

Herald of Holiness

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Lofty Authorities

THOUGHTLESS people in hearing declarations concerning the degeneracy of the times and the dangers threatening us in all directions, are in the habit of turning a deaf ear to such statements, with some such unbelieving remark as, "Oh, that is only preachers, or some other pessimists who never see anything but evil." Thus many good people have their attention turned aside from the ominous clouds which surround us on all sides, threatening us with evils grave enough to chill the blood of any patriot.

In this connection we were surprised and delighted to see corroboration of the opinions held by many of the ablest ministers of our country and many of the most cultured and patriotic of our better class of citizens in quotations from addresses to their graduation classes by the presidents of such universities as Princeton, Union College, Syracuse, and Yale. We submit the proposition that such men as these are certainly in position to make a very broad survey of the country's conditions socially, politically, domestically, and of every other kind. We submit further that the very fact that these men have reached the elevated positions in the educational world which they occupy, is proof positive that they possess a sufficiently high order of intelligence to make a thorough and intelligent study of the situation. In addition, it is equally true that men occupying such positions would not be suspected as a class of being unduly prejudiced in favor of ministers of the gospel or any opinions they are likely to hold. If guilty either of pessimism or of optimism they would naturally be more likely to lean to optimism.

We append a few very brief quotations from some of these men taken from graduating addresses they delivered at their recent commencements. Dr. Hibben, of Princeton University, says we are in the midst of a "decadence far-reaching and disastrous, and are weakly allowing ourselves to be ruled by the goddess of folly,

slaves in her domain to the fashion of the hour, such as the modern dance, modern dress, modern music, and modern manners." He adds:

There is the danger of a lessening if not a loss of the old-time reverence for womanhood. There is no longer an aura of mystery about the young woman today, a mystery at once her defense and her glory, and whenever in the history of the race this divine prerogative of womanhood is lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous. Every age of moral and spiritual progress in the history of any people has always been an age of chivalry, in which womanhood has not only been respected but revered.

We quote next from President Richmond, of Union College who adds to his arraignment of the times a wise declaration as to the only remedy for the said condition. He says:

We must not blind ourselves to the fact that the world over, the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage.

If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos.

With President Richmond agree the strongest preachers and the wisest social economists of the nation. Indeed there is a consensus of opinion among thoughtful men of all classes, that we are fallen on perilous times.

On one special phase of the situation, the commercial, we will briefly quote Chancellor Day of Syracuse University. He says that in the life of today the peculiar and most striking feature is that "service, public spirit, and the common good make no appeal." He adds:

When the average workingman can earn the living of seven days in two, it is a great temptation to loaf four days. It is not the rich oppressing the poor. It is the poor oppressing both the poor and the rich. It is getting money on false pretenses.

I would move an amendment on the profiteer-price law: Fine the man who pays three times more than he can afford to pay. And if you are going to fine the traders for charging too much, fine the mechanic and workingman for exacting three times what their labor is worth simply because they can get it.

Dean Jones of Yale declares that the influences which are possessing the youth of the country are "pleasure, hysteria, inability to concentrate, self-indulgence, and degenerating ideals." Continuing on what he declares to be "the continually lowering standards," he adds:

So-called modern liberty is fast approaching license. It seems to me at times that the very core of our civilization is at stake.

The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world-wide.

Such tendencies are perhaps more easily observed in the young, and the change was at first more noticeable in young girls than in men, and I am convinced that it has come about gradually during the last ten years, and largely because of the influence of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gaiety, and hence the result.

About eight or nine years ago the popular vogue of the new dances commenced. Right then was the beginning of the lowering standards. At first the more conservative parents were obdurate, but gradually they acquiesced until not only do we have the dance craze developed to its *n*th degree, but we have various other evils in its train. Chief among these are the appearance and actions of the modern girl and the growing popularity of the public dance-hall.

The morals of the college man have, I think, been in the past well above the average. I believe this still to be true. That does not argue well for the morals of the rest of the country. We are approaching a moral crisis, nor do I think we can avoid it by educating.

There was a time when I thought that we must teach in college first and foremost the learning of books. In these days I would bend every effort to the making of good citizens, and by a good citizen, I mean a man who is master of himself, earns his own living, and as far as possible in doing it is of benefit to his fellow-men.

When such men speak in such terms what are we to think of preachers who think the world is better than it ever was and is getting better every day? Have they lost their senses, their religion, or both? Has it come to this, that worldly heads of secular institutions of learning can better diagnose the moral and religious status of the country than ministers of the gospel who are supposed to be the men divinely chosen and commissioned for this business? How can men who thus wrongly diagnose the "hurt of the daughter of my people" rightly treat the malady? Suppose the reader was down with a desperate case of typhoid fever. He calls in a physician who proceeds to bind up one of the patient's fingers on which he thought he saw a small pimple, and departed, saying, "You are doing finely, and will soon be up." The poor fellow dies and it was left to his family to anathematize the very name of this false physician. Such are the faithless preachers who refuse to see the needs and apply the remedy for the perilous times in which we live.

Preaching and Its Enemies Considered

A SELF-STYLED socialist, writing in a self-styled Christian magazine, gets off a rabid criticism of the preachers and preaching. Here are some of his utterances: "Preaching is a futility, the pulpit an anachronism." He thinks that on important matters the opinions of preachers "are held in less esteem than those of any other body of men in the world. Preaching is not a man-sized job. Preaching comes down to us from a past age, when few possessed Bibles and fewer still could read them. Today when almost every person can read for himself and

Bibles can be purchased for a few cents there is no need for such a service." This critic speaks sneeringly of "the old-fashioned sermon so laboriously compiled as a Friday morning's task, with the aid of Barnes' 'Notes on the New Testament,' Elicott's 'Commentary,' and the sermon outlines in some homiletic review." And yet this wholesale slanderer of preachers and preaching claims to believe in the mission and permanence of Christianity.

We may well pray to be delivered from all such friends and believers in Christianity. Why will enemies of Christianity try to assault our holy religion from inside the citadel falsely claiming to be friends? It is an unconscious admission of the worth of our Christianity in assuming that a blow from within its precincts will be more effective for destructive work than an attack from without.

This critic claims to be a socialist. Let us try his method on himself. Suppose we say that socialists are enemies of government and are seeking to fill the world with anarchy, and lust and murder and fire and rapine. Our critic would quickly disclaim the correctness of our charge by denying that his party were guilty of such dastardly aims and that we were unjustly confusing his socialists with Reds and Bolsheviks and bald anarchists. Very well. We will admit the correctness of his defense by allowing that our charges were true only of socialists "plus." But we must remind him that his aspersions on ministers are true only of preachers "plus" a lot of indolence and professionalism and falsity, and really that they are preachers only in name. We could add that while there are numbers of the preachers who are only after the loaves and fishes, being what the Bible denominates "hireling shepherds," there are a still larger number divinely called to the sacred work and who devote themselves absolutely and passionately to the unselfish work of soul-winning. Of this class not one of the slanderous aspersions made by this reckless and unfriendly critic can be truthfully affirmed.

A more influential class of citizens do not exist in our population than the preachers. A more useful class certainly are not to be found or a more self-sacrificing class. God made this appointment of the Christian ministry and specified their work, appending dire penalties to unfaithfulness. He has followed those who have followed His divine call and made them the chief pillars in the social and moral and spiritual uplift of humanity to be found anywhere.

We have just read the following in the *Herald and Presbyter*:

Proprietors of several widely read magazines have scoured Christendom to find some one who would for a consideration write a sensational article for publication, denying some well-established and approved doctrine of Christianity.

It may be that some one of these magazines has succeeded for a price to get an article written of the type here described.

A Fellow Feeling Can Make Us Wondrous Kind

We can best enter into sympathy with others when we have felt ourselves the pangs now rending their hearts. The pastor who has buried a sweet child can enter into an entirely different sympathy with bereaved parents from that he felt before he passed through this valley himself. An exchange thus illustrates this important truth:

The family moved to a new town. Furniture was strewn all over the new house, crates, baskets, and boxes unopened and unwrapped. The lady of the house took sick, and nothing was put in place but the bare necessities of life. A stranger in a strange land, no one called and no one knew of her needs. When health and order came again, her great resolution was—she would trail every furniture van to the new home, beat the doctor and the grocer to it. Nothing short of that experience which gives the fellow feeling can make us wondrous kind.

How to Treat Doubts

It is highly important to know how to treat our doubts. There is a definitely wrong way and right way to treat them. We must be sure not to make a mistake here. If any one needs a teacher on this subject we recommend Dr. Deems as competent to instruct them. An exchange says:

You have your doubts? Let Doctor Deems prescribe for you. He used to say, "Doubt your doubts and believe your beliefs; but don't make the mistake of doubting your beliefs and believing your doubts."

Love and Justice Harmonized

There is no conflict between divine love and justice. The cross of Christ has harmonized these and what God hath joined together let no man put asunder. Yet men prate about the love of God as though He had only love in His administration of this world. The *Herald and Presbyter* well says on this point:

Men who reject the evangelical truths of the gospel attempt to stave themselves on the statement that God is love, but love is not all in God. Justice is also divine and absolute in its own realm, and justice can no more forego its claims on guilt than love can forego its complacency and benevolence on goodness.

Education No Barrier to Sin, or Cure for It

The world will be a long time learning that education has no saving or even ameliorating influence on men. The most cultured can still be savage and barbarous and inhuman. Culture can be utilized as a help to more refined and cruel and rapid methods for human butchery and diabolism. This is one lesson the great war has taught afresh to a dull and slow-learning world. Newell Dwight Hillis in his new book, "Rebuilding Europe in the Face of World-Wide Bolshevism," shows how the Germans with their educated heads and depraved hearts turned theft, perjury and murder and rape into a fine art and outraged civilization by their educated and scientific brutality and bestiality. The preface to this book says:

Threatened by the approach of the victorious army, and thinking only of his personal safety, the German governor-general of Belgium fled with such haste

EDITORIAL SURVEY

from Brussels that he left behind the records of his office, covering more than four years' rule over Belgium. These records show that, in advance of the invasion, Germany organized five wrecking companies, whose business it was to loot Belgian and French factories of their machinery, to rob the wholesale and retail stores of all goods, houses of all furniture, to take from the galleries paintings, marbles, and bronzes, to loot the cathedrals and libraries of rich treasures of art, literature, and religion. These German records are unique, in that for the first time in history they exhibit as upon a stage, for the warning of the human race, how the educated intellect and depraved heart of the Hun turned theft, perjury, and murder into a fine art, and looting into a science. Out of their own records, taken from their own steel vaults, the Germans stand convicted. They are the only race in the world that ever taught crime scientifically, organized it in terms of efficiency, and paid a commission to their soldiers for its carrying out.

Ecclesiastical Parasites Abounding

The Church has always had much to contend with and every age presents its own peculiar trials. The present age abounds with a new species of this dire enemy to spiritual progress and real accomplishment of good. Bishop Warren Candler of the Methodist church thus felicitously states the case:

The churches of our country are suffering from a multiplied number of parasitic organizations, which are sapping their freedom and sucking their funds. The parasitic bodies emphasize their interdenominational character and prate much about what they call, with misleading pretense of charity and broad-mindedness "Christian unity." This is an attitude which appeals to the support of that class of mistaken minds who dislike all churches and yet wish to maintain some sort of semblance to devotion to Christianity—the class of men who profess great breadth of view and have no depth of conviction, and who mistake vagueness for virtue.

Duty Calls for Every Soldier to Stand True

Of all times the present time demands faithfulness on the part of every soldier of Christ. Enemies are pressing hard on every side. The very foundations are being assailed by these enemies. Let us all come up to the battle with determination never to let up till the opposition is vanquished and our cause is vindicated. The *Baptist* thus makes the call:

Christian forces must be mustered in mighty strength to save the world at this most critical time in its history. The spirit of Bolshevism, with its doctrine of "no church and no God," is being vigorously propagated by its adherents. Other evil forces are active at home and abroad. Who can be neutral at this time?

We Should Mind Our Own Business

It is high time America and Americans—both private citizens and congressmen—were learning the golden secret of attending to their own business. What have we to do with Great Britain's political and colonial affairs? Why should our congress have one word to say

about England's connection with Ireland? It is the height of absurdity to hear Americans prating about matters wholly outside her rights. But as long as we have to put up with petty politicians made out of human stuff and can not rise to the height of statesmen, we will have to put up with their silly and unauthorized intermeddling with the Irish question for thereby these small politicians hope to gain Roman Catholic votes. Among the protests against this dangerous folly we quote the following:

Sixty-six members of the faculty of Yale University have sent a remonstrance to congress, protesting against actions by the senate or house in reference to Ireland calculated to harm Great Britain or to interfere with our friendly relations with this empire, our ally. Their position was similar to that taken by our Presbyterian general assembly. We can not think that persons of good taste or good judgment could take any other attitude as to this matter. Their protest says:

"We, the undersigned members of the faculty of Yale University, are unalterably opposed to any interference by an outside nation with our domestic affairs and we are equally opposed to any attempt on the part of our government to interfere with the domestic affairs of any other friendly nation.

We protest in particular against any congressional resolutions or items touching upon the relations of Great Britain and Ireland. We, ourselves, deeply resented proposals of foreign interference in our domestic affairs during the Civil war from 1861 to 1865, and we should not fail to act in the present instance with the propriety that we then required of other nations."

Spare Us a Moment, Please, Until We Get Our Breath

For pity's sake let us have a surcease of the words "reconstruction," or rather "world-reconstruction" the "new demands on us for larger things" "the new appeal from the war," "the new call to the Church," "drives" "going over the top," "the social gospel," and many other phrases coined to express what many consider the revolutions wrought by the war in human nature and in the gospel. We demur to the plea that the war changed human nature at all or the gospel or the kind of gospel needed. All these things remain the same as before, and humanity's needs remain the same. It is still the same old gospel that is the power of God unto salvation to all who meet the same old conditions of repentance and faith. Then we are weary of the movements and big drives and the new discoveries devised for saving the world by a lightning process. When will we get time to take one long breath of real rest and ease? We quite agree with the *Herald and Presbyter* in the following:

This is an age of ideals, so we are told. Almost every week brings some new scheme for uniting the churches or regulating humanity or reconstructing the universe. Usually the schemes involve an organization with officers, expenses, and calls for contributions. Voices are beginning to be heard in protest. One writer says, "We have substituted human schemes for divine command." Another quotes this and says, "That is precisely what the Church has been doing. And the sort of 'New Era' movement that we need now, is a movement for repentance and confession, and return to the teaching of the Book." Even so.

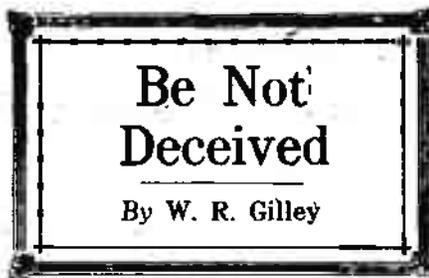
"Keep an account book and enter therein every farthing of your receipts and expenditures."—G. WASHINGTON.

AMONG the many and varied warnings the Lord has given us in His Holy Word is the one that forms the caption of this article. It is well for us to remember that God never warns where there is no danger. When we study the subject in the whole light of Scripture to see why the Spirit should give us this warning, we are impressed with two outstanding facts. First, the carnal mind is deceptive in its nature; and second, the Devil with his multiplied thousands of demoniacal spirits is constantly engaged in the business of deceiving the hearts and minds of men.

As to the first fundamental reason for the warning, we are not to understand that the carnal mind is only slightly bent toward deception or only has deception as one of its traits, but that it is wholly of that nature—wholly gone in the way of falsehood. Jesus said of the Devil that he was a liar and the father of lies. Now it is plain from the teaching of Scripture that the Devil is the author of the carnal mind. In other words, it may be proper to say the Devil is the father of the carnal mind. And, since he is the father of lies, and the carnal mind is deceptive above all things (Jer. 17:9), we can see that the carnal mind partakes of this nature of the Devil which is deception. When we add to this the fact that the carnal mind is in every unsanctified heart, and in control of every unregenerated soul, it is easy to see the Lord is not warning us of a danger that does not exist. For when every unsanctified human bosom carries around in it the principle (the root), the seed and the soil of deception, it is easy to see why it is that deceit, sham, hypocrisy, dishonesty, lies, and falsehood abound on every hand. Now with the second proposition added—that the Devil with multiplied thousands of demons thronging the air, having access to the hearts and minds of men, and constantly aiding and abetting the work of deception—we have a world condition that is alarming in the extreme.

The whole world is full of deception. The business world is teeming with it. It has come to be the accepted thing. It is expected that men will lie and deceive for gold. Whole double-page advertisements are based on falsehood. Clerks are taught to lie and deceive, and when they won't do it they lose their positions. The social world is grossly colored with sham and deceit. So many people are not what they seem. The white (?) lie is bandied from lip to lip and it is taken as a matter of course. The political realm is one grand game of deceiving the public. What politician has any deep conscientious regard for the truth? The aim of all seems to be to get the votes, for the votes get the office and the office gets the "dough" or the honor and worldly glory as the desire may be. Camouflage has come to be a fine art these days. It is proper and legitimate in war; but in business, society, and politics is just plain old-fashioned lying and the Devil sits in hellish glee as the world, duped and duping, races to hell.

To be deceived in anything is a very hazardous business, but to be deceived in religion is the worst of all. If a man is deceived in business he may have opportunity to retrieve his position; if in society, he may find other



society; if in politics, another election may right the damage; but if deceived in religion, the loss is irreparable and the damage eternal.

No wonder Jesus warned us that false Christs and false prophets would arise deceiving, if possible, the very elect. No doubt this condition of the world with so few, comparatively speaking, regenerate and sanctified souls in it is sufficient to account for the rapid and wide prevalence of such plainly false religious systems as "Russellism," "Eddyism," "New Thought," and "Church-anity"—each labeled and branded as Christianity.

Let us notice a few things in which many good people are deceived in the religious line and against which the elect of God have to particularly guard themselves today.

We are deceived when we think people can be saved through Christian Science (?), Russellism, and kindred doctrines. The Devil is so subtle and the unsanctified heart such soil for deception that it is easy to treat these

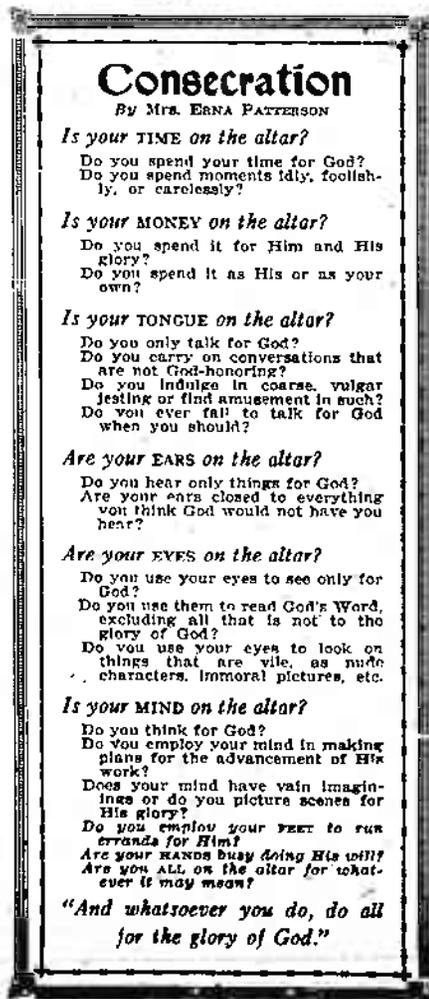
awful heresies lightly and with complacency. He will make them appear as not wholly bad. Though they may not be as good as other church creeds, yet they have some good in them. He will make the case appear this way: that it is not a matter of "bad, worse, and worst," but of "good, better, and best." But, dear reader, "Be not deceived," for these heresies take away the real Christ and substitute a creature of the vain imaginations of the deceived heart of man. And, let me warn you again, you are deceived when you warn your friends or loved ones can be saved through them, for "other foundation [of salvation] can no man lay than that is laid which is Jesus Christ the Lord."

Again we are deceived when we think the common religious grind of the day is Christianity. Forms, ceremonies, human works, and Christian ordinances have been substituted for Christianity until the world is full of religion, but has very little salvation from sin and hell. Christianity is essentially a religion of life. It will not live on dead forms and ritualistic ceremonies. The Holy Ghost is an active agent in all true Christianity. He is the source of its life and power. There may be forms and ceremonies, and there should be Christian ordinances, but in true Christianity the Holy Ghost will vitalize them and make them full of life and power. "Be not deceived" by the dead formal religious grind of the day, but insist on and promote the Christianity in which the Holy Ghost witnesses, regenerates, sanctifies, and blesses the people.

We are deceived when we think mere orthodoxy will save us. Many people seem to think because the church they belong to has a good creed laid up somewhere in musty old volumes, or because there are a few orthodox preachers here and there in the church, that the church and themselves will be saved. But that is a sad deception of sin. The Jews trusted in that and crucified Jesus, and brought upon themselves swift destruction. No, mere orthodoxy will not save. It takes the life of God in the soul to produce even the beginning of salvation and nothing short of the same thing will keep us saved. Good creeds are all right in their place but their place is not alone in musty volumes of theology, but as a living message of salvation in the heart and heralded from living lips and tongues set on fire with holy love.

We are deceived when we think holiness as a doctrine will promote itself and us. Paul said, God "committed unto us the word of reconciliation." When the Lord raised up the Methodists to spread scriptural holiness over the earth they promoted it and were themselves promoted so long as they experienced in their hearts and lives the potency of its power. When they ceased to get the blessing and let the Holy Ghost dwell in them they no longer promoted holiness and now are on a decline in numbers and influence. But they still have holiness in their creed as strongly as before.

Be not deceived by the sophistries of the world and Satan, but give yourself to the task of pushing holiness to the ends of the earth. If the Lord's people would let the Holy Spirit absolutely have His way with them the world would be evangelized in this generation. Let



Consecration

By Mrs. ERNA PATTERSON

Is your TIME on the altar?

Do you spend your time for God?
Do you spend moments idly, foolishly, or carelessly?

Is your MONEY on the altar?

Do you spend it for Him and His glory?
Do you spend it as His or as your own?

Is your TONGUE on the altar?

Do you only talk for God?
Do you carry on conversations that are not God-honoring?
Do you indulge in coarse, vulgar jesting or find amusement in such?
Do you ever fail to talk for God when you should?

Are your EARS on the altar?

Do you hear only things for God?
Are your ears closed to everything you think God would not have you hear?

Are your EYES on the altar?

Do you use your eyes to see only for God?
Do you use them to read God's Word, excluding all that is not to the glory of God?
Do you use your eyes to look on things that are vile, as nude characters, immoral pictures, etc.

Is your MIND on the altar?

Do you think for God?
Do you employ your mind in making plans for the advancement of His work?
Does your mind have vain imaginations or do you picture scenes for His glory?
Do you employ your feet to run errands for Him?
Are your hands busy doing His will?
Are you ALL on the altar for whatever it may mean?

"And whatsoever you do, do all for the glory of God."

us beware of resting at ease in Zion because we have holiness so well worded, established, and guarded in our creeds. So long as there is an unredeemed son of Adam who has not heard the gospel of full salvation we have a job to do, a mighty task to perform.

"Be not deceived." Cooling off and settling down to easy stages and efforts in promoting holiness may result in the same condition in experiencing it and soon your soul will be duped, deluded, deceived, and ready to be damned while you are going to holiness

meetings and formally voting with the sanctified.

If you are determined to "be not deceived" you will need to let Jesus, who is the way, the truth, and the life, save and sanctify you to get rid of the innate nature of deception and prepare your heart as good soil for the indwelling of the Holy Ghost, the Spirit of Truth, who will then guide you into all truth and secure your soul against the delusions the Devil is sowing broadcast in these last days.

LANSING, MICH. —

More Holy Ghost Fire

By OSCAR SMITH

LET us have more Holy Ghost fire! In some quarters we have preached "The baptism of the Holy Ghost and fire" so long that to restore the balance we will need for a while to preach and to seek "The baptism of the Holy Ghost and fire."

Over and above those who die in infancy, sinners are being born into the world at the rate of a million a week. Every man and woman has to admit that "I was born in iniquity and in sin did my mother conceive me." No one would claim that the combined forces of Christendom are rescuing from sin and preparing for heaven even as many as one hundred thousand a week. Even this many would be five million two hundred thousand a year.

How long will it take to save and sanctify the world if sinners are manufactured ten times as fast as we save them? Is it not true that at the present rate the ratio of unsaved to saved is ever increasing?

A farmer had a large tract of virgin prairie which he wished to burn off before plowing. He managed first to turn a few furrows around the acreage, then when night came he set fire to the piece. He touched his torch to the dry grass ever so often along the entire side, till he had a wall of fire which leaped skyward and raced across the prairie faster than a horse's gallop. As I stood there viewing the magnificent spectacle, I said to the farmer, "Surely, nothing else grows as fast as fire."

When we view our task, "Go ye into all the world and preach the gospel to every creature," when we realize what an immense undertaking it is to save and sanctify one million a week, and keep this up as long as Jesus tarries, we feel that somehow we need a wall of salvation that will travel as fast as fire.

This is in itself a task which might well make all Christendom pause. One million weekly! But the condition is even more serious. The first blessing is only salvation begun; we have not saved the people, and they have not received full salvation, till they have also received the second blessing of full salvation, the great blessing of entire sanctification.

This is the task before not the whole of so-called Christendom, but that small and despised proportion of the Christian world called "those holiness people." One million weekly! Can we do it without Holy Ghost fire?

Even yet we have not fully measured the task before us. Suppose we were to see the

salvation and sanctification of one million a week. This would only keep up with the output of new sinners in the world; that is, people born with the taint of old Adam within, reaching the age of accountability without repentance. One million weekly would not touch the vast mass of unsaved already in the world.

No one would claim that there are five hundred million saved and sanctified people in the world at the present time. For purposes of argument let us say that there are. Even then there will be left one thousand million people who are not ready for heaven. In addition to the one million already mentioned, we would need to save one million a week for one thousand weeks before we could catch up with the unsaved already in the world.

Two million weekly. Two thousand times one thousand every seven days. This is the task before the holiness people. Is it possible to accomplish all this without Holy Ghost fire?

We have not yet reached the full measure of our task. We are laboring, not merely for full salvation, but for final salvation. We aim not only at entire sanctification at a certain moment of time, but glorification throughout eternity. We look not only to the "gathering in of the sheaves," but also to "their preservation in blamelessness till the day of his appearing."

If you were given the choice of getting five persons saved and sanctified, or taking one person already saved and sanctified and nurturing that one throughout life so as to make sure of his final salvation, I think you would prefer to work for the salvation and the sanctification of the five.

Perhaps no one has ever kept books on the number of times certain people in our schools and churches are sanctified over and over again. A church of one hundred members will often report several hundred sanctifications during the year without having to draw very largely on the outside public for candidates. Not only so, but after several revivals in the year and the offering of the altar at least one hundred times on Sundays, there will be a considerable number of people among the membership who have professed the blessing, but no longer have it, if they ever did.

Any personal worker or evangelist will testify that he would rather run the risk of success with some one who has never heard the

story of the baptism of the Holy Ghost at all, than to try to win some one who has professed the blessing a number of times but does not have it any more.

The winning of two million a week would give us one hundred million at the end of a year; a crowd of people practically equal to the entire population of the United States. After that, the task would be, not only to win the two million weekly, but also to "preserve blameless until his appearing" the one hundred million. At the end of ten years we would have won a thousand million. Three hundred million of these would have already gone to glory, but there would be left seven hundred million to preserve in blamelessness all the while, in addition to the two million new converts a week.

In view of these facts it is not too much to say that the task before us is five times as great as the mere evangelization of two million a week. Or to put it in other words, it takes five times as much Holy Ghost fire (at least that much) to keep one entirely sanctified throughout life as it does to get him sanctified in a single hour of time.

This is a task so stupendous as to paralyze us by its immensity. The average Christian, whether sanctified or not, would simply sit down in exhaustion before he began, if told that his task was to win one hundred souls to Christ each year. Ask a man to contribute a dollar to some good cause and he may do so; but if you ask him to subscribe one hundred dollars a year he will probably pass you by without giving you anything.

The conclusion is obvious. This is not a man-size task. It is something for "God and Company" to tackle. We have nothing but a handful of loaves and fishes. Before the multitude can be fed they must pass under the multiplying hands of God. It would be little short of criminal for us to give up this task because it is beyond our human powers. It is not the will of our Father that a single one should perish. If it is not His will, then it must not be our will if we have "the mind of Christ."

There is a vast difference between making up your mind to try to do a thing, and deciding definitely to do it at all hazards. People "try" to get others to come to church; but the seats are filled by men like a man I know who mentally subscribes to fill one seat each Sunday beside his own, and if he fails one Sunday he makes up for it the next. This is the kind of a man who will not take "no" for answer. He goes out into the highways and the hedges and compels them to come in.

Doubtless we are trying hard enough to do a great deal more than we are doing. What a hard time that farmer would have had to clear the strip of prairie, if he had taken a hand sickle and had cut the grass and then had undertaken to bury it! What he could not have done in a solid year, fire did for him in a single hour!

Our field is the world. Shall we go at it with a sickle and watering can, or shall we set it afire? Not less sanctification, but more Holy Ghost fire is what we need. Not less of the human, but more of the divine. Not less of the natural, but more of the supernatural.

Holy Ghost fire is the best "back fire" known against the fire of fanaticism.

Having in this article discussed the need of Holy Ghost fire, we hope at some future time to examine prayerfully the nature of the Baptism of the Holy Ghost and fire.

PASADENA UNIVERSITY.

Holiness an Incentive

By Rev. R. PIERCE

A PART from the clear declaration of Scripture, that "without holiness no man shall see the Lord," which makes it the pre-eminent experience of the redeemed soul, there are many facts which prove its necessity and availability. Suppose—but, of course, we are not supposing—we were faced with the awful thought that there is no such experience as entire sanctification, in all that it means—a clean heart, the eradication of carnality, a holy state—what a barrier would be raised to all the holy longings that come into the heart of the justified believer. If justification, in all that it means—conviction, repentance, faith, forgiveness, the witness of the Spirit, born again—were the one and only definite experience of the soul, what a stultified and unsatisfied condition that would be; even supposing that the justified life could be maintained with an enemy fighting against it in the heart. Justification needs holiness as an incentive, else the justified life under the power of a carnal heart would soon fall into a backslidden state. Is not this the virtual condition of the great churches that oppose the doctrine of entire sanctification?

Holiness is not as much an incentive to a better outward life, but to a holier inward state. The very fact of the justified believer having an outreaching soul proves that there is something beyond justification, for justification never satisfied a new-born soul that walked up to the light he had.

Holiness is needed as an incentive to take and keep the Church out of formalism. A church "without holiness" is a contradiction. Holiness is a preventive to formalism and also a recoverer from formalism. The formalist can not stand the joyous shouts and enthusiasm of a Spirit-filled saint or church; they must either "get in" or "get out," or feel very uneasy among such company.

Without holiness, there can be really no revival desire. There may be extra meetings, run on the "card plan," and even many "joiners" to the church; but there will be no groanings of the spirit for the unsaved, no strong crying to God from hearts burdened for souls, no agonizing, intercessory prayer that brings conviction on others. It needs faithful men and women who are walking with God to storm the heavens and bring down a revival that saves men from sin and hell. The cry for a revival does not emanate from the sinner, the backslider, or the formalist, but from a soul that has the passion of Jesus.

If there be no definite experience of holiness, then there is nothing to call men to, beyond the struggling, justified life—except will-o'-the-wisp, unattainable theories. There would be no pure heart to reach after, no baptism with the Holy Ghost as a comforter to

fill the temple, no end of the struggle with the old man; and we would be "of all men most miserable." Ethics of religion and the culture of the schools and society manners may control and adorn the outward life but without holiness it would simply be the paintings of the outer walls of the temple, while within would dwell the "germs of a Judas."

Holiness is the great incentive to keep professing Christians out of the world. It not only pulls heavenward, but it pushes that way also. It has a pull one way only—toward God, and makes the stretches of territory between itself and the world wider and wider every day. It detects the cloven hoof beneath the glittering garment and runs for its life. It has the experience of the psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

Holiness is also the true pastor's greatest incentive. Take the incentive of holding up "the Lamb of God that taketh away the sin of the world," and of leading and inspiring his people on to a holy life with Jesus from him and you leave him simply a lecture platform. He would cease to be "an ambassador of Christ"; and though he may have the moving power of eloquence, and lift his audience to the skies, he could go no farther, and soon they would come to earth again. It is not the large audiences he may face that gives the messenger of God the incentive to do his best, but the fact that a few saints filled with the Holy Ghost are holding him up before God, and that he is the mouthpiece of a holy God, calling men to repentance and to life, that gives the unction and power to his message, so that men are moved to a better life.

Without holiness as the chief incentive every church movement will be a failure, insofar as the real purpose of the church is con-

cerned. Money and machinery will never save the world from sin.

Thank God for holiness that pulls and pushes, fills and thrills the heart with holy longings and that gives the certainty of success in the face of all opposition. Brethren, let us lift up the standard of holiness, for it convicts the sinner, draws the believer, and is the holy business of every true Nazarene preacher. Amen.

LOS ANGELES, CALIF.

A High State of Grace

By V. MAY DORMAN

WE hear of entire sanctification as a high state of grace. It is a high state of grace, but we are only in our babyhood in holiness when we come into this experience. Great war is to be waged, and great battles fought, for we may have a great spiritual fall and fall from a great height.

Then there are lessons to be learned—lessons in the way of faith—in the fullness of faith and in the gift of faith; and lessons in prayer, in the ordinary offices of prayer and the special offices of prayer and in the providences and in inward divine guidance.

But not least of these is achievements in growth in holiness. How much we have to learn herewith! How much to possess and obsession to be rid of—obsession of respect of persons, of gossip, of resentment, of murmuring, fear, worry, and anxiety. And on the other hand, possession of a dependence on Christ in the fullest and completest sense—possession of the spirit of self-sacrifice, of humility, of endurance, submission, silence, and divine wisdom, of generosity, and courtesy, and further, of a revelation of the deeper truths of the Bible.

And now are we nearing a high state of

"The Trial of Your Faith"

1 Peter 4:12, 13

By
W. S. Mathews

The sky grew black, the clouds arose,
And covered the laughing sun;
(Down where the merry brooklet flows,
And makes its ceaseless run.)
But God had allowed the storm to come;
For after the clouds had flown—
'Midst the waters' restful, tuneful hum—
A million diamonds shone.

During a testing severe, and hard,
I've gone to my room in tears;
And have pleaded with my precious Father-God,
To remove, to allay my fears.
His "still, small voice" comes in accents sweet,
He tenderly says, "At last
I have brought you aside from the worldly fleet,
To rest till the tempest is past."

Oh! Jesus! Thou great love-gift from above!
How precious Thou art to me.
In my soul shine a million diamonds of love;
In gratitude to Thee.
This trial has been to bless, not mar,
For I have found at last,
"I love Thee, dear Jesus, better far,
After the trial is past."

SPRINGFIELD, TENN.

THE CREED OF JESUS

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

Written by REV. GEORGE SHARPE

Supr., British Isles District, Church of the Nazarene.

IN 10 PARTS

PART 2

POOR YET RICH

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (MATT. 5:3).

THIS is the first Beatitude given by Jesus: It a fundamental Beatitude. It prepares the way for what follows. The record shows that Jesus said wonderful things, and that He understood that the children of the Father would need great encouragement. He was a true teacher, for it is inconceivable that Jesus would express and teach the truth that He did, and then do something entirely contrary to it. Too often that is the case with earthly leaders and teachers. Not long since, a noted leader in the present labor movement, took a passage from the Sermon on the Mount as a basis for His address. He expounded certain propositions drawn from the passage to convict other classes of avarice and of crime, and ere he finished He advocated "direct action," or a national strike which would paralyze commerce, add misery to the lives of the citizens, and doubtless cause many to die. Such a man was never in the school of Christ, and had not even learned the first rudiments of the Christian faith. The cry to alleviate poverty is heard on every side. We do not contest that, but there is a poverty that means blessing, that means joy and happiness. Alas! how few know and understand this truth.

In the Beatitudes the word blessed appears. Blessed! Blessed!! The life described by Jesus brings with it real and abiding happiness. Happiness arising from faith, service, hunger, purity, love, and suffering is the illumination of Jesus. Poor yet rich is a seeming paradox to the man on the street, but a glorious experience to all who are true disciples of Jesus.

Blessed are the poor. To stop there would be a mockery. The fact is all are agreed that the poor in this world are not happy. They sit discouraged in their homes; they travel the streets in gloom; they work for their masters with discontent, and they judge those who live in better circumstances with malice and envy. Everything around and about them tells the same story, no comfort, no happiness.

The text is often misinterpreted. It has been read to mean void of earthly possessions, hence vows of voluntary poverty have been made but with what sad results. God has not spoken in that way. The fruit of the body can never make amends for sin and bring happiness to the soul: Seeking shelter in a monastery, or abstaining from the normal activities of the kingdom to go out as a tramp preacher does not properly interpret the text. One can create a sensation, if rich, by forsaking all and seeking poverty, but one does not prove thereby that "theirs is the kingdom of heaven."

The text is "*Blessed are the poor in spirit.*" We must get down to realities. The opposition to God is a positive thing. It shows the spirit of defiance and rebellion. In this there is nothing of the servant, nothing of the friend, and less of the son. The cries of John and Jesus are significant. "Repent ye and believe the gospel!" Why, yes, that means submission, Submission to God; submission to authority; submission to conditions. Real helplessness is only manifested when pride has vanished and rebellion has ceased. Like Paul all cry, "Lord, what wilt thou have me to do?" Humility of heart is the poverty of spirit which we see here.

The Jew was living in the hope of the coming

Messiah. He was sunken in poverty and wretchedness. Was he to still suffer from greater poverty and go down into deeper misery? How could he be happy without his restored heritage? How could he sing without being freed from the enemies of his country? How could he be rich while he was in poverty? Thank God Jesus taught that one could be poor yet rich. In His kingdom helplessness is the avenue to riches in glory. To repent, to submit, to forsake sin, to plead the blood, to throw off all the great and masterful things of the world of sin is to acknowledge that you are undone and have nothing to give, and have nothing of which to boast, a sinner, a poor sinner seeking the Savior-King, to such there is the promise, "Theirs is the kingdom of heaven."

The grace of humility is the grace necessary for this inheritance. It is the fundamental grace. It is a grace which the world does not understand. The world understands the spirit of push, the spirit of pride, and the spirit of power. Crowd up and pass your fellows, follow up and win the applause of men, hoist yourself, and be not an underling but sit on the throne and have authority. Be the first by reason of force, energy, and selfishness. The world understands that. That is being rich yet poor. That is living but not living forever. Oh! how poor many men are who think themselves rich.

The poor in spirit always present the essentials of humility. Down before God they plead "nothing in my hands I bring." In the presence of men they testify, "It was grace that lifted me." The life of such is subordinated to the will of God. It reflects Jesus in every attitude. It furnishes examples of suffering without retaliation that convicts wrongdoers and causes them to confess sorrow for the wrongs they committed. The Salvation Army soldier who was struck a hard blow on the face by a passerby did not retaliate. The spirit of revenge had perished in the blessing of holiness. In this the kingdom of heaven was seen. Such conduct speaks of riches indeed. The riches of love, grace, and humility. Heaven is the inheritance of the suffering saint. Of the striker it may be said that he was *lame in his arm ever after.*

Theirs is the kingdom of heaven. Be sure that you get the relation of this to the first part of the text. The poor in spirit. How would this affect the church membership of the present day? How would it affect the professions of faith that are commonly heard concerning Jesus the Savior of men. We are afraid that there are many whose claims to the kingdom will be turned down. They have not the spirit. "The contrite and broken spirit" of the Old Testament was preferred to offerings and sacrifices. God through His prophets made that fact clear. This is matched by the message of Jesus, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Poor yet rich. Rich with the kingdom that sets the heart a-singing, the soul aflame with love, and the spirit in the midst of eternal possessions that are not measured by years nor valued by precious stones or silver and gold. The character of each is rich in the Spirit of God, and is forever adorned with the beauty of holiness. Thank the Lord the kingdom of heaven is the possession of those who have the grace of humility—the poor in spirit—and they are truly blessed.

A "money grubber" is a man who grubs for money, like the man in clearing his ground grubs for roots.

Covetousness is the predominant quality of the spirit of the twentieth century. The swirl of money madness has become so strong that it requires a supply of divine love to keep from being drawn therein. Many professors of salvation fail to appreciate the many faithful warnings against the love of money, as given in God's Word, and seem to think God meant something else than what He said. These warnings carry the sternest tone. Christ said, "Lay not up for yourselves treasures on earth . . . for where your treasure is, there will your hearts be also." He knew that money would invariably distract our affections from God. Paul said, "They that will be rich shall fall into a snare, and into foolish and hurtful lusts [desires] which drown men in perdition." But how few take this to heart. Many seem to think they are an exception to this; and that the "love of money" will not lead them into a snare.

And not many preachers are faithful to give these warnings so positive a tone. Their messages seem full of teeth when preaching "sanctification," but when treating on this great sin they seem to pull the teeth out. They are positive in condemning the theater, the dance, and other social evils; but not nearly so positive in condemning the "root of all evils"—the love of money.

And why? "It is not wise," you say. But why is it not wise? "Because it drives away some good folks?" We could excuse ourselves for not preaching against the dance, tobacco, cards, or any sins on that ground. The clearest exposure of any sin drives away some "good folks." When "wisdom" pulls the teeth out of our messages it is not divine wisdom.

There is a great danger that we shall excuse a great many failures to "declare the whole counsel" on the ground that it isn't "wise." With many of our brethren it is never "wise" to preach against "secret orders," "Sabbath desecration," "jewelry," extreme "splendor of dress," etc. But in every case their preaching was fraught with better success: when they were less "wise." Then is this wisdom? Indeed not! It is a mere trick of the Devil to lower your standard of preaching and living and rob you of the divine power and unction.

But in too many cases where ministers fail to cry out against the love of money, they do so because it would be too easy to convict themselves with the proverb, "Physician, heal thyself!" The temptations for the preacher to fall into money loving are many. Paul knew that, as evidenced by the fact that he constantly exhorted the ministers of all orders to be "not greedy of filthy lucre."

Some evangelists choose from their list of calls the churches that have the largest membership, and the camps that give the best financial guarantees, and then say, "I have the best line of evangelistic engagements I have ever had." In what way are they the best? Is it because they afford opportunity to do the most good? The most *lasting* good? Is it because God leads thus? Nay, verily! It is because the preacher is worshiping at the shrine of mammon.

When the evangelist requires as much for a ten days' meeting as the pastor gets for six months of pastoral toil, before he will come, he is a "money grubber"—an idolater of the grossest sort! The greatest care of some evangelists and the thing to which they give their hardest study is how they can drain the most money possible and yet keep on good enough terms with the church to get another call. The thought of souls is secondary. If the pastor does not show signs about the second day of the meeting that he is making a tremendous "grub" for the evangelist's pay he begins to feel restless and oftentimes reminds the pastor of his duty.

An evangelist of this sort makes merchandise of the gospel. He is not fit to hold a meeting for any church. Don't call him and waste your money.

It is the duty of the pastor and church to do their best for the evangelist; consider the expense of travel and his family needs at home. When this is done no holy man will make any complaint. The evangelist who is possessed of this craze for money will find it to be a snare to his feet—a den of "foolish and hurtful lusts."

grace—grace that becomes a state, a state of which we are unconscious, a tranquility like unto our Lord.

Entire sanctification is something more than high states of emotion; and who lives for these puts the half life above the whole life.

Your subscription envelopes were received in our last meeting. Many thanks for them. They will be a great help in taking subscriptions for the best paper printed." A. F. BALMEYER.

The "Money Grubbers"

By R. L. HOLLENBACH

THE above class of persons is spoken of in the margin of the fifth chapter and fifth verse of Paul's letter to the Ephesians; where they are placed on the same level with the "whoremonger" and the "unclean person." To understand the expression requires no knowledge of Greek, for any railmauler or backwoodsman can catch the sense.

Dear Children: If it were possible for all of us to be gathered together this morning and I should ask one of you to tell me what Lent is, could you answer the question?

Lent is the name given to the forty days before Easter Sunday. It is kept mainly by Catholics and is supposed to be a time of fasting and self-denial. Away back in the time of the early Church many Christians fasted for a day or two days before that Sunday, which commemorates the resurrection of Jesus from the dead. Later on three weeks were set aside as a time of prayer and fasting, though in some places as many as six or seven weeks were kept in this way. In the eighth century a period of forty days was decided upon. One reason given for this was that Jesus was in the wilderness, fasting and praying for forty days and nights.

Also that after He rose from the dead He stayed on earth showing Himself to His disciples and teaching them for forty days before He ascended into heaven.

Now we all know that it is a good thing to fast and pray, yet it is possible for us to do good things in such a way that God isn't pleased with them.

So I want you to listen to the following conversation between two neighbors, one of whom kept Lent and the other did not, and see what you think about it:

Mrs. Barnes was on her way home from early mass and paused to speak to Ruth North, the young lady, daughter of one of her neighbors. Ruth had just finished sweeping the pavement and was standing at the front gate when Mrs. Barnes stopped.

"Isn't it a lovely day?" said Ruth. "I heard a bluebird this morning, so I suppose spring has come to stay with us."

"Yes, it is too fine to be indoors," said Mrs. Barnes. "I think I shall go home, get on my gardening dress, and begin work on the flower beds."

How Long Is Lent?

"You must have had an early start already," said Ruth. "Have you been to town this soon in the morning?"

"Oh, no, I have been to mass—it is Lent you know. I haven't missed many of these early sermons during the Lenten season and the forty days will be up next Sunday, which is Easter Sunday. But I don't believe your church observes Lent, does it?"

"No," said Ruth, "we do not keep Lent in our church."

"I can't understand that," said Mrs. Barnes. "It seems to me that you Protestants have a very easy idea of religion. You do not think it necessary to deny yourselves anything, or to give up your own pleasure or comfort for your faith. It certainly costs one very little to be a Protestant."

"I don't think I quite understand," said Ruth. "Why," said Mrs. Barnes, "just look at this question of Lent. We Catholics are taught that this is a holy season, a time for prayer and self-denial. We do not go to the theater during Lent, and we put aside dancing and card parties; in fact, all worldly amusements. But your church, as you have just told me, pays no attention to this solemn season. You live just as you do the rest of the year."

"And why shouldn't we, if we are living right the rest of the year?" asked Ruth with a smile. "I don't think it does any good to argue about religion," the girl continued gently, "but, dear Mrs. Barnes, since you have opened the conversation let me tell you how it looks to me, from my standpoint."

"I was converted when I was about seventeen years old. My father and mother had been Christians only a few months, but they had joined a church, which taught that you had to give up worldliness once and for all before you could get saved. And I believed it because the Bible teaches the same thing. I had a dreadful struggle over the question of worldly amusements. I was young and these things looked as bright to me

THE HOME

Conducted by
Mrs. J. T. BENSON

Fasting and Lent

as they do to other young people. Also I knew something about them. I had been to the theater a number of times and I went to dances given for the 'younger set.' If the preacher had said to me, 'Don't worry about these pleasures, Ruth. Just promise God that you will be very self-denying about them during the forty days of Lent and He will be satisfied,' why, Mrs. Barnes, I would have jumped at the chance to settle it that way. It would have been so easy, just like child's play. But no one said anything of that kind to me. And as God dealt with my heart I knew that I had to make a decision between the straight and narrow path which Jesus said was traveled by the few, and the broad one filled with the crowds, which led to destruction. And I settled it by the help of God, not for forty days in each year, but for every day of every year as long as I should live. So then, because of my religion I never go to the theater, I never dance, I never play cards. You see that the keeping of Lent wouldn't mean as much to me as it does to you."

Mrs. Barnes looked surprised and somewhat embarrassed.

"I hadn't thought of it in just that way," she admitted slowly. "But there is one thing that we do keep up the year round and that is making Friday a day of fasting. No Catholic, you know, eats meat on Friday. We think it is good to deny our bodily appetites at least one day in each week."

The Real Fast

"I am sure there is not enough fasting among Christians," said Ruth. "But at any rate when Protestants fast, it is a real fast. There are people in our church who fast a part or the whole of Friday. But that means that they eat absolutely nothing. I don't see much self-denial in the way you keep Friday, you eat anything you may want, and as much of it as you desire with the exception of meat. And if you want that very badly you are permitted to use fish. Another thing, Mrs. Barnes, don't you think times and habits have changed so much that your regulations about Fridays are a bit out of date?"

"What do you mean?" asked Mrs. Barnes. "Why, just this: some years ago the most of people were great meat eaters. They used it three times a day in the majority of homes. But the high cost of living has brought about many changes in our habits."

"There are thousands of homes in this country today where people do without meat not only one day, but on several days in every week. Often two or three days go by in my own home without any meat being served. We have formed new habits and really like the new way better than we did the old. But suppose we should join your church and the priest should tell us solemnly that we must set Friday apart as a day of self-denial. That we might have anything else we wanted, but that we must curb the appetite of the body by doing without meat for a whole day. Can't you see, Mrs. Barnes, that it would sound just a little bit absurd to us? There can't be much self-denial in doing without something which you are quite in the habit of doing without."

"Well, at least," said Mrs. Barnes, "you can not deny that we are more devoted in our at-

tendance upon divine worship. All over this city members of my church are up and at their early service on Sunday morning when you Protestants are taking things easy in bed.

"I think every one admits that we set the example to other church members in this respect."

"Yes, I have heard many Protestants admit that, Mrs. Barnes. I wonder if they do it without thinking very much?"

"It is true that you do rise early and go to church for mass, often before we have had breakfast. But when that service is over you are through for the day. With us it is very different. We go to Sunday school, then to our morning preaching service.

"We go back again to the evening service, and thousands of Protestants gather an hour earlier than that for a young people's meeting of some kind. I go to all four of these services every Sunday. It doesn't occur to me to pick out one of them and feel I have done my duty by attending just that one."

"Of the two yours seems the easier by far to me. And there is another thing which I have wondered about, Mrs. Barnes, and that is the way your people seem to feel about the day when you have been to one service."

"I know there is a great laxness everywhere about keeping the Sabbath day holy and yet in my home even before my parents were converted we were not allowed to play games like croquet on Sunday, to study our books, or practice our music lessons."

Mrs. Barnes colored.

"After my children have gone through with their devotions at the early Sunday service," she said, "I have not thought it wrong for them to enjoy the rest of the day as they desired, and as for their lessons it seemed a good way to keep them out of mischief, when I made them study and practice."

Ruth was silent for a few seconds. Then she said:

What Is the Kingdom of God?

"Paul met with some questions like the ones we have been discussing, the keeping or not keeping of certain days, the eating or not eating of meat, as a part of religion. And this was what he told the people: 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men.'

"The question for us then is not whether we do or do not observe certain days, or eat or do not eat meat, as a part of our religion. It is whether we have righteousness and peace and joy in the Holy Spirit in our hearts and lives."

The girl leaned forward and put her hand on the other woman's shoulder.

"Dear Mrs. Barnes," she said, "salvation means so much more to me than these outward things, these little things. It does mean everything that from my heart I love to obey my heavenly Father and keep His precious laws every day of my life, and that I have His peace and joy in my soul continually. That makes the whole year one long, holy season, doesn't it?"

"Yes, I am sure that it would," answered Mrs. Barnes.

Dear children, one trouble with the human heart all along the way has been that it is quite willing to go through the outward forms of religion, but is not willing to give up to the Lord and let Him write His laws down in the very center of it.

Away back in the time of the prophets the Lord complained of the people, "They keep the fasts and new moons, and honor me with their lips," He said, "But their heart is far from me. A man bows down the head as a bulrush and spreads sack cloth and ashes under him, and they call this a fast; but they do not keep my laws about justice, and truth, and mercy, and compassion, one toward another."

Let's think about these things, children, and ask God to help us to obey Him with all our hearts, and then we will be sure to worship Him in a way that will be pleasing to Him:

Our Mission as a Church

Extracts from a paper read at the Ministers' Meeting of the Southern California District, Long Beach,

By Rev. AUG. N. NILSON

pastor, Venite Church of the Nazarene, and requested to be printed in the HERALD of HOLINESS.—MANAGING EDITOR.

First, we must be theoretically right in our mission—right from a practical working standpoint. Philosophical explanation of the mere physical phenomena of religion is not enough. Psychological classification and analysis of mental science will never answer the question. These may be, and sometimes are, right in their proper places; but when it comes to "our mission as a church" we must go beyond the wisdom of this world and show by a scriptural theory "the more excellent way."

Second, we must be doctrinally right in our mission. Philosophy may do for some folks, but not for us. There is, however, a philosophy that is profitable. To be a Christian philosopher is a thing to be coveted! Philosophy is that science of "knowledge of the causes of mind and matter," and to be of a philosophic mind is to be "rational, wise, and calm." Our mission as a church should be to set before the world in a "rational, wise, and calm," as well as scriptural, way what we as a church stand for. To this end our ministers should be trained to give diligence to present themselves approved unto God, workmen that need not be ashamed, handling aright the Word of truth. We should avoid all controversial subjects not to the edifying of the cause which we represent. We are told to contend for the faith, not contend about the faith. Our mission is not one of contraversion, but rather of "beseeching men to become reconciled to God."

Third, we should be practical. Much is implied in this word. It means to be useful; "capable of applying knowledge or theory to practice." It is not child's play to be truly a representative of our mission. We should study to be "harmless as doves, gentle as lambs, brave as lions, patient as the ox, cunning as the serpent, and having a faith like the eagle." It takes all these virtues to rightly apply the practical side of the great doctrine we are called of God to present. We need to discern between the "moving of the Spirit" and the "power of suggestion," both in preaching, praying, and exhortation as well as in testimony, lest we tire the people with "our too much talking." We must distinguish between "power and pow-wow." We should earnestly desire the manifestation of the joy which is "unspeakable and full of glory."

Fourth, we should be ethically right. The need today is not so much doctrinal preaching as it is ethical teaching of holiness. This has reference to our morals and duties. "Be ye clean that bear the vessels of the Lord" should be written on our standards. Clean in our manners, dress, persons, and business. Transparency should be our demand of each other. Jesus did nothing in secret. We are not called to "a star-chamber" mission, but to do business aboveboard. Nothing should be kept from the church in regard to the business of the church. Policy has ruined more than one institution. Nothing is ever made right that is brought about in a roundabout way of secrecy. Light hurts nothing. Light heats, invigorates, strengthens; while darkness or semidarkness breeds disease, discontent, and suspicion. Let us be transparent; let the worst be known; let the people know how the situation stands; and they will rally around our standards and give their help with glad hearts when they see that our mission as a church is transparency.

Fifth, we should be spiritual. Intensely so! We should be so spiritual as to be considered dangerous. The word intense means hot! And the word hot means dangerous! Other folks may choose to be lukewarm or cold, but we will not! We should have the glory resting upon us till all immodest apparel will disappear. Lord, give us more women like Martha Curry, who knows how to dress as becometh a saint. The glory we should have in our midst is "Christ within us, the hope of glory." The enthroned Savior will draw more toward our mission than anything else we can covet. We should enforce the Manual. No one should be allowed to take things in their own hands and do things regardless of the plain demand of our Manual. Our District and General Superintendents should enforce the Manual.

Lastly, we should be evangelistic. Our mission is one that demands the best there is in us. The gospel of Christ should be preached in all its glory and simplicity. Repentance should be thundered from our pulpits. Regeneration should be the only test of a person having been born again. The witness of the Spirit should be insisted upon. Sanctification as a second work of grace for the justified only should be preached until men and women will be made to see "that without holiness no man shall see the Lord." We can afford to leave eschatology and ancient history alone. Who is authority on these lines? If a day means a thousand years or twenty-four hours matters not, holiness is the important theme of the Bible. We should be very careful how we preach typology. Many preachers have gone to seed on typology. Instead of preaching Christ they have been preaching about types and shadows till they don't know where they are, and the people don't understand what they are preaching about. No Scripture is given for private interpretation. There may be many applications to a Scripture, but only one interpretation. Specializing in our preaching, except when it comes to specialize in holiness, should be avoided. We as preachers in the Church of the Nazarene are positively forbidden to specialize on doctrines that are nonessential to salvation. No pastor or evangelist has any right to impose his peculiar views on debatable doctrines in our church when it comes to nonessentials. Great and learned (and many of them pious) men have differed and are differing yet on these subjects. Brethren, let us heed the motto of the Evangelical Mission which is "In essentials unity. In nonessentials liberty. In all things charity."

THE GREAT DAKOTA BIBLE

By R. E. BOWER

The greatest Indian translation of the whole Bible published by the American Bible Society is the Scriptures in the language of the Dakotas or Sioux of the plains, the largest tribe of American Indians. It was the unremitting toil of Dr. Thomas S. Williamson and Dr. Stephen Riggs, along with their exacting and varied labors in missionary service in this tribe, which accomplished the result of far-reaching importance.

The great work occupied much of Dr. Williamson's time for forty years. To this he, with Dr. Riggs, gave every hour he could command, the two working in the utmost harmony, each revising the work of the other—the Rev. John P. Williamson, Dr. Williamson's son, reviewing both. It is touching to read in the account of Dr. Riggs entitled, "Mary and I, or Forty Years among the Sioux," this brief statement of the close of their translation work:

They had nearly reached the end of their labor of love when, in 1876, Dr. Williamson's beloved wife, the light of his home, "went over the river to rest under the trees." He grew homesick and longed to depart, but he said, "I would like to live until this translation is done. Then there will remain little or nothing for me, an old man and much worn, to do." At length the work was completed, and soon thereafter he went quietly away, his name to be cherished, his influence to live, the fruitage of his work to increase until time shall end.

The work was taken over by the Bible Society in 1839, and the complete Bible in Dakota was published forty years later, in 1879.

When in 1886 an Indian commissioner issued an order forbidding the Sioux to learn to read their own language, and his agents attempted to prevent religious worship in that language, Chief Gray Cloud of Sisseton said, "I never saw a Dakota filling a responsible position who had not first been educated in his own language and Christianized and so made reliable." When the Indians petitioned President Cleveland to revoke the senseless and oppressive order they said, "By learning the Bible a good many of our people have been quieted down in Christian homes and civilized ways. The first scholars of the Dakota language, with the help of a little English, have become the trustworthy men of the different agencies—ministers, teachers, government clerks, farmers, citizens, and, above all, true Christians."

"A lady whom I got to subscribe last fall gave me the money for this new subscription. She said the HERALD of HOLINESS is so good and helpful, and so say I." M. C. HUND, M.D., Hemingford, Neb.

THE NATIVE CHURCH

By PETER KILLEN

The question, how to lead Christians on so that they shall become a self-supporting and self-propagating church at the very earliest possible time, is of vital importance to every missionary. Much can be learned from the older missions whose missionaries have had many years of experience. There are different opinions on this question, and a number of schemes have been tried. Some are successful while others have failed.

We all agree that the gospel of Jesus Christ, after it has really been established in the hearts of men and women, will take care of itself, even in spite of opposition and conditions so very contrary to the principles of the gospel; still it does require some time for the native church to reach that stage.

It has been our aim from the very start of the work here in China to educate the Christians on this line, and I might say we have not always met with encouragement; but on the other hand, I believe we have good reason to be thankful for the advancement that has been made. The Lord has put the burden of bringing Christ to others upon the hearts of some of our people, and they, of their own accord, have gone out to fairs and markets or any other public gatherings to preach. Some have gone to nearby villages after a hard day's work to witness for the Lord, and some have made room in their small living quarters for nightly meetings with their neighbors or all who would come. Prominent among these have been Liang Fa Tseng and Feng Lin Teng. These have been very successful in the work of leading others to Christ. Last spring the native church at Chaocheng helped these two men along financially so that they could devote a whole month's time to preaching at fairs.

Will not the saints at home join us in praying for this line of work, and may each church member get this burden upon his heart and may we soon see strong, self-supporting and self-propagating churches throughout our field here in China?

SPARKS FROM OTHER ANVILS

The pleasures of sin are but for a season, but the punishment of unpardoned sin is everlasting.

Abraham did not know *whither* he went; but he knew *with whom* he went.

Holiness is that which the sinner scorns and the Savior crowns.

Under the law it was death to go behind the veil; under grace it is death not to go behind it.

Idle grace soon becomes active corruption.

The sins of ignorance are most numerous; but the sins of knowledge the most dangerous.

Full confession brings conviction from an earthly judge, but secures pardon from God.

The world is like a floating island, and as sure as we anchor to it we will be carried away by it.

It is a serious thing to pray! We may be taken at our word.

The New Jerusalem is square, and it takes square men to fill it.

The farthest a Christian can get from heaven is the world.

The prodigal might have said his father was the richest man in Judea, but no one would have believed him.

God sent one Man into the world without sin, but none without sorrow.

If some bestow a little money on the repairs of a church it must be recorded in stained-glass windows.

Religion is the best armor a man can have, but the worst cloak.

We need not sound a trumpet for anything we bestow; for when the last trumpet shall sound every work will be revealed.

If godly sorrow takes possession of the home it will quickly shut sin out.

Brother Bud's Good Samaritan Fund



To the readers of the Good Samaritan:

In the last four weeks I have made a long trip to southern California and held the great camp at Huntington Beach, Calif., with Brother Joseph H. Smith and Brother Will Kirby and Brother Frank Cooper as preachers and song leader. The Lord gave us a beautiful camp at Huntington Beach and many precious souls were saved. The leaders of the Southern California Holiness Association thought this was the best camp probably in the history of the association. This camp is located just a few blocks from the banks of the Pacific ocean, which made it very attractive, and many of the saints were on hand to shout on the battle and enjoy the splendid ocean breeze.

At the close of this camp I had four days' rest and then we opened the great camp in Pasadena, known on the Pacific coast as the Nazarene camp. Here my yokefellow was the Rev. Charles H. Babcock. The choir was led by Professor John E. Moore, assisted by the Wilde-Knight Quartet. Truly they did great singing. Professor Moore had nearly a hundred fine singers in his great choir. Here we preached to people by the multiplied thousands. The beautiful university grounds were covered with people. Hundreds of people knelt at the altar, nearly a hundred on the last day. In this camp I received a fine offering for the Good Samaritan Fund, also a fine offering from the Huntington Beach camp, and a good offering from the camp at Lincoln, Neb., also. My last three camps have put the HERALD of HOLINESS in more than one hundred of the charitable institutions.

At the close of the great Pasadena camp I bid the Pacific coast good-by and boarded the train for the East, and traveled nearly a week to reach Eldorado, Ill. It was so hot in coming through the deserts that I was actually afraid that the locomotive would get overheated. It was so hot that when we would sidetrack I would slip out and ask

somebody if they were stopping to cool off the engine. We lay in our berth and panted like lizards; but nevertheless on this trip I read every word of the little paper called *The American Issue*. This paper is a red-hot prohibition paper published in Westerville, Ohio, backed by the Anti-Saloon League; and thank the Lord those boys have buried John Barleycorn so deep that the poor old bloot will never be resurrected.

But not only did I read *The American Issue* through, but I brought along the HERALD of HOLINESS of July 21st. This is one of the best numbers I think I ever saw. There are a number of editorials that I think ought to be put in tract form. They are truly great. I think Dr. Chapman's article on "The Church and the Ministry" should be put in book form by all means. Of course the editor and the associate editor will understand that old men like I am love to give advice; but it does look to me like these editorials are so good they should be preserved in more permanent form. I don't think that there is any reading matter in the nation today that is scattered broadcast that is more beautiful than the fine editorials in the HERALD of HOLINESS. It is simply chock full of the best reading matter that a man can find. And when I think now of the hundreds of jails and Rescue Homes and Orphans' Homes that have the privilege every week of reading this great journal, it makes my heart rejoice. For there is nothing that a man can do to help an institution like the above-named that will give them as much and as good and as rich, food for their minds as to send them the HERALD of HOLINESS. I am connected in some way with all the different holiness papers and they are splendid; in fact, the holiness papers are the hope of the American church. But it seems that the HERALD of HOLINESS is especially adapted to such work as God has given us to do. First, we have Dr. Haynes' great editorials; then we have a number of great articles, such as Dr. Ellyson's Heart Talks With Pastors, and The Home as it is conducted by Mrs. John T. Benson; and then the beautiful column by our associate editor, and so many things so rich and juicy and spicy and the good reports from the field and the telegrams are worth the price of the paper.

In much love,

UNCLE BUDDIE.

ALABAMA DISTRICT

There have been several battles fought on the Alabama District since the launching of the Home Missionary offensive in April. God has given us some great victories, with hundreds of souls, and some new churches. There have been some defeats, but the victories being so great they have been overshadowed and we are marching on with courage and faith in God and the success of our cause.

The Huntsville campaign, conducted by Rev. A. B. Anderson, assisted during the first three weeks by Professor Patrick, the fourth week by Rev. J. W. Heathcock, the fifth week by Rev. P. C. Ramsey and the District Superintendent and wife, and the last week by Brother Ramsey alone, resulted in more than eighty souls in the fountain and a church of twenty-four members. The secretary of the Y. M. C. A. volunteered to let us have the use of the auditorium of his "Y" till we can build. We greatly appreciated this. Rev. John Morton was appointed pastor of this church and he at once took hold. He has a Sunday school of more than sixty members and souls are getting to God in nearly every service. Several have united with the church since its organization. We were with this church last Sunday and are pleased with the outlook for this new work.

We spent three days with our infant church in Tuscaloosa last week. This child is small but healthy and promises to grow rapidly. We plan some great things for this work in the near future.

Miss Tousey writes that a number prayed through in the first services on her arrival in Fairfax. The meeting in Cullman, which was conducted by Revs. A. B. Anderson and P. C. Ramsey, also the Oakman meeting, conducted by Rev. J. W. Heathcock and the District Superintendent and wife, were hard fought with little result.

The Jernigan campaign in Birmingham resulted in a few souls praying through, but very little done in a material way for the church. We now have a

plan which we believe will work in this great city.

The South Calera and Snoddy Chapel meetings, conducted by Rev. A. B. Anderson, were successful in souls and additions to the church. Rev. J. A. Manasco has recently held two successful meetings in Calumet and Bankhead. God gave Brother and Sister Platt a great revival at Barney Mines.

Many souls prayed through in the old-fashioned way during the revival at Gambie Mines, conducted by Revs. J. W. Heathcock, G. L. Studdard, and the District Superintendent and wife. A fine list of subscriptions was secured for the HERALD of HOLINESS and much lasting good accomplished.

Pastor Thrower from New Providence reports a good revival with Evangelist P. C. Ramsey. A number in the fountain in fine shape, several united with the church, and a nice offering for Home Missions.

A number of revivals are now in progress and growing reports are coming in. Let us plan and pray for a great Assembly at Cordova in October.
H. H. HOOKER, District Superintendent.

OLIVET UNIVERSITY

The prospects of Olivet University for the coming year are indeed flattering. Hundreds of new students are writing for catalogs, with a view of entering school the coming year, while the majority of our old students are planning to return.

We have set aside one of our large frame buildings for our Medical Missionary department, which is in charge of Dr. C. E. West, M.D., a member of our church at Decatur, Ill. We will have an operating room, a classroom, and a ladies' ward, also a men's ward in our sanitarium. God marvelously blessed this department last year and with a building devoted entirely to this work, and a nurse to care for the Nursing department in connection with it, we believe it will be a great aid to our work. As previously announced, Mr. E. H. Kauffman, one

of our alumni, is giving us equipment for two rooms. This is an excellent gift and very much appreciated by the administration and the board of directors.

We are also setting aside another of our frame buildings for the Music department. We have one of the strongest schools of music in the movement, with some of the most proficient teachers to be obtained, Professor R. S. Burkholder, an artist musician, being at the head of the School of Music. Olivet University has offered great musical advantages, and will now be equipped to offer better than ever. Our students have a chance to get the best to be had in music and to get it in a religious atmosphere.

The campmeeting of the Chicago Central District will be held in Olivet August 19-29. The workers are Dr. R. T. Williams, the Benner Band, Pastor J. E. Gaar, District Superintendent Charles A. Brown. We expect many visiting friends and preachers and hope to make this a real religious feast. Our District Assembly convenes September 1-5 at Olivet University. These gatherings will furnish you an opportunity to visit the school and see our commodious buildings, modern equipment, and beautiful surroundings.

We have been fortunate in adding the following members to our faculty: Mrs. Flora Reid Coate, A.M., English; Lowell H. Coate, Ph.B., B.D., Education; J. W. Stoke, B.S., Science; Mrs. F. A. Peake, A.M., Modern Languages; J. B. Galloway, B.S., Ph.B., B.D., Bible and Theology; Eula W. Jay, A.B., B.D., Mathematics; Maude Allen, A.B., Ancient Languages. With these additions we have the strongest faculty that Olivet University has yet secured. We are prepared to offer work in three schools, namely, College of Liberal Arts, Bible College, and School of Music. We are aiming to do all in our power to train our students to come up to our motto, which is deep spirituality with vision and valor.

The first issue of our school monthly, "The Olivet Vision," will be off the press within a few days. We shall be glad to forward a sample to any address.

Last year we had forty missionaries and sixty home workers in the school. We expect to augment that considerably during the coming year. We put God first in everything and the spirituality of the school was never greater than last year. Let those desiring catalog, school paper, or further information, address us at Olivet University, Olivet, Illinois. We still have a few positions whereby we can help students through school.

J. E. L. MOORE, President.

AMONG THE CHURCHES

INDIANAPOLIS, IND. (Ray Street)

—We have just closed a meeting of twenty-three days with Evangelist J. A. Williams, in which forty-nine souls bowed at the altar, nearly all of whom claimed victory. The meeting greatly helped and strengthened the church. Brother Williams was at his best and preached with much unction.—Rev. A. E. Kerst, Pastor.

BOISE, IDAHO

—All our services are well attended, the people are standing by the work, and there is a sweet spirit of fellowship. Have organized a missionary society with Miss Fox of North Dakota, as president, also a woman's auxiliary. Dr. Wiley, Dr. Thomas E. Mangum, and Miss Myrtle Mangum gave us a splendid service August 1st and were given \$100 for Northwest Nazarene hospital and a box of linen valued at \$50, with another box promised. This is a real training school for workers. Twenty active churches and missions are the fruits of the Boise church. At this writing we have sixteen members who have heard the call to Christian work, a large per cent of these to the foreign field. Verily "our cup runneth over."
—Mrs. Minnie J. Dickinson, Pastor.

HEIDLEY, TEXAS

—Our meeting held July 23-August 3 proved of much benefit and blessing to our church. As Evangelists Allie and Emma Irick preached and sang conviction seized the hearts of the people. Many went their way to the altar and prayed through in the old-time way, some were converted, a number of backsliders reclaimed, several believers sanctified, and the church as a whole much edified. Sixteen were taken into membership. The outlook of the church is promising.—S. L. Wood, Pastor.

DANVILLE, ARK.

—Just closed a meeting here with great victory. Many found the Lord either in pardon or purity and opposition was broken down, the Lord giving us the hearts of the people. A church was organized with fourteen members; Rev. A. H. Huston will serve them as pastor. They have a good place of worship and can buy the property. Danville is the county seat and the outlook for the Church of the Nazarene here is very good.—L. Hibner and A. L. Roach.

GREENHEAD, OKLA.

—The Lord gave us a wonderful meeting, in which fourteen were saved and thirteen sanctified. The people are in hearty accord with the doctrines of the Church of the Nazarene and are desirous of a church at this place. We organized a prayermeeting and believe the good work will go forward.—J. H. Vandiver.

SEILOH, TENN.

—Great meeting on here. God is blessing and folks are getting saved, seven praying through last night. As this is the first week of the meeting the workers are much encouraged; it will continue another week.—A. L. Parrott, Evangelist.

HUGO, OKLA.

—We had a good meeting here. Twenty-five prayed through in a very definite way. God met with us in power.—I. M. Ellis, Evangelist.

MARLOW, OKLA.

—The church had been praying for weeks for a revival at this place and conviction came early in the meeting. Three hundred and five prayed through at the altar, besides the ones who prayed through at home and elsewhere. Seventy united with the church and forty-two were baptized. Crowds were large, people coming for twenty miles nearly every night. More than two thousand dollars was raised to build a parsonage; \$125 was given the pastor as a farewell offering, and the evangelist liberally remembered. Brother and Sister Short had charge of the music with Miss Eula Floyd, of Duncan, Okla., as soloist.—I. M. Ellis, Evangelist.

MADILL, OKLA.

—God gave a good meeting at this place with twenty-nine good cases of salvation and eight additions to the church. The crowds were large and deep conviction was on the people.—I. M. Ellis, Evangelist.

CHATTANOOGA, TENN.

—This summer we have had the best attendance and interest along all lines that we have had in the history of our church. Souls have been saved and others sanctified, for which we praise the Lord.—W. M. Tidwell, Pastor.

INDIANAPOLIS, IND.

—West Side Church is pressing the battle with renewed vigor. We are having seekers at almost every service, including our cottage prayermeetings. We had five additions to the church yesterday, one of whom was Rev. J. S. Phillips of the M. E. Church, South. He and Brother Fowler are in a revival in a tent about a mile and a half from the church, in a neighborhood which is hungry for the gospel.—Amos C. Griffin, Reporter.

PRAIRIE VIEW, TEXAS

—We recently closed a gracious meeting in a schoolhouse, ten miles out from Plainview, where we have had Sunday afternoon appointment all the year. Brother B. F. Gassaway was my coworker. Although a busy season, which prevented a large attendance, much good was accomplished. Those

who did come came to receive good and, thank God, most of them received what they desired. There were about sixteen professions of pardon or purity. We have no Nazarenes here, but the people like good, straight holiness preaching and we did our best to give it to them.—J. P. Ingle, Evangelist.

BARTONSITE, TEXAS

—Much opposition to holiness was experienced at this place. A few yielded to God, seven being saved or sanctified, so we do not consider it a failure. The people responded liberally to the expenses of the meeting.—J. P. Ingle, Evangelist.

BONHAM, TEXAS

—The presence and power of God are being manifested in the prayermeeting at the church, also in the cottage meeting which is being held preceding the summer campaign which opens Sunday, the 22d, with Rev. E. C. Theus, evangelist. Several have already prayed through to definite victory in these services.—Elmer D. Russell, Pastor.

LAFONTAINE, KAS.

—Under the stirring messages of Sister Crooks our people caught the vision and need on the foreign field. Five hundred dollars was pledged for Miss Ruth Williams' support the first year on the field.—G. H. Webb, Pastor.

NORTH LITTLE ROCK, ARK.

—Since our last report the Lord has been blessing us real good. We have had a good year with Rev. S. D. Stocum as pastor. He was on the sick list for a while, but the Lord healed him and he is back on the job. Quite a little work has been done on the parsonage. At our recent annual meeting the church called Brother Stocum for another year. We are expecting great things in North Little Rock the coming year and expect to continue to advance. This year will show a substantial increase in both membership and finances. We are looking forward to a great Assembly October 13-17. Pray with us that it may be evangelistic and positively practical.—Reporter.

BELEN, MISS.

—The Lord gave us a fine meeting about three miles from this place. This was the first meeting of any kind held here. Many souls were either saved, reclaimed, or sanctified. The workers were Miss Laura Perry and Mrs. Mitchell, both of Chattanooga, Tenn. Miss Perry did most of the preaching.—I. D. Farmer, Evangelist.

WARDAMAN, MISS.

—Am in a good meeting with Brother Gammell. Large crowds are attending and there is good interest. One soul prayed through in her home. Pray for us.—I. D. Farmer, Evangelist.

BAKERSFIELD, CALIF.

—There is a loyal band of Nazarenes here who know how to pray and work. The saints are climbing higher and digging deeper, while sinners are under conviction. We have raised our apportionment for foreign missions and about \$75 over for good measure. We are looking for a good year.—J. Leslie Freels, Pastor.

GRAND RAPIDS, MICH.

—This has been a year of spiritual growth for our church. An interesting and helpful Young People's Society has been established and the Sunday school has grown in number and interest. The cause of missions is fervent in nearly every one's heart. Rev. M. A. Dehabeleh gave us a good message on missions July 25th, which softened our hearts and opened our pocketbooks; an offering of nearly \$500, in cash and pledges, was given him. We have made some improvements on the church property; have raised more money for all purposes than during any previous year. Rev. E. J. Fleming has faithfully preached the Word, some have been saved, and many edified and blessed. We are indeed sorry to lose Brother Fleming, but he feels the call of God to work in other fields. Our hearts say "God's will be done." We are glad that Rev. J. E. Miller, of Caro, Mich., has accepted the call of the church for the coming year.—George E. Gretzinger, Reporter.

CINCINNATI, OHIO

—We have been organized but a short while, but are moving up the line, souls have been saved and sanctified, and several added to our number. God has marvelously put His seal on every service and we expect a strong church here. Fifteen hundred dollars has been pledged toward a church building. We are now in a tent campaign with Sister Cochran, evangelist, and the altar is filled night after night with seeking souls. Pray for us.—W. Sherman, Pastor.

DURANT, OKLA.

—We spent three Sundays with the church here and the revival was on from beginning to close. Eighty-six prayed through to victory and sixteen

The Good Samaritan

To the Pastors, Evangelists, and Laymen:

You will remember that for some time I have been urging you to send in the names of the jails, hospitals, Rescue Homes, Old Folks' Homes, Old Soldiers' Homes, libraries, navy yards, army camps, and schools of correction, and you seem to have been slow about it.

It may be you thought that God had not ordered us to put the HERALD OF HOLINESS in these institutions. In that, beloved, you were mistaken, for the money has come in from every quarter and we have quite a sum of money here in the treasury that has not been applied.

Now we want you to send in these names at once so the HERALD OF HOLINESS can go out over this country to bless these institutions. We are so sure of our ground that we have no doubt in the world but what the Lord is going to bless us abundantly in undertaking it. Now, if I will do the writing and make the speeches and circulate the HERALD OF HOLINESS, you owe it to the HERALD OF HOLINESS and to your city to find out the names of all of these public institutions and send them AT ONCE to the Publishing House.

Now don't put this off until next Christmas. Go at it at once! Get a move on you and get busy and let the Devil know that we are going to clean up his program and give him a puncture and a blowout such as he hasn't had before. We are going to let the Devil know that we Nazarene boys are going to preach a religion that is so fat and juicy that, as Brother C. W. Ruth says, "It will cook in its own fat." Get busy now and send in these names!

This makes about three times that I have asked you to do this; but if you don't send them in this time I am going to keep after you until you do.

We are not out of heart nor out of patience nor out of time nor out of money—but we are going to do this job, and we are expecting YOU to help us.

In much love,
UNCLE BUDDIE.

came into church membership. Seventeen subscriptions were secured for the HERALD OF HOLINESS.—Lum Jones, Evangelist.

ASHLAND, ORE.

—We are preaching holiness in a schoolhouse near Ashland and find many hungry hearts. We are expecting a landslide.—M. M. Bussey, Evangelist.

JASPER, ALA.

—We have just closed a good revival in Snoddy Chapel with Rev. A. B. Anderson, evangelist. Many prayed through to victory, the church was greatly strengthened, and the HERALD OF HOLINESS pushed.—A. D. Kimbrell, Pastor.

LOS ANGELES, CALIF.

—Highland Park Church of the Nazarene is enjoying the presence of the Lord in all services. The audiences are increasing in number and conviction is upon the people.—Edwin E. Hale, Pastor.

CROSS ROADS, TEXAS

—Yesterday was a great day for us in our revival meeting at this place. Brother and Sister Wiman, outgoing missionaries, were with us in the afternoon missionary meeting, at which time \$300 in cash and pledges was given to the support of missions. The altar was filled with penitent souls in the evening service. The battle raged for a time, but shouts of victory were soon heard and there was rejoicing over the newly born souls. Pray for

Pasadena University

"Loyalty to Christ and the Bible"

ADVANTAGES

- A deep spiritual atmosphere.
- An earnest and able faculty of Christian men and women.
- An excellent library of over 5,000 volumes.
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Pasadena, California

us.—J. M. Messer, V. B. Atteberry and Wife, Evangelists.

WIGON, TEXAS

—We recently closed a successful meeting here, in which twenty-eight were saved or sanctified. We were urged to organize a Church of the Nazarene and sixteen came forward to become members. Three subscriptions were received for the HERALD OF HOLINESS.—J. M. Messer, V. B. Atteberry and Wife, Evangelists.

ELLIS and EBENEZER, LA.

—We conducted Ellis and Ebenezer camps recently, in which several souls were saved, reclaimed, and sanctified wholly. Some of the very salt of the earth live in Louisiana and they it is who support these camps and the great cause of holiness here.—Reporter.

GODDARD, KY.

—We conducted the Mt. Hope camp, assisted by Prof. W. L. Wyland, of Wichita, Kas. The committee and campers agree this was the most spiritual camp ever held here.—Reporter.

HEDLEY, TEXAS.

—The camp at this place is on fire for God and souls are finding pardon and cleansing from sin. The church is aggressive and intensely spiritual. Had a glorious rally. A large class was taken into the church, a number baptized, and a good offering given the pastor.—Alice and Emma Irick, Evangelists.

BLACKWELL, OKLA.

—Several were saved, sanctified, or reclaimed, and the entire church blessed in our recent meeting. Many said the last service was worth the two weeks' meeting. There are a number of people here who really have the blessing of full salvation and it is manifest by the shine on their faces and the true ring to their testimonies. Brother Drake and his good wife are doing a good work and will remain another year, which will be their fifth at this place.—A. M. Sprague, Reporter.

ALBERTON, P. E. ISLAND

—The Church of the Nazarene at Alberton has just closed a three weeks' revival campaign with Rev. W. E. Smith, evangelist. Owing to a Chattanooga having right of way in the town during the second week of the meetings it was thought expedient to transfer our forces to the Elmsdale appointment, some four miles distant, where we continued until the close. God gave victory in both places. The interest kept increasing and at the last service a most gracious manifestation of the Spirit's presence was realized. There were some clear cases of regeneration, reclamation, and holiness. A few became offended, but only those who seemed unwilling to go God's way. Those who loved the truth and hated sin were greatly benefited by the clear, searching messages of the evangelist, who preached the truth both in love and with the Holy Ghost sent down from heaven. Some were sorry the meetings could not have continued longer, but all things considered, it was believed best to close when we did. Both pastor and people trust, however, it may be



NAZARENE STRING BAND, WESTSIDE CHURCH, DECATUR, ILL.



in the will of the Lord to send Brother Smith among us again.—Rev. J. W. Turpel, Pastor.

CLEVELAND, MISS.

—We closed a meeting at Davis Chapel last night in which there were forty professions. The Lord blessed in every service. My salary has been paid in full to the end of August, a love offering of \$50 given Mrs. Whitehurst, and all the benevolences are well up.—Z. B. Whitehurst, Pastor.

FIRST CHURCH, DECATUR, ILL.

—Was in meetings three days with Brother L. G. Milby at this place and found an aggressive and spiritual people. They have a nice church home, nearly two hundred enrolled in the Sunday school, and have the respect and confidence of the citizens of Decatur. Of the nine seekers at the altar the last night seven received the victory. Three splendid members were received into membership.—B. T. Flanery, Evangelist.

SAN ANTONIO, TEXAS

—Our second tent meeting, July 1-25, was held in the west side of the city. Large crowds were in attendance and often machines parked as near the tent as possible and heard the messages. A Lutheran woman who had scoffed in the meetings was soundly converted, made restitution, and the following day stirred the community. A spiritual woman of one of the largest churches in that section of the city was gloriously sanctified and is now attending our church. Brother Lewis preached for us the second week. At the close of the morning service, August 1st, nine were received into membership. During the two campaigns we raised \$940 in cash and \$515 in pledges. We paid \$400 on the tent equipment, \$400 to Brother Lewis, \$140 on expenses, and the \$515 pledged is to pay for the tent. It is our purpose to rest a little and again open meetings September 1st with Rev. Bessie Williams, evangelist—Clyde E. Green, Pastor.

WARRINGTON, IND.

—In the meeting at this place, held July 10th to August 1st, a very real battle against sin was waged. The meeting was not marked by many seekers, but all who came received definite victory. Opposition was met in the organization of a Church of the

Top row, left to right: Edw. Heath, Alta Fisher, Mrs. Edwards, Juanita Burge, Julius Miller, Pastor.

Middle row: Mrs. Boyd, Bessie Heath, Mrs. Morris, Leota Trimmer, Nellie Furness, Mrs. Miller, Leader.

Bottom row: Caroline Burge, Genola Burge, Josephine Miller, Mascot, Evelyn Scammahorn, Mrs. Alice Smith.

On left—WEST SIDE CHURCH OF THE NAZARENE, DECATUR, ILLINOIS.

Nazarene in the misrepresentation of facts in regard to our stand on the Interchurch Movement, claiming we were violating the rules governing this movement by putting another church in this community. But thank the Lord we are not affiliated with the Interchurch Movement and a church organization was effected with seventeen charter members. Already a lot and building material have been purchased for the building of a church home. Brother J. W. Short, District Superintendent, preached for us August 1st.—James Miller, Evangelist.

PANGBURN, ARK.

—Our meeting at Pickens Chapel with Brother J. E. Moore, evangelist, was blessed of God and resulted in the conversion of twenty-two, the church was greatly revived, and a number adopted the

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tithing system on trial for a year. Pray for us.—J. D. Saxon, Pastor.

ONTARIO, OKLA.

—Although the weather has been warm our congregations have filled the church both morning and evening and God is with us in power. Six souls testified to real deliverance from sin at our altars last Sabbath. An offering was taken for a new automobile for the church and use of the pastor. The church board has voted the erection of a new church building on our corner, which is one of the best sites in the town.—Rev. George Ward, Pastor.

WOODWARD, OKLA.

—Our church was dedicated July 11th by District Superintendent Owens. A total of \$539.65 was raised in cash and pledges to meet the indebtedness on the new pews and to install a heating plant. August 2d closed our summer meeting with Rev. F. N. Deboard, evangelist, in which there were ten bright professions and many won to holiness and the church. Five or six choice holiness people are planning to change their church relationship and join us in fellowship. Our tithing band solves largely the financial problems. A gradual increase along all lines has been experienced. "The best of all is God is with us."—L. A. Bolerjack, Pastor.

WEST SIDE, DECATUR, ILL.

—Our people have stood nobly by the Lord's work and by their pastor, God has given us good meetings the past year, and souls have found Him in the services. Our church membership has increased by one-third over last year and others are coming in later on. Mrs. Miller organized a string band of some twelve or fourteen members last February and has been training them until they are now able to do effective work in our services. They are proving an attraction and blessing to the church.—Julius Miller, Pastor.

FOREST CENTER, WIS.

—Brother Dehabe, our outgoing missionary to Damascus, was with us in three services August 1st. In the morning he talked of the work before him; in the afternoon his message was to the young people, and in response to his call for all who would be willing to follow the Lord even into His work, the altar was filled with young people, two receiving the baptism of the Holy Ghost. The meeting brought inspiration to all hearts. One hundred and fifty dollars was received in cash and pledges for the missionary work. We are going forward and looking for yet greater things.—A. J. and Clara S. Laird, Pastors.

PRESCOTT, ARK.

—The annual revival of the Westmoreland church which closed Sunday night was one of the best in the history of the church. Evangelist T. W. Sharp did the preaching, which was clear, logical, and straight.—W. S. Westmoreland, Reporter.

EASLEY, S. C.

—Have not seen such crowds for years as are attending the revival which is now in progress at this place. We can not handle the people. Twenty to

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Not long since a letter was received here at Headquarters, in which the writer took occasion to refer to "your Publishing House" in connection with a business matter that was really of mutual interest. This remark we would consider quite natural, if it came from a man belonging to another denomination, or from some one who was a stranger to the great work we are endeavoring to do, in furnishing the "whole gospel to the whole world."

Instead of coming from an outside source, it came from one who no doubt considers himself a loyal Nazarene, and in his own community is looked up to as a pillar in the church. As we read the words the Holy Spirit seemed to whisper to us, Why not take these words as a text for a preachment to our people on the subject of loyalty to the institutions of the church?

The Devil is really insistent these days in using every artifice that his evil mind can concoct in order to set God's people in array against one another, and if he can get a Nazarene to speak of the Publishing House as "your Publishing House," he sure has inserted an engaging wedge that will cause mischief irreparable. These are days of uncertainty in the publishing business, for many institutions have been obliged to curtail their output in a material degree, while other have been forced to close their doors, but God has in a wonderful degree undertaken for our Publishing Interests, and week after week we have sent out truck loads of full salvation literature to the very ends of the earth, and thousands upon thousands have been blessed because of the wise planning of those who years ago caught the vision of what God could do with a loyal band of people.

If we feel in our hearts that God has called us to be Nazarenes, let us be Nazarenes in deed and in truth, and when we are called upon to show our interest in the affairs of the church, let us do it with a wholeheartedness that will be a standing rebuke to his Satanic Majesty and all his cohorts. Just at the present time the high prices of all material that enters into the publishing business is making it hard for us as well as for all publishers to keep the wheels turning and our presses running, and especially to keep in stock sufficient of this material to provide against contingencies. We are asking the Lord to press the burden a little heavier upon the hearts of our brethren, who have the money in hand, to relieve us in this the hour of extremity, not by gifts outright unless the Spirit so leads, but rather to make their investments in something that will redound to the glory of God, instead of loaning it on real estate or collateral security. We believe in conserving our strength financially, and there is no reason why we should spend the Lord's money in paying interest to professional money lenders, when we might be distributing this money to those who are of like faith with ourselves.

What we need more than anything else is a constituency who look upon our activities here in Kansas City, as "our Publishing House" and will back it financially to the measure that the management can show security for the money entrusted to it.

We are sure that the remark referred to in the beginning of this sermon was not uttered by the brother in seriousness, neither do we think that such a thought is prevalent with our people, for we have evidence in hand as we write that there are folks who are ready to "come to the help of the Lord against the mighty," for only this week a dear brother and sister have put in our hands the sum necessary to install a much needed Linotype machine, and another brother and sister have made it possible for us to place the order for another Miehle press. Praise the Lord.

How thankful we ought to be that we have such a great God, who is mindful of our needs and has promised to supply them "according to his riches in glory by Christ Jesus."

thirty at the altar at the evening services and nearly as many in the morning services. Aged men are getting to God.—A. C. Jeffries, Evangelist.

ERICK, OKLA.

—The meeting here was a great victory. Crowds were large throughout the meeting, conviction was as pungent as we have witnessed, souls found the Lord at nearly every service, a good class was received into the church, and a good list of subscriptions secured for the HERALD of HOLINESS. The pastor, Rev. McCanlies, led the singing, and Miss Ruby Logan, of Peniel Orphans' Home, delighted and blessed the people with her solos. Finances came easy, nearly \$900 in cash being raised for various purposes, besides \$600 in unpaid subscriptions for our orphanage work.—Oscar Hudson and Wife.

BARRONVIEW, TEXAS

—Just closed a two weeks' revival in which the writer was assisted by Brother S. C. Bigore. Seventeen were converted, some reclaimed, and a Methodist preacher sanctified and called as a missionary.—Harry R. Weed, Evangelist.

WESTELLA, TEXAS

—We are in a good meeting here. Two have been converted so far and the prospects are good for a gracious revival.—Harry R. Weed, Evangelist.

NOTES AND PERSONALS

In a recent communication from Brother G. H. Webb he states he is entering the evangelistic field and will be open for dates after September 1st. Brother Webb's address is Lafontaine, Kas.

The following telegram was received from J. H. Benson, Princeton, Fla., too late for insertion: "Won't you and your staff please join us in very earnest prayer for the recovery of our pastor and brother, Frank McCluney, of the Church of the Nazarene. Had stroke of paralysis on left side; took him to the hospital at Miami, Fla., today. In very bad condition."

In a letter reporting ten subscriptions to the HERALD of HOLINESS, Rev. A. B. Anderson reports a number of souls blessed in a meeting with the Snoddy Chapel (Jasper) congregation, A. D. Kimbrell, pastor.

Mr. and Mrs. S. B. Stoner and daughter, of Long Beach, Calif., also F. L. Cutting, of Franklin, O., were welcome visitors at Headquarters August 8th. Brother and Sister Stoner and daughter attended services at Kansas City First Church August 9th.

A Correction: In a recent communication from Brother N. B. Shade, Floresville, Texas, he requests us to make correction in regards to his relation to the work in Floresville to the effect that he is "home missionary" and not "pastor," as stated in the report from that place in our issue of August 4th.

Brother J. P. Ingle of Plainview, Texas, writes

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that Dr. J. W. Goodwin will hold a revival one week preceding the opening and continuing through the Hamlin District Assembly. Prayer is requested that a tidal wave of salvation may result from this meeting.

A correction: The item under NOTES AND PERSONALS in our issue of August 4th should have read, "Sister Coulson" instead of "Brother Coulson."

In a recent letter received from Rev. M. S. Cooper, Flint, Mich., he says, "We are organizing a new church here with fifty members. They are a splendid class of people; in fact, the best people in the city, and have means to continue the work."

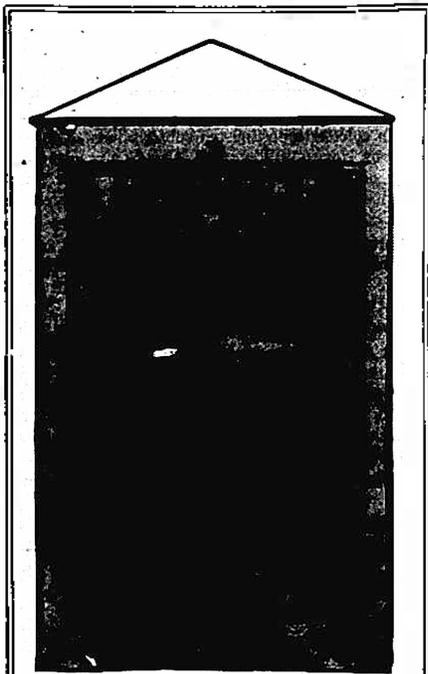
Rev. E. M. Murrill, 1400 Clinton avenue, Ft. Worth, Texas, announces he has accepted the call of the church at Ft. Worth, Texas, to serve them as pastor and that arrangement has been made whereby he is in position to serve other churches in the capacity of evangelist.

Rev. L. R. Barr, of Indianola, Iowa, was a visitor at General Headquarters on last Thursday.

Rev. L. Milton Williams, who is in labors abundant in the Home Mission work, was at General Headquarters for a few hours last week.

Evangelist Will O. Jones reports a good meeting at Atlanta, Ga., with a number of seekers and finders. At the close of this meeting, while passing through Kansas City, he spent one day at General Headquarters.

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ANNOUNCEMENTS

NOTICE—To the Churches on the Kentucky District: Kindly send in the names of delegates who will be in attendance at the Assembly that all details may be arranged for in advance of the meeting.—F. P. Cassidy, 433 East Fourth street, Lexington, Ky.

NOTICE—To the Kansas District: Let all licensed ministers and deaconesses who are taking the course of study meet the examining board on Tuesday, August 31st, at 10:30 o'clock in the morning. Please bring all your credits with you that you have gotten in school or elsewhere, and be there without fail.—E. J. Lono, Dist. Supt.

NOTICE—To the Kansas District: All members of the Assembly and all visiting ministers and evangelists, our Home Mission bands, and the wives of all our pastors and evangelists will receive free entertainment; but our many, many friends who are not members of the Assembly will be charged a very reasonable amount for their meals, likely 35 cents per meal. I trust this slight charge will not hinder any one from coming to the Assembly, for we want you all to come and enjoy the feast.—E. J. Lono, Dist. Supt.

NOTICE—Rev. W. L. Brewer has accepted his appointment of Superintendent of the North Dakota-Minnesota District, and has entered upon his duties. His postoffice for the present will be Minot, N. D.—H. F. Reynolds, General Superintendent.

TELEGRAMS

HERALD of HOLINESS: Georgetown, Ill.

At the annual meeting of the University Church, Olivet, Ill., the present pastor, Rev. J. E. Gaar, was unanimously called for another year. The church and school are going in for the greatest year religiously that we have ever seen. Great prospects for the opening, September 7th.

J. E. L. MOORE.

HERALD of HOLINESS: Columbus, Ohio.

Great missionary meeting Columbus church. Needs of gospel to North American Indians presented. Offering equal to 4,200 Indian head pennies. Several young people called to our unevangelized Indian fields of Latin-America.

R. E. BOWER.

HERALD of HOLINESS: Indianapolis, Ind.

Revival campaign of West Side Church in large tent starts off with fine crowd and a long altar full of seekers. Dr. J. E. L. Moore brought a great message. Everything ready for the sixth annual Assembly to be held at this church August 25-29. Dr. Goodwin and Brother Short in charge. Our tent campaign will continue every night till August 29th.

EVERETT O. CHALFANT.

HERALD of HOLINESS: Rosedale, Kas.

Revival sweeps on in Rosedale. Seekers nearly every service. Tent packed Sunday evening. Evangelist T. E. Beebe and daughter, Robert and Pauline Kennedy, singers, leading the battle to victory. Subscriptions for HERALD of HOLINESS coming in. Organization of new church sure.

W. H. HARDIN.

HERALD of HOLINESS: Ft. Scott, Kas.

Great revival on at Pittsburg, Kas. L. A. Windsor of Mansfield, Mo., is preaching with unction and power. 260 professions up to date; 33 baptized by immersion. Organized Church of the Nazarene today with fifty-seven members and the end is not yet.

H. CALHOUN.

HERALD of HOLINESS: Hastings, Neb.

Nebraska District campmeeting and Assembly best yet held. Preaching of Evangelist Edwards honored of God, as also that of Secretary Roberts during the Assembly. Home and Foreign Missions exceeded pledges by 25 per cent. District undertakes great things for the Publishing Interests. General Superintendent Goodwin an inspiration to Assembly. Theodore E. Ludwig unanimously re-elected Superintendent for third year.

H. C. TITTMORE, Reporter.

CAMPMEETING ANNOUNCEMENTS

BEULAH HEIGHTS, ALA.—Campmeeting two miles west of Millport, Ala., August 27-September 5, Rev. A. G. Jeffries, of Peniel, Texas, evangelist, in charge. The schoolhouse and other quarters will be thrown open for campers.—W. F. Farmer, Pastor.

CANTON, ILL.—Tent meeting, August 18-23. Maples Mill Church of the Nazarene, eight miles south of Canton, Ill. Workers: Rev. J. D. Roach, evangelist, Rev. and Mrs. Ed Gallup in charge of

the music.—J. D. Roach, Pastor, Route 6, Canton, Ill.

PILOT POINT, TEXAS—Annual Campmeeting, August 26-September 5. Workers: Revs. Allie and Emma Irick, preachers; Rev. Haldor Lillenas, song leader. Free camping grounds; plenty wood, pasture, and water. Write J. P. Roberts, Pilot Point, Texas.

JOHNSON, VT.—Ithiel Falls Camp, August 20-30. Workers: Rev. Earl E. Curtis, evangelist, of Lowell, N. Y.; Miss Lulu Barnard, of Lowell, Mass., gospel singer; Rev. S. W. Burns of Malden, Mass., District Superintendent, New England District; also local pastors. Write, Rev. R. J. Kunze, Johnson, Vt.

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

KIRK, COLO.—Fifth annual Eastern Colorado Nazarene camp August 12-22, Olivet Church of the Nazarene, eight miles northeast of Kirk, Colo. Workers: Rev. Bud Robinson, Rev. W. E. Sheppard, Miss Virginia Shaffer, John E. Moore, Write Rev. A. E. Sanner, 802 W. Platte, Colorado Springs, Colo.

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

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

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

GLADWIN, MICH.—Aug. 11-29. Workers, Lynn Broth, Charles Kolesky and Annie West. Address Rev. V. Buxton, Cadillac, Mich.

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

CLARENCE, MO.—The North Missouri holiness campmeeting, August 19-22. Rev. W. E. Shepard, evangelist; Professor and Mrs. B. D. Sutton, song leaders. Come and help push the battle. For information write Rev. J. T. Kimbrough, secretary, Clarence, Mo.

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

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

KEARNY, NEB.—West Nebraska Holiness Association campmeeting, August 19-29. Workers, Rev. M. E. Borders and Kewton Bird; Aeolian Quartet, singers. For information write Gus Hipple, Hastings, Neb., or H. J. Patterson, secretary, Kearney, Neb.

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

NEAR WATERLOO, VA.—August 26-September 5. Workers: Rev. L. B. Williams, Rev. J. H. Pann, Rev. J. T. Maybury, and a band of Christian workers and singers.

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

OLIVET, ILL.—Chicago Central District campmeeting, August 19-29. Workers: Dr. E. T. Williams, E. S. Banner and sons, Miss Fern Dennis, and

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IN OUR HEARTS THE BELLS OF HEAVEN
MOTHER, NOW YOUR SAVIOR IS MY SAVIOR,
TOO

(Old Tune: Make Me a Child Again)
LORD JESUS KNOWS THE WAY I TAKE
WHAT YOU NEED NOW IS SANCTIFICATION
I AM LOOKING DAILY FOR MY SAVIOR
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SPRINGGENTON, ILL.—Annual holiness campmeeting, September 2-12. Workers: Rev. I. G. Martin, Rev. Mattie Wines and Miss Mertie E. Haacker. For information, write Mrs. John H. Chapman, Box 445, Frankfort Heights, Ill.

ALTUS, OKLA.—August 13-25. Workers: Rev. and Mrs. Oscar Hudson. For information, write Rev. James N. Cooper, Box 465, Altus, Okla. OKLAHOMA—August 28-September 1. Workers: Rev. J. B. Chapman and Rev. J. E. Moore.

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

ERMA, N. J.—Annual campmeeting of the Cape May Holiness Association September 10-12. Workers: Rev. Fred De Werd, of Fairmount, Ind., Rev. John Neilson, of Darby, Pa., and Sister Muppr, of Philadelphia. Pray and plan to be with us the entire ten days. Eldridge Hawk, Secretary, R. 1, Box 49, Cape May, N. J.

PIONEER, IOWA—August 25-September 12, ninth annual holiness camp of Pioneer, Guthrie county, Iowa, four miles west of Redfield. Workers: T. V. FERG and others. Write George Dunbar, Redfield, Iowa.

PRESGOTT, ARK.—August 20-30. Main Springs campmeeting. Workers: Rev. A. F. Daniel and Rev. B. F. Haynie.

JESTER, OKLA.—September 2-12, in Plainview schoolhouse. Workers: Rev. I. M. Ellis, evangelist, and Rev. Verne McCasles and wife in charge of music. If you feel led to help in new field come and camp. Pray much. Write Edgar R. Egan, Jester, Okla.

ELRA SPRINGS, TENN.—August 6-22, annual campmeeting. Workers: Dr. and Mrs. Lillyson. Pray that God will give us many precious souls. Write Rev. G. W. Pirtle, Martin, Tenn.

DEATHS

UNGER—Miss Emily Unger, of Tarentum, Pa., died June 10, 1920. She was a charter member, and donor of the church building. She lived and died a faithful member of the Church of the Nazarene. The funeral services were held in the church by the pastor.—Reporter.

SIMPSON—Jesse E. Simpson, born September 11, 1868, died at his home in Searcy, Ark., May 29, 1920, after an illness of two months. He joined the Methodist church in youth and continued his membership with that body until he was a member at which time he united with the Church of the Nazarene, by choice. He was married to Miss Alice A. Coward, in 1890, to which union eight children were born. In reply to inquiries concerning his spiritual condition, he said all was well with his soul. He leaves a father, two sisters, a wife, and eight children besides many friends, to mourn his loss. Services were conducted at the home by Revs. Wade and Harmon.—Mrs. Alice Simpson.

JONES—Mrs. James F. Jones was born in Johnston county, Iowa, February 13, 1854. At the age of nine she was clearly converted in the Evangelical church. In 1901 she moved to Alberta and homesteaded at Dried Meat Lake, at which place she died July 27th, after an illness of three months. She was sanctified wholly about a year before her death and joined the Church of the Nazarene. She was much loved and always a great help in the church. She kept the victory all through her illness and died leaving a clear testimony that she was going home to be with Jesus. She is survived by a husband, five daughters, and one son.—Reporter.

LANDIS—Sarah E. Landis, nee Barton, was born June 3, 1849, and died July 14, 1920. She was united in marriage to Abram Landis August 11, 1867, to which union seven children were born, one of whom preceded her to the glory world. She was converted in youth, beautifully reclaimed June 4, 1914, and sanctified a month later. She united with the Church of the Nazarene September, 1914, as a charter member. She was a devoted wife, a consistent Christian, and was untiring in her labors for the Lord. Funeral services were conducted by Rev. Otis Halt, of Cory, Ind., and her pastor, Rev. Wesley Martin. She leaves a husband, six children, and many friends to mourn her loss.—Rev. Wesley Martin, Pastor.

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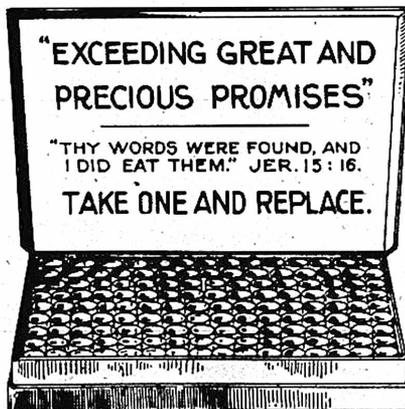
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Florence, Ala. September 1-19
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BALMEIER, A. F. AND LEONORA, T., Kansas City, Mo.
Normal Camp, Normal, Ill. August 19-29
Olivet, Ill. September 1-5
T. E. BERNE, Evangelist, CAROL E. BERNE, ROBERT AND PAULINE KENNEDY, Singers, 950 Atlantic Avenue, Long Beach, Calif.
Rosedale, Kas. July 22-August 29
E. S. BLYSTONE, 2109 Troost Avenue, Kansas City, Mo.
Cub Creek, Tenn. August 24-September 6
R. E. BOWER, 112 N. 4th Ave., Columbus, Ohio; Bentleyville, Pa. August 19-24
LYMAN BROUGH, Potterville, Mich.
Gladwin, Mich. August 19-29
Caro, Mich. September 8-12
Potterville, Mich. September 6-13
JAMES B. CHAPMAN, Bethany, Okla.
Clark, Ark. August 15-September 5
Searcy, Ark. September 6-19
C. C. CLUCK AND WIFE, Oakland F. O., Bonham, Texas. Aug. 27-Sept. 5
Monkstown, Texas. September 6-19
REV. F. W. COX, Lisbon, Ohio.
Burlington, Iowa. August 16-29
L. W. DODSON, Des Arc, Mo.
Des Arc, Mo. August 14-29
H. J. ELLIOTT, 916 15th Avenue R., Nampa, Idaho; Hamlingford, Neb. August 20-September 12
I. M. HULLS, Bethany, Okla.
Davis Chapel (Howe, Texas) August 20-29
Texarkana, Texas. September 1-12
Weatherford, Okla. September 17-26
THOMAS BRADSHAW AND WIFE, 1428 Pacific Street, Brooklyn, N. Y.
South Norwalk, Conn. August 20-September 6
P. AND EMILY BILLYSON, 1420 Garland Ave., Nashville, Tenn.
Darville, Tenn. August 27-September 6
FRANK AND WATKIN, 2219 Cedar Avenue, Cleveland, Ohio.
Millersburg, Ohio August 19-29
Bethesda, Ohio. September 1-10
Miss M. E. GASSAWAY, Houston, Miss.
Coscord, Miss. August 27-September 3
LAWRENCE MERRILL, Texas.
Arkla, Ark. August 13-29
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- HANKS, W. W., P. O. Box 306, Ashland, Ky.
Olivet, Ill. September 1-5
HOOKER, MERTIE AND EDITH, R. 4, Box 85, Brazil, Ind.
Brazil, Ind. August 18-September 1
Springerton, Ill. September 1-13
URAL HOLLENBACK, Bethany, Okla.
Indianapolis, Ind. August 1-29
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Lewistown, Mont. August 13-September 5
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