.

A father of intemperate habits causes much sorrow in the home, and Margaret sees the great evil of the "unequal yoke."

Arthur Ambrose, to whom she is engaged, is a recognized artist and teacher in the college which she is attending. She realizes to her sorrow that he is a rationalist and upholds the teachings of higher critics. Heroically she takes her stand for her faith and the engagement is broken.

Finishing her college course with high honors she is chosen by the National Society of Artists to represent them in the colleges of this country. Later she is sent as a delegate to an International Exhibition of Modern Painters in London and one of her paintings is placed on a prize exhibition with those of other artists. A rather puzzling coincidence is found in the discovery of a companion picture, which tells a strange story of its own. In the meeting of the competing artists and the happy culmination of the story one is again led to see that "Truth is stranger than fiction," and that "There is a divinity that shapes our ends, rough hew them how we will."

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