

Herald of Holiness

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A Notable Event

SUCH we declare to be the plan of our General Board of Foreign Missions to send out forty new missionaries to the different fields in October of this year. This is a most remarkable achievement and means very much in many directions. We certainly congratulate our church and also the General Board of Foreign Missions, and unite with them in thanking and praising God for this great addition to our working force in the foreign fields. A number of these new missionaries we chance to know personally. Of the rest we know through others. We wish and pray for each and all of them a fruitful and happy service in their chosen fields of labor. May God bless them and give them all many precious souls for their hire.

The church must awake fully to the magnitude of this great undertaking. To equip and send forth this number of new missionaries involves a tremendous expense. The General Board has called for thirty thousand dollars for this purpose and needs every dollar of it in hand by October 1st. How cheerfully every one should contribute to this sacred cause. This is a very small call to make on the church at large, to raise thirty thousand dollars. Think of what a call has been made upon the forty missionaries, and their parents and families, that they should leave home and native land, and spend their lives in foreign lands with all the privations and dangers incident to such lives. These young people have responded bravely and are going. Their parents have obeyed their call and have consented to give up their loved ones. Have you, dear reader, responded to the call made upon you to send a contribution toward getting these to the field? If not, please do so at once and help the board to be ready without delay, to place these heroic souls upon the foreign fields to work as their Master has called them to do.

The growth of our foreign missionary work has been really phenomenal during

the past ten or twelve years. Perhaps no church of the size of ours has exceeded us in missionary growth. Our people seem genuinely devoted to foreign missions. This is the high water mark of loyalty to God. If we are truly His, and love His Son we will love and seek to save the race for whom He gave His Son to die that they might live. Let us keep the standard at the same height it is now evermore, and thus loyally cwork with God for the evangelization of the nations of the earth until Jesus returns.

Not for Power but It Gives Power

ENTIRE sanctification is not to bestow power for service but to give us clean hearts, but the blessing certainly does give greatly increased power for service. Power is an incident or by-product but not the object of sanctification. This is shown by the biographies of practically all the noted soul-winners of past history. Look at J. Hudson Taylor or General Booth and his wife or any of the most noted workers in the Master's kingdom and you will find confirmations of this truth. We were once talking with one of the most noted Christian workers in America and asked him the question as to his personal experience in this matter. He smiled and said, "Why, yes, my brother, before I entered well upon my life work among the desperately lost I was blessedly given this Pentecost and it was this that has enabled me to carry on this great work. Indeed no man or woman is fitted for missionary work at home or in the foreign field until he or she has received the fullness of God by the incoming and cleansing work of the Holy Spirit. In this connection we quote a statement from the pen of Dr. James Mudge which shows that Mrs. Catherine Booth distinctly professed sanctification and that she was indebted to this experience for the marvelous work she was enabled to help her husband accomplish in life.

Mrs. Booth, mother of the Salvation Army, must be accounted one of the very foremost Christian workers of the nineteenth century. It was in 1861, sixteen years after a clear conversion, that her ardent soul, ever on the stretch for fuller conformity to the divine will, began to struggle definitely for the specific attainment of the second blessing. She went through a fierce conflict before she could be entirely certain that everything was on the altar. Her faith was able at length to take hold with firmness, and the bars of unbelief that kept her from complete deliverance were burst. "From that moment," she says, "I have dared to reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord." Not much rapturous joy came, but perfect peace was given and she entered into a rest which remained.

Writing of it a little later she says, "When I made the surrender I did it whole-heartedly, and ever since I have been like another being." Again she says, "As soon as I was ready to say with reference to giving up my husband to being an evangelist, 'Lord, if it kills me I will do it,' I entered into rest. I see more than ever that the religion that is

pleasing to God consists in doing and enduring His will, rather than in good sentiments and feelings."

She was a mighty warrior for the truth and a marvelous winner of souls. Love controlled her wholly. She greatly resembled Jesus. Self was put last or lost to view; the kingdom of God was ever first. Among the chosen few who follow the Lord fully and devote all their powers to saving their fellows she will ever take high rank. But she made no claim to be leading a perfect life. Who can when there is entire honesty? She writes at various times: "Oh, I continually come short. I want Madame Guyon's faith and self-renunciation. I do so deeply deplore my own failures compared with what I might have been. I wish I had always trusted and never been afraid. Oh, for a faith that quails not before any of the 'whys' of feeling or reason or of the Devil, but goes calmly on through the darkest Calvary unmoved. Pray for me."

The Favored Hour

PEOPLE talk about God's "good time;" about the "day of our visitation." There is much said about psychological moments and the opportune day. It is best to remember, however, that we are not to wait for any of these special times, but that the time for special service is the present time. God hasn't arranged our opportunity for some distant time in the future and veiled it in impenetrable mystery so that we have to live in suspense about it. Opportunity is always at our side and makes its imperious demands of instant service. It is not a rare visitor but an ever present companion. It is ours to realize this truth and not idly wait for some unknown future occasion to signal us to duty. Opportunity is never absent. As long as the other man lives, opportunity lives, for opportunity is nothing except God's call to instant and constant service for others. We are here not simply to minister to our own highest welfare, but to make life safer and easier for others, and to insure their arrival in the haven of Christ's eternal peace.

A blind man was seen one dark night carrying a lantern. He was asked a reason for this, for the questioner well knew that the lantern could not keep the blind man from stumbling over obstacles in his path. The blind man replied, "I carry the lantern so that other people may not stumble over me, of course." The blind man's lantern was a light affording safety and help to others, making their travel thus easier as well as safer. While its benefit to the blind man himself was trifling in comparison to its kindly offices to others and wholly incidental. This illustrates conversion. God saves you, my brother, that you may help save others. It is your constant, ever present obligation and privilege to thus be a blessing to others. Incidentally you will get wonderfully blessed in thus being a blessing to others. Be not beguiled, however, into the error of erecting your pleasure or blessing into the great object of your life. Paul declared this great truth when he declared, "For none of us liveth to himself, and no man dieth to himself."

Life is a trust bequeathed us to be discharged for the benefit of others. Get this truth firmly fixed in your mind, dear reader.

Storms and Their Lessons

THE storms of nature have their uses. They clear up the atmosphere. They carry off the poisonous effluvia from infected sections and thus are conducive to the healthfulness of peoples. They strip off dead limbs from the trees which need to come off and blow down many trees which might otherwise fall at inopportune times and kill people.

The storms in human life likewise have their good offices. They test and try human characters. The very stress and strain to which they subject us help to strengthen and establish us, giving us a deeper and firmer hold upon Christ, rendering Christian character more fragrant and fruitful. Often these storms change our base of operations. Many a man has thus on account of the storm of opposition changed his place of residence to another, perhaps regarding the change as unfortunate for him. In reality he may have been exactly where God did not want him, and God used the storm to get him where He could use him to far more gracious results than in his other position. So let us welcome the storms as well as the sunshine, remembering that God can use the storm as well as the calm, and that He will always use both for our highest good and usefulness. There is a striking illustration of this precious truth, to which our attention is called by an exchange as follows:

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back again to Norway. But all in vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all as useless, perhaps, yielding to the wind that blowed where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.

OBTAINING THE THINGS we desire may be wealth, but to do without them and be satisfied and contented alone is power and true happiness. These last two are the things for which people long and by which they are most useful in the world.

LIBERAL THEOLOGY is simply man's way of thinking instead of God's, and man's way to get to heaven instead of the divine.

How much sweetness and inspiration does that upper, invisible world bring into this! "For which cause we faint not." It consoles us, strengthens us to do and suffer, creates in us a holy joy and ecstasy. —W. L. WATKINSON.

Let God Have His Way

The Christian life is but a discipline in the school of experience. God is the great Teacher. We are the pupils. God teaches, directs, trains, disciplines. We are to obey, follow, submit. We must let God have His way. Life's vicissitudes are but phases of this wonderful discipline. Our duties, our dangers, our failures, our successes, our lights, our shadows, our storms, our stress, our strain, all bear upon the one point of development for higher, holier, and better things for God. But equally the monotonous humdrum or routine of life which God may seem to let drag on for weary years with little that is interrupting or eventful will likewise have its special office. All this time He is letting the stream cut the channel deeper which will serve one of His benign purposes in relation to us. From *Forward* we take the following:

DEEPENING THE CHANNEL.—It is a well-known fact that the more you confine a stream by narrowing its banks the swifter will be its current and the deeper the channel it will hew for itself. Eads, the great engineer, took advantage of this fact when he built the jetties at the mouth of the Mississippi. By narrowing the channel he made the great river hew out its own bed and at the same time make a safe highway to the sea for the largest vessels. In like manner God, the Architect of human lives, deepens the channels of our experience, increasing our power and extending our usefulness. He leads us out of the sunlight of the broad meadows through the gloom of the high-walled canyons of suffering and trial. The walls draw nearer and nearer; sometimes it seems that one can scarcely catch a glimpse of the blue sky overhead; but as the walls close in, our lives deepen and our power for service increases. Quiet ponds turn no mill wheels and carry no boats to the sea.

An Uttermost Salvation

The author of Hebrews speaks of an uttermost salvation, saying, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This uttermost salvation applies in all directions. It means that God can save the sinner farthest removed from any and all Christian influences and light and associations. He can save the cannibal, the savage, the drug fiend; He can save the scholar, the judge, the king on his throne. He can save anybody, anywhere. He can save also to the uttermost depths of personal degradation and lostness. Man can not drop into a vortex of sin too deep and debauched for Christ to reach with His saving arm. He saves from sins and from sin itself. He saves from the guilt and dominion of sin and from the nature of sin and fills and thrills the soul with the light and love and power of the Holy Spirit. An exchange illustrates this uttermost salvation as follows:

The Bible speaks of an "uttermost" salvation. What are the limits to that word "uttermost"—where the shores of that shoreless sea? Is it not a salvation that thrills with newness of life the entire being of man, setting athrob a saved ~~body~~, a saved body, as well as a saved heart? Yes, nothing less measures the infinite salvation brought to us in our need and despair by infinite love.

Take an extreme case: Dr. J. Wilbur Chapman used to tell of Jerry McAuley—a man who had served three terms in prison, a mass of disease phys-

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cal, mental, and spiritual—that at his funeral one of the most distinguished preachers in New York said, as he stood in a great pulpit and looked down upon the face of a man lying in his casket at the foot of the pulpit, "Of all men who have worked in our city I think this man was almost the greatest. I pay a tribute to his memory. He has influenced the city profoundly in his mission." When he had finished his tribute many came forward, and as they looked into the upturned face it was with real emotion. Then the poor of New York came to see the friend who had led them to salvation, and they filed past for a considerable time some of them bending over and bathing his face with their tears. Finally there came a great number of men, each with a white rose, which they placed on the casket until it was covered, and then the roses fell on the floor. It was a monument of flowers reared by "twice-born" men to the memory of a man who had served three terms in prison. He had been called in his earlier days a violent criminal. He had been profane and ignorant. He was seated one night in gloom and misery in an alley of a city when a missionary came along and handed him a little tract. The poor fellow tore it in pieces and said with an oath: "If you want to help me give me your coat. You must see that I am freezing." Then the missionary, who was himself thinly clad, took off his own coat and gave it to him. This act of kindness almost broke the man's heart. Jerry McAuley, who was then deep in iniquity and far from God, was wonderfully saved. He was saved in body and in heart. In him Christ dwelt.

The Right to Strike

Human rights have ever been the subject of much contention. Our labor friends have thought they had one phase of the question settled forever—that a man had the inalienable right to strike at any and all times. This position can not be maintained upon the soundest principles. As elucidative of this point we append from the *Free Methodist* the following, which ought to be of general interest at this time:

The rights of the community are always paramount to the rights of an individual. In fact, it is a well-established principle of moral philosophy that the rights of the individual cease just where the rights of the community begin. My right to throw my fist around ceases where its exercise would come in contact with the noses of others who have a right to be in my immediate vicinity. The application of this principle banishes the soap factories, bone mills, slaughter houses, oyster shell lime kilns, and other nuisances to the outskirts of the town, and its proper application would prevent every strike in essential industry where the public are inconvenienced or their rights infringed upon.

The *Philadelphia Public Ledger* says on the right to strike:

"While the right of every man to be free from involuntary servitude is fixed and forever, it is not true that any man has a right to quit his job at any moment. A man has no more right to abstain from any act, when the failure to act inflicts injury upon another, than he has to commit an act which directly inflicts a similar injury.

"A physician can not 'strike' in the midst of a major operation. If he does, he ought to be hanged.

"A nurse can not 'strike' at midnight when in charge of a patient whom it may be death to leave unattended.

"A soldier can not 'strike' just before he is to go over the top.

"A gang of laborers who have hoisted a safe to a

third-story window with a crowd beneath ~~was~~ not 'strike' without warning and let the safe fall. It would be penitentiary and perhaps 'the chair' for the lot of them."

"A pilot can not 'strike' just as his steamship enters a tortuous and dangerous passage.

"Plenty of other instances will occur to all of us. Every man has a right to quit work, but no man has a right unjustly to damage another."

Man's Cry and God's Answer

God is often kinder in withholding than in bestowing answers to our prayers. We often ask in ignorance and God is silent in wisdom. We wince under the discipline of life, and ask for its removal and God wonderfully blesses us by continuing the discipline. An English poet thus applies this truth to human suffering:

"The cry of man's anguish went up to God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close coiling chain
That strangles the heart; the burden that weighs
On the wings that should soar—
Lord take away pain from the world Thou hast made
That it love Thee the more!"
Then answered the Lord to the cry of the world,
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would cling unto mine
The Christ on His cross?"

When Decline Sets In and Why

There are seasons when the church declines and seasons when she does not. The declines of a church are not accidental or matters of chance. These failures are obedient to certain laws which operate with comparative certainty. We agree with Bishop Leete of the Methodist Episcopal Church on this subject. He says with force and truth in the *Central Christian Advocate*:

The Church never retreats in the days of its purity, zeal, and divine consecration. But, when family altars and devotional meetings are neglected, when popular amusements receive attention due to Christian service, when the love of Christ grows cold, and the lusts of the flesh and of mammon enslave the minds of church people, is not some dropping away in the number of conversions and accessions to be expected? These signs of the times, together with instances of preaching which dethrone from its rightful authority the Word of God, discount the supernatural in religious teaching and experience and seek to substitute culture for the cross of Christ, are enough of themselves to account for any backward tendency which may be witnessed. Heartfelt repentance and a renewal of highest allegiance to the person and kingdom of our Lord will roll back the tides of defeat, and bring the Church to new and greater victories. But let a warning be raised against mistaking added numbers for a revival of religion. The hand that writes new names on the record of the church may only increase its weakness, and will certainly do so unless back of the act are surrendered wills and natures transformed by divine power.

How seldom the expression "going to heaven" is used in the Bible! It is rather going to be with the Lord, as if the Lord wanted to keep our eye on Himself as the heart and soul of heaven.—ANDREW BONAR.

The Gospel of Jesus the Gentleman

By E. WAYNE STAHL

Luke 1:3, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus."

A WIDELY read book of former years had for its title, "John Halifax, Gentleman." The Gospel according to Luke might truthfully be called, "Jesus Christ, Gentleman." We use the word in no shallow, conventional sense. To be a gentleman in the true sense is grander than to be an emperor. In the sight of God the only true title to nobility is faith and goodness, and "kind hearts are more than coronets."

It has been said that to be a gentleman is to be generous and honest and brave and gentle. Sublimely did Jesus Christ measure up to this standard. It is our purpose to show how Luke has revealed Him as the truest gentleman the earth has ever seen.

A gentleman is pre-eminently unselfish. The practice in polite usage of allowing another to precede, and of graciously deferring to him, is frequently a form as empty as air. It has often no more of real courtesy than the "dear" used in the salutation of a letter has in it of real affection. Convention is king here. But the crowning glory of God's gentleman is that he is self-conquered. He has a daily crucifixion in his life, and the crimson beauty of the cross makes that life altogether beautiful.

A polar expedition that had met with disaster was fighting for its life. An awful storm was beating upon the little company and their small, frail tent was but a pitiful shelter from the fierce wind and snow. Food was running low, and death seemed nearing with rapid feet. One of the men saw that if the size of the band was smaller the supplies would last longer and there would be a better chance for survival. No crown was upon his head, but it was a kingly man who walked out into the gloom and wrath of the white, wild weather to his certain doom, deliberately reducing the size of the company that his friends might have a better hope of life. And a monument afterward erected to commemorate the sacrifice bore an inscription that ended like this, "HERE PERISHED A VERY GALLANT GENTLEMAN."

How Jesus-like that man was. "Self" was a word not found in the vocabulary of the Son of God. All through His earthly ministry, from the time that He hungered in the wilderness to the moment of His saying, "I thirst" upon the cross, His days were a continual denial. He pleased not Himself, and therefore the pleasure of the Lord prospered in His hand. He loved not His life to the death, and giving His life a ransom for many, He was indeed a "very gallant gentleman." He adorned the name.

Lord Chesterfield has this passage in one of his letters: "What do you think made our friend, Lord Albemarle, colonel of a regiment of guards, governor of Virginia, and ambassador to Paris? Was it his birth? No, a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily and as soon as I can ask them. What was it then?

I know. It was his air, his address, his manners, and his graces."

What was it that made Jesus Christ the Captain of our salvation and the Prince of the kings of the earth and our representative in the courts of God? Was it His high station? He was despised and rejected of men. Was it His estates? The Son of man had not where to lay His head. Was it His worldly wisdom and political shrewdness? His kingdom was not of this world. What was it then? I know. His gentleness made Him

"Till He Come"

By E. HARRIET HOWE

"Till He come!" 'Tis the hope of the ages!
Through the shadowy past we see
A far line of worshipers kneeling
That reaches to Calvary.

"Till He come!" Here today with these emblems
Of our dying and risen Lord;
Refreshed while the tokens partaking,
We ask Him with one accord;

"Wilt Thou come on the day thou hast hallowed,
When Thy children are bending low,
At this memory feast in sorrow,
That Thou, Lord, hast suffered so?"

"Wilt Thou come as we plead Thy redemption,
In our solemn, heart Litanies:
'Take, eat Thou this bread in remembrance
That Jesus hath died for thee?'"

While partaking the bread of "His body";
While the wine of His grief shall flow;
As we think what it cost to ransom
Our spirits from death and woe?

While recalling His pain and His passion,
His struggle on Calvary's tree;
To show the Lord's death till His coming,
His coming in victory?

"Wilt Thou come thus, in clouds and in glory?
Thou who for our ransom hast died?
The day that recalls Thine espousals;
And take to thyself Thy bride?"

great and exalted Him to be the King of Ages. He conquered with a cross.

Another one of the marks of a gentleman is the ignoring of superficial standards of society and the valuing of every man at his true worth. Here Jesus is supreme as we see Him in Luke's Gospel. Had Burns' poem, "A Man's a Man for a' That," any other inspiration than Jesus' doctrine of the 'democracy of manhood? The declaration is a lineal descendant of the Gospels.

To Christ the drops of sweat that stood upon the brow of honest toil were more worthy of admiration than all the jewels that glitter in the diadems of kings. To Him the happy laughter of a little child was sweeter music than masterpieces of melody. He saw more beauty in the tears of a penitent publican than others could see in the rarest pictures. The gratitude of those He had healed

meant more to Him than all the honors of a triumph such as the Roman Caesars knew.

Consider Christ's attitude toward the Gentiles, as Luke tells us about it. It is hard to imagine the mountainous pride of the orthodox Jew of His time, with which such a Jew looked down upon those who were not of his race. He felt in his exaltation over his Abrahamic ancestry that it was better to be an Israelite than to be a king, as the old Romans had exalted citizenship above royalty. But Jesus came as an iconoclast. We read that He reminded His inflated countrymen that God had helped the heathen widow in the famine time and that He had given healing to the Syrian Naaman.

Luke's chapter of lost things, the fifteenth, brings out the thought of God not being a respecter of persons. The stories of the lost sheep, of the lost coin, and of the lost boy suggest that the saving grace of God is not given as a monopoly to any particular part of the human race. The biography by Luke the Gentile of Jesus the Jew brings to us good news of great gladness which shall be to all people. We learn that the Son of God came not to redeem alone the children of Abraham, but the sons of Adam. The world was not wider than His grace. Spiritual snobbishness can never be fostered by reading the third Gospel. We see that there is neither Jew nor Gentile.

All things look alike in the dark. Conversely, the blinding splendors of the revelation that Jesus made as to the equality of different members of the great family of God make merely social distinctions impossible.

Jesus' attitude toward womanhood bespeaks Him a very perfect gentleman. All that is sweet and beautiful in chivalry is found in Him. Never was knightlier man. He was God's perfect gentleman, without fear and without reproach.

It took courage to act toward women as Jesus did. The brutal views of the age had given them a place only a little higher than the beasts; Jesus restored them to their proper position of those a little lower than the angels.

Consider the gentleness of Christ, His tenderness in His relations toward the weaker ones. Hear His loving, rebuking word to Martha, the worried housewife, His healing words to the ailing woman, and to the Syro-Phoenician mother, and His comforting, life-bringing word to the sonless, husbandless woman. His words shine like stars. They are sweeter than celestial music. They are morning stars heralding the coming of a better day for a sex fettered and oppressed. They started the new song of gladness that rings through the Christian centuries.

The knightliness of Christ is seen in His regard for the poor. He was a poor man Himself; probably at no time in His life did He ever have what would amount to \$50 in our money. He had felt the sting of poverty, and could be deeply and tenderly sympathetic with the want and distress that He met on every side. Silver and gold He lacked to give to the needy ones, but the words that He spoke were better than much treasure. Though poor He made many rich.

At the beginning of His ministry He announced that He had been anointed to preach

the good news to the poor. Here at the commencement of His work He summarized what He was to do in the three years that were to follow. He stated boldly and baldly, "Blessed are ye poor," and spoke the parable of the beggar and the rich man, showing that he has a better happiness who is happy last. Jesus' story of the supper to which the poor and the maimed and the blind and lame were invited moves one's heart like a trumpet. It proclaims that the old cruel standards have passed away and that a standard altogether new is coming. In Christ the poor and those that had no helper found a champion. Knighthood has its fairest flower in Him.

The cry of the weak and helpless had in the ears of the Redeemer, the strong Son of God, a peculiar eloquence. His love for children is not surprising, when we consider His essential greatness.

Christ's contempt for convention found noble expression in His treatment of the outcast and the despised. The publicans, the prodigals, the prostitutes, those who were in bondage to the lust of gain or the lust of pleasure were particularly objects of His pitying regard. As a spiritual physician He seemed to be a specialist for people such as these.

It is hard for us to conceive how He shocked the social standards of the day by His association with the degraded and the wretched. The criticism heaped upon Gypsy Smith some years ago for his parade through the tenderloin of Chicago was as a summer zephyr compared with the hurricane of abuse and hostile comment that came from orthodox lips when it was seen how close Jesus came to the underworld of His time.

All these things, and more, we read of this God-man, whose name was wonderful, in the Book of Luke, the Gospel of Jesus the gentleman. Luke was a physician whose medical fame has been dimmed by his literary renown, as is the case of another beloved doctor of our own time, Oliver Wendell Holmes. Luke states that he writes his biography of the divine Man for the benefit of a certain person whose name was Theophilus. But he writes for us as well. "Theophilus" means "friend of God." If we are truly spiritual descendants of Abraham, "Jews inwardly," worthy children of him who was called the "friend of God," we may claim the Gospel of Luke for ourselves. It is for us and for them that are afar off.

Let us give a close study to this lovely life of our Lord that has been called "the most beautiful book in the world." Looking unto Jesus by means of it, we shall come to look like Him. Seeing the glory of His character we shall be changed into His image. We can not see Him as He is above unless we are like Him as He was below.

And if we study this Gospel with purposeful heart and get some of the glory of its Hero in our own lives, others must see that we have been with Jesus and that we resemble Him. We will become living gospels. Then it will not be just "the Gospel according to Luke," but the gospel according to me. Our soul's cry will be:

"Live out Thy life within me,
In all things have Thy way;
I Thy transparent medium
Thy glory to display."

Let us seek to have the beauty of our Lord

upon us, the loveliness of Him who is altogether lovely. Let us strive to be worthy to belong to the chivalry of Christ, to be num-

God's Sovereignty

By H. H. B. CIPRICO

[Without desiring to present any Calvinistic phrase of religious doctrine nor to unduly stress God's side of salvation to the exclusion of man's responsibility as an agency in his own redemption, the writer feels that the period through which we are now passing may not be an inopportune time for emphasizing some minor points in connection with what may have been a somewhat neglected branch of the truth as it is in Jesus. This is too vast a subject to be covered in one article, especially by one as little qualified as the writer is to do it justice, so that all we can do in this article is to feel around the edges, as it were, of this great truth.—THE AUTHOR.]

Therefore has he mercy on whom he will have mercy and whom he will he hardeneth (Romans 9:18).

GOD himself in the very nature of the case as judge of all must decide the fate of every spirit over whom He as creator of all has absolute jurisdiction. The Devil is the prosecuting attorney and Jesus is the advocate selected for the defense; but God, as the court of last resort, reviews the evidence and pronounces the verdict which condemns or acquits the indicted one.

Most of those who have come into a saving knowledge of salvation and have had the blood of Jesus applied to their hearts by faith and their nature transformed by the power of the Holy Spirit, if they were to take a retrospective view of their past lives would be glad to acknowledge the truth of Paul's words in his first Corinthian letter, wherein he says, "Not many wise men, after the flesh, not many mighty, not many noble are called." Although the past has been "blotted out" as "a thick cloud," and they "have been made to sit in heavenly places in Christ Jesus," so that even the memory is cleansed and the conscience purified to such an extent as to produce an innocence and virtue like unto one who has never sinned, yet when the past is again mirrored before the retina of the soul's vision of him who is enjoying present conscious salvation from sin, there is brought to his consciousness an overwhelming sense of this great fact of his entire unworthiness from a fleshly viewpoint of any of God's mercies so bounteously showered upon him.

If he perchance in his unregenerate days had not been a prodigal, "wasting his substance in riotous living," ruining body and mind by foolish excesses, or given to criminal and wayward practices, nevertheless he probably would be compelled, if he took an honest estimate of his character, to admit that he was so mean in other ways that even the Devil had no use for him.

Admitting a few exceptions that God in His mercy hedged about from childhood with hindrances in answer to the prayers of godly parents, most of God's true children today, beautiful as they are when washed in the blood of the Lamb and clothed by His Spirit, are, or would be without God's grace, a rather miserable and contemptible lot of weaklings that from a fleshly standpoint would never have produced more than a ripple on the surface of this world's tide of affairs. With one accord they all exclaim:

Nought of good did we possess,
When we sought God our souls to bless.

Many of them would fain confess that others

bered among those who follow Him clothed in fine linen, white and clean, for the fine linen is the righteousness of saints.

of their loved ones, friends, and acquaintances, yea and even enemies, were naturally much more amiable and noble than they were—and yet it hath pleased God to lead them to repentance while these others seemed to be hardened.

"It is God that justifieth." "It is not of him that willeth nor of him that runneth but of God that showeth mercy." This has ever been foolishness to the perishing ones.

The condition of salvation and the only condition is faith. "To him that worketh not but believeth on him that justifieth the ungodly his faith is counted unto him for righteousness."

Grace is given through faith which is a gift. Faith is preceded by repentance, which is a manifestation of God's goodness.

Repentance is a product of conviction and conviction the awakening power of the Spirit of God, without which the soul would slumber on forever and ever in that state of death sleep caused by sin. So it is God that convicts either directly by His Spirit operating on the heart of the sinner, or by His Word preached by heaven-sent and anointed ministers of the gospel, or by His providences. If God does not see fit to convict in one of these ways the soul so bereft is a lost and doomed soul and as much in hell here on earth as if he already were carrying out the sentence, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Well might such a person cry to God for mercy. Cry for "the rocks and the mountains to cover him from the wrath of him who sitteth upon the throne." Cry for mercy while yet his physical breath is in him, that he might be delivered from the torturing demons that now possess his poor, deluded, lost, and undone soul.

No organization of believers can corner God, though He may vouchsafe to especially honor some more than others. He is not limited to means or methods, creeds, or dogmas, though He uses and blesses them. He is not bound to any particular crowd, or plan, or shibboleth. All essentials, however well provided, may be conditional, but not necessarily an obligation on God to do anything inasmuch as He is a sovereign and not a servant. "He has compassion on whom he will." It is God who killeth or maketh alive; "that no flesh shall glory in his sight."

"Therefore," saith Paul, "I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who be-

The Financial Problem

By Rev. OSCAR HUDSON

THE financial problem is a bugaboo in every church. Especially is this so where a church is not in line with God's will in the matter; and the difficulties are augmented to the extent that the church is removed from God's will in its financial methods and arrangements. The matter is of importance because it reaches and affects every part of the church machinery. It is not the lubricant, but chokes or opens the channels of lubrication. This is clearly indicated in such passages as, "Give and it shall be given unto you," "Bring ye all the tithes into the storehouse, and I will pour you out a blessing there shall not be room enough in earth to receive it," etc.

We as a church are facing a crisis just now, the result of which we believe will be felt for years; and whether it shall bless or curse us will be determined by whether or not we effect a financial arrangement that is in harmony with the purposes and will of Him who has brought us into existence. If the agitation now going on in our connection is inspired to any degree by a desire on the part of any one department to oppress another department—if, when one department forges ahead in an offering of any proportion, those engaged in some other department of our work entertain a covetous spirit which leads them to believe that the funds maturing therefrom should have gone to the work in which they are engaged, or that it will hinder them in their particular line of work, and these things enter into our financial arrangement, we will suffer in every department.

If we have connectional interests that are useless to the work we are called to do, wisdom would dictate their abolition. If all are necessary, each should be given relative recognition. They may not all be of equal importance, but if necessary are of relative importance. To hold our people back from supporting one that another may hold or gain greater support is to dry up the streams of liberality of our people and ultimately defeat the very thing we are trying to do. We are a peculiar people called into existence for a special purpose. Ours—carrying full salvation to the ends of the earth—is a heroic task. It will call into operation all of our reserves. Our people, too, are responding beautifully to the demands of the hour. But there is a cry coming up from various quarters that we are going to load our people too heavily. Where is it coming from? Is it not coming mostly from us—the ministry—who should be leading the people to greater achievement? Is it not a fact that the laity is saying but very little? And is it not a fact that we are not so much concerned about the people becoming too heavily loaded with the particular enterprise that we ourselves, are pushing, but

that we are afraid that the other fellow will load them too heavily? And, to be downright honest, is not the real cause of the cry a fear that if the other fellow gains support it will hinder the progress of the enterprise or department of the work in which we are interested?

The writer has been about over the country some, and he has not yet found any one overburdened with giving to the cause God has called us to push. A few pastors may have been unduly influenced to pledge their respective churches too heavily, but our people as a whole do not need to be held back—they need to be urged forward. We are a long way yet from pentecostal liberality. Any phase of our work that is legitimate and needful, that will inspire us to greater activity along these lines, should be welcomed. If God is in the thing, why not abandon the government to Him?

We repeat that some of our pastors may have been unduly influenced at Assemblies to pledge their churches for raising certain sums of money for certain things. We question the wisdom of such arrangements. No one has any way of knowing what another or even a body of people should attempt to do unless he has talked with that individual or that body of individuals. This practice, too, leads to an abnormal condition; because that pastor feels morally obligated to raise that which he has pledged at the Assembly, and when there is a need or request to bring to the attention of his people that general interest of the church for which he made no pledge at the Assembly there is not a corresponding feeling of responsibility, but in its stead a fear that success of the invading interest would hinder him in fulfilling his pledge, resulting in a temptation to refuse the necessary co-operation.

If God is calling us to develop these various connectional interests, and we countenance an arrangement that holds some of them from the attention of our people while pushing others vigorously, is there not danger of incurring His displeasure? May not some of the difficulties and interruptions we are facing be traceable, at least in part, to our failure along these lines?

No phase of our work can prosper without the manifest blessings of God. We must have His favor if we succeed. Some crowds may reason, with cold logic, and evolve plans, then work them out to success, but we can not if we do the work we are called into existence to do. We must have the logic and reasoning, plus divine approbation. Yea, we must have the effusion of the Holy Spirit. The unction and glory must rest upon us and all we do. Our machinery must be oiled with grace divine. If we have this we must bring our arrangements into harmony with His will.

soever abideth in him sinneth not." These are Bible statements referring to the person who has the lowest state of grace there is in which there is the favor of a holy God.

The subject of sin is not a debatable one. The whole proposition must be looked at from the viewpoint of the holiness of God and the plentitude of His redemption. His blood is efficacious to save and cleanse the vilest so that not a stain of sin remains. The whole nature of God blazing with holiness is diametrically opposed to sin. There is also the damaging influence of sin in the world. And these three things, the holiness of God, the power of the atonement, and the damaging influence of sin, put the question of sin out of the debatable class. We throw away our reason when we try to mix sin with the religion of God.

Here is an example of sinning religion. A man gets money in a dishonest way covering a period of months. During this period he confesses his sin to the priest. He confesses repeatedly, but does not quit his dishonesty. The priest knows the man is dishonest but conceals his dishonesty. The priest represents the Church and the Church represents God. The man is made to believe a lie. Up through the priest the Church and the pope the man is made to believe that God will forgive and sanction a sinning man. Such a process makes God a partner to sin. But God never came to any agreement with sin yet. God hates sin and is angry with the wicked every day.

Many Protestants are at variance with the Catholic system because it admits of a sinning religion, but any sinning religion is as bad as any other sinning religion. None of them have the favor of a holy God. They have the form but deny the power thereof. From such turn away.

The kind of religion that the God of the Bible loves is a holy religion. He loves to forgive a true penitent and to cleanse all sin from the heart that after conversion feels a sense of need. He can and will make men holy. This is His prerogative. This is His will. For this He died and rose again and is now interceding. And the person who will come to Him the scriptural way will find plenteous grace and entire satisfaction.

Trouble About Miracles

IT IS EASY to believe in the miracles of Jesus when interpreted and studied in the light of present conditions. There are things happening before our eyes which remove the obstacles that our minds raise against those wondrous works our Lord did when He was among men. He has not lost any of His power, even though He may manifest it in somewhat different ways now. There is the account of a man of another country who had been a drunkard and bad, of course, a drunkard's home. He went to a meeting of the Railway Men's Mission and accepted Christ as his Savior. His home was then transformed. Soon after his conversion he met an infidel friend of his. The infidel remarked, "You have become a Christian, I hear." "Yes," he said. "Do you believe the Bible?" "Of course I do." "You believe that story about chanking water into wine?" "Why," he said, "of course I do! Nothing difficult about that. You come to my home, and I will show you how Christ can change beer into carpets and chairs and pianos and organs." Christ never transformed anything in His day He can not and will not transform today.—*Lutheran Young Folks.*

lieve according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Brethren, with such a God shall we stagger at the promise through unbelief? God forbid! Nay, we are more than conquerors through Him that loved us. We can do all things through Christ that strengtheneth us. He is able to do for us exceeding abundantly above all we can ask or think according to the power that worketh in us. And this power is perfect love, praise God—the love

of God shed abroad in our hearts by the Holy Ghost which is given unto us. Oh, the depths of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out!

A Sinless Religion

By PAUL HILL

THE absolute holiness of God is the major premise of all theological dogma, and a sinless religion is the lowest form of religion that a holy God can countenance. Any form of sinning religion could not be acceptable with God, for by sanctioning a sinning religion God would thus become a partner with sin and sinners. "Whatsoever is born of God doth not commit sin." "Who-

Heart Talks With Pastors

Talk No. 12

By E. P. Ellyson, D. D.

WE have made frequent mention of building up the church, referring of course to the organized church or denomination of which the pastor is a member and which he is serving. But we must say now, right out plainly, that this is not primarily the object of the pastor's work. God has not called us first to build up an ecclesiastical system, and to put church building in the place of greatest importance is to fail. May we all be saved from an overbalanced churchianity. Our main business is to build up the kingdom of Christ, to get people ready for heaven, and to help them to live right-until they get there.

The scope of the pastoral work from the standpoint of its object may again be divided into three parts: initial, constructive, and church building. These headings may not seem clear at first, but I think as they are explained you will see their fitness. First, by the initial work we mean evangelism, work for the immediate conversion of sinners and the sanctification of believers, the entering into the Christian and the sanctified life. This can be correctly called initial work, for it is from these that the spirit is to grow and enlarge, these are special beginnings. There has been some tendency to leave this work to the special evangelist and for the pastor to excuse himself for the lack of conversions and sanctifications on the ground that this is not his work. There is an important place for the special evangelist and the revival meeting, but this does not in any wise free the pastor from the constant search for the lost. It is a mistake to think the pastor is in no sense an evangelist. Evangelism is a vital part of the pastoral office. While some are specialists along this line and give to this work all of their time, the general pastor, though not solely evangelistic, must be somewhat so. He should be possessed of a deep desire to see sinners saved and believers sanctified, and in all of his superintending, preaching, teaching, and visiting this should be one object constantly in view. He must so conduct all public services that a seeking soul will be free to ask and obtain help. In visiting he should be on the constant lookout for those whom he can lead into salvation. Conversions and sanctifications should be more or less frequent throughout the year. The pastor must feel his responsibility to the lost and make constant effort and lay plans whereby they can be brought into the fold; he must be a soul winner and inspire others to soul winning. Because one is a good soul winner and has a burden along that line is no sign he should become a special evangelist. He may also have the qualifications for the other phases of pastoral work. We insist on it that evangelism is a part of the regular pastoral work and the church must be kept somewhat evangelistic all the time.

But evangelism is only the initial work; it is the beginning and a great work of construction and building must follow. Yes, there is such a thing as being excessively evangelistic and thinking that this is all the work. And sometimes the special evangelist will try to drive us to this. We have heard them in wholesale denunciation of all churches and people who do not live in the intense heat of the evangelistic passion and burden as in a great revival all the time. But such a church life would be abnormal and very unwholesome. It would be the constant bringing of children into the nursery at one door to have them almost immediately carried out the other in death. Again we ask, Why bring children into the world just to die, why have them born until we can care for them? There will be some backsliding when the greatest effort for the care of the young converts is put forth. All backsliding can not be prevented, but the pastor is clear of responsibility only when he has put forth his best effort.

Suppose, however, that the child does not die but that it is dwarfed, that it fails to grow, that it continues to be a baby. Is not a dwarf very pitiable? Who wants the baby to always remain a baby?

There is a work of growth that belongs to the spirit as well as the mind and body. It is not enough to be converted and sanctified; there is a work of spiritual growth, of spiritual culture, of strengthening that must be done—a perfecting of holiness. After the birth chamber must come the nursery and then the schoolroom and the workshop, after the revival meeting the care and strengthening of the results. What a shame to neglect the nursery, the school, and the workshop! What a crime to lose interest in or burden for the child after it is born! The Lord wants strong, well developed Christian men and women and it is the pastor's business not only to help people into the Christian life but on to this strength of Christian character. He must not only be a soul winner but a soul feeder, a teacher, and a caretaker of the flock.

It is quite clear to the thoughtful that, in some quarters at least, there is a great tendency to neglect this more tedious and less exciting work of the nursery and the schoolroom. And there are some men who seem not to have the patience for this more steady work of the pastor. But this constructive work must be done. It is just as important to conserve the work as to begin it. There is no crime if many of the services of the church are not specifically evangelistic and do not have seekers at the altar. There should be many services which are beyond evangelism for the strengthening and upbuilding of the saved. If pastors gave more attention to the care of the saved, especially to the young converts and the weak ones, there would probably be less backsliding. To have persons saved on your work brings a very great and grave responsibility. It is a spiritual babe, a new spiritual life thrust on you for care and protection. It is a crime to bring children to birth and go off and leave them without care. Often have we been filled with indignation at the newspaper report of a castaway child. Happily are we if we condemn not in others that which we are doing ourselves with the spiritual babes born into our church homes. May the Lord show us that much evangelism is not accomplishing all that we think it is because of the failure to care for the results, may He show us the very great importance of this constructive work. There is a place for doctrinal and practical living sermons as well as the evangelistic sermon, for the Christian Culture and Bible Study convention as well as the revival meeting. The pastor should have as great a burden and, if anything, a more constant burden for the upbuilding of the work, for the spiritual growth and health of the saints, as he has for the salvation of the lost. The work is not finished until men are safely landed in heaven, so long as they are alive we have a mission to them.

We are trying to be fair in our presentation, and to do this we must say that there are two opposite dangers that the pastor must be warned against. The one is an excessive evangelism and the other is an excessive constructiveness. Either of these means failure. I do not say that one can be too evangelistic or too constructive if they be kept in proper proportions, but I do say he may be excessively one or the other to the neglect of the other to the great hurt of the work. To stop evangelism and give all attention to conserving the work is to very soon kill the work. For success there must be no time when the spirit of evangelism is not present. But to give excessive attention to evangelism is equally detrimental to the work. For success there must be constant constructive work. The pastor must recognize the importance of both of these phases of his work and find the true balance between them. In all of his superintendency, preaching, teaching, and visiting he must keep clearly in mind the conversion of sinners, the sanctification of believers, and the upbuilding of the saints. This is all in the scope of the pastor's work.

But we are not quite ready to close this subject with this. We have said that the building up of the

church, the denomination was not the primary work of the pastor. His work primarily is the salvation of souls and the building up of the saints. But this primary work calls for the church so that there is an important work of church building that belongs to the pastor. It takes organization to express and manifest life. The spirit must have agencies of service. As the human spirit works through the body so the church is needed to carry on Christian work. The church is not an end but it is a great means to an end. To make it the end is to fail, but to neglect it is also to fail. The successful pastor must believe in the church, believe in the denomination to which he belongs and is serving, and have a great interest in the local church of which he is the pastor. He can not hope to succeed otherwise. He must work to build up the church, not for the church's sake but because it is the great means, the great agency, the divinely instituted organization for accomplishing the work to which he is called. This means he must take an interest in all departments of the church and labor for their success. The Sunday school, the Young People's Society, the prayer-meeting, and the missionary work as well as the regular preaching services must have his attention. And he must have a care for the condition, the appearance, the heating, and the ventilating of the building, for all of this has a bearing on the success of the work. He must keep posted as to the church finances and see that the church credit is maintained. Of course he is not to do all of this himself, but his superintendency must include all of this. He must, so far as is in his power, see that all of the church work is properly done. The building up of the church is a part of the pastor's work.

To sum up the scope of the pastor's work: he is the superintendent of the local church he is to work for the salvation of sinners and the sanctification of believers and the building up of the saints; in order to do this he must build up the church in all of its departments; in doing this he must give himself to superintendency, preaching, teaching, and visiting.

MEMORIZING SCRIPTURE

By A. C. HOLLAND

Years ago Christians recognized the importance of memorizing the Holy Scriptures more than they do now. The first Sunday school I attended from 1855-1863, the largest portion of time was taken up by the teachers hearing the scholars recite the Scripture they had committed during the week. After one scholar would recite, a whole chapter generally, they would recite a portion and the next Sunday another portion until the whole chapter was recited. I took a fancy to learn the parables and I learned the parables of the "Wise and Foolish Virgins," "The man who fell among thieves," "The Sower," "The rich man and Lazarus," and many others. I have learned much Scripture in my mature life; but that which I learned in my childhood is clearer to me and I can quote it with fewer mistakes than those which I learned in later years.

It does me good to hear of this habit coming into vogue again.

Last summer my daughter from Chicago was visiting us and her three-year-old girl with her. We were surprised that my three-year-old grandchild could recite from memory the first, the nineteenth, and the twenty-third Psalms, also the thirteenth chapter of 1 Corinthians. You wonder as I did how she did it. Well, her parents belong to a Scripture memory society. They commit at least one verse of Scripture a day. The first day they recite that and the second the next day, the first two and another, and so on, always beginning at the first verse. That little one, between two and three years old, hearing them going over them in their family worship each morning got it in her mind to do so and by the time the parents had it committed she had it too. Were not the few minutes thus spent each day well rewarded?

"I can not do without the HERALD OF HOLINESS. It is the best spiritual paper with which I am acquainted." Miss Margaret E. Patin, New York City.

"Find inclosed the renewal for the HERALD OF HOLINESS. I am lost without my paper. It is food to my soul and comfort to my mind." Mrs. B. F. Edgin, Ozark, Ark.

"God bless you for putting out the best holiness paper (HERALD OF HOLINESS) I have read for thirty years. May God bless your work." J. A. Holby, Peoria, Ariz.

A Home Made Canning Outfit

"Father said tell you that the tomatoes over in the south field are ready for canning, mother," said Paul Godlett. "Seth will bring them in this afternoon."

"That means a hard day's work tomorrow," said Mrs. Godlett to Miss Bradley, her summer boarder. "I wouldn't mind it so much if it wasn't for peeling the tomatoes; it takes so much boiling water for that part. It is one of the times I envy you city people your gas stoves."

"If you will lend me Paul and the twins I will gladly undertake getting the tomatoes ready," said Miss Bradley. "How about it, Paul?"

Paul thought Miss Bradley about the nicest person to have around that he had ever seen—she thought up so many jolly things to do, but he looked doubtful about this.

"Boys don't like kitchen work," he said. "Oh, we aren't going to work in the kitchen" declared Miss Bradley. "Don't you remember how interested you were in the ovens I told you my brother used to build on our camping trips? Well, that is what we will do, build at least two ovens outdoors."

"But I don't want you doing such hot, hard work," said Mrs. Godlett. This is your vacation, and you should rest."

"What we are going to do will be play as well as work, won't it, girls?" she asked the nine-year-old twins—May Lou and Mary Lee, who agreed enthusiastically.

"I noticed several empty, clean, fifty-pound lard cans out on the back porch. May we use two of them?"

"You are welcome to anything I have if you will get all those tomatoes scalded and peeled," answered Mrs. Godlett laughingly.

Miss Bradley led the way to the back yard, where she selected a place between two big maples. "I never do anything which will injure so beautiful and useful a thing as a tree," she said, "but these maples are far enough apart that our fires won't hurt their roots, and yet close enough together to give us a delightful shade."

Paul was sent for a wheelbarrow load of old bricks, while Miss Bradley got a hoe and scooped out two basin-shaped holes in the ground, each of them about twelve inches across and four or five inches deep. I think about four bricks laid broadside down and end to end will make our circular walls about the right size to hold the cans and leave eight or ten inches for a door space," said Miss Bradley.

"In the second layer we will use some half bricks, as we want to leave a small opening in the back of this row for smoke to escape. The third and last row will have four whole bricks like the first one."

The next step was to fill up the chinks with a clay and mud plaster.

"This isn't necessary, and I do not always do it," said the young lady, "but it keeps smoke from blowing all sorts of ways, and besides it gives me a chance to play at my old game of mud pies," she added, busily patting mud into place.

The twins were set to work gathering a good pile of chips, sticks, pieces of wood, etc., while Paul was shown how to make two flat trays of wooden slats which would fit down inside the cans.

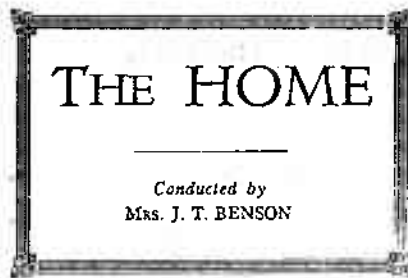
CANNING OUT OF DOORS

As soon as breakfast was over next morning Miss Bradley and her helpers began work. The cans were put in place, two buckets of water emptied into each, and blazing fires built in the brick stoves. Miss Bradley then pushed the ends of several long sticks of wood into the ovens. "As they burn we will keep pushing them in," she said. "It is the easiest way to feed our fires."

"I believe this water is boiling already," said Paul, prying off the top of one of the cans.

"Yes, we can make faster time with these ovens than we could on a range or even a gas stove," said Miss Bradley.

The boiling water was poured over pans and buckets of tomatoes and more water was emp-



tied into the cans to heat while the little party began work on the scalded fruit.

"My, but these fellows are easy to skin," cried Paul. "Just touch one and he pops straight out of his jacket."

"The tomatoes are just right and so is the water and that means easy peeling," said Miss Bradley.

"It won't take us long to finish at this rate," said May Lou, and it didn't. Mrs. Godlett, coming out to help when her housework was done, was surprised to find them on the last lot of tomatoes.

"What we have built out here is a primitive but perfectly good canning outfit," said Miss Bradley. "If you are willing we will can out here while you use your old stove in the house."

Paul brought out a basket of jars which only needed rinsing as each one had been thoroughly washed after it was used in the winter. The girls did the rinsing and fitted new rubbers to them, while the others filled the jars, pressing the tomatoes down until the juice rose to the top. A teaspoonful of salt was added to each quart and the tops half screwed down. Paul put his slat trays in the cans, the jars were placed on them, and water was poured in nearly to their necks. Then the can lids were fastened snugly down and the fires rebuilt.

Miss Bradley lined several tubs with newspapers and placed them near the canners. "Ready for our hot jars," she explained. "We don't want to run the risk of having any of them cracked by a stray freeze. We will put a layer of paper over them too."

Mr. Godlett, coming into the yard as they were lifting out their first canning, was much interested in the home made outfit.

"It is possible to can more rapidly this way than on a stove," said Miss Bradley. The water boils more quickly, the fires are much easier to keep up, and while it is a warm task anywhere, it is certainly pleasanter work out here than in the kitchen."

"I call this pretty clever," said the farmer. "Mother, why don't you use these canners when you put up beans next week?"

A MORE PERMANENT ARRANGEMENT

"Let me suggest an improvement," said Miss Bradley. "We will build another oven, one which will hold a good sized tub. We will make it very much like these except that we will make it a little higher and use an elbow and two sections of old stovepipe which I saw in the woodshed. This will make the fire draw well and carry off the smoke. We can locate our furnace just in front of that wire poultry fence, so that the chimney will rest against the netting. A loop of wire running around the pipe and fastened to the fence will hold it good and steady. With a slat bottom for the trap or even a clean, coarse sack folded to fit it and a smaller tub turned down over it for a top you will have as good a canner as you want, one that will hold a lot of jars beside and a piece of sheet or galvanized iron laid over the top will convert this oven into an ideal stove on which to cook jams and preserves."

"The night before Mrs. Godlett plans to put up her beans, we will have a bean stringing party on the porch, and the next morning we will start the three canners early so that the whole job will probably be finished by noon."

"And what sort of wages am I supposed to pay for all this work?" asked Mr. Godlett, smiling. Miss Bradley was thoughtful for a few mo-

ments, then she said, "It is about twenty miles to the mill pond where there is such good fishing, isn't it? Well, we would like to have the Silver, Paul, the girls, and I, a good, generous basket of lunch, and a day's leave of absence after we help put up the beans. Are the terms agreeable?" she asked, looking around the little group. And everybody said that they were entirely satisfactory.

A Rebuke Bravely Given

Walking on the street one day at nightfall a lady saw before her two young and pretty girls. They seemed to her to be girls of good moral character, although their dress was too gay, their voices were too loud, and their walk was a bold swagger. At that moment they passed a group of young men, who, from their conversation, she inferred were medical students. The voices of the young girls as they passed this group grew louder and their glances were self-conscious. One of the young men, leaving the others, followed the young women, and spoke quietly to the louder of the two, but so that the lady could not help hearing what he said. "Look here!" he exclaimed. "You're not a bad girl, but you are acting as if you were one. If you want to be respected and to keep your own respect you can't afford to behave as you are doing on the street. If you have a mother, go to her." The girl, frightened and almost crying, went home, and the young man went on his way. His rebuke seemed the most simple and natural of kindly acts. "He rebuked and helped me," said the elder woman, "as much as I hope he helped the foolish girl."—Sel.

A Royal Example

Wilhelmina, the Queen of the Netherlands, and her husband have their hour of prayer every morning at ten o'clock in the castle. A portion of Scripture is read, prayers are offered, and hymns are sung. Every one in the castle, visitors and servants, are invited but not compelled to attend this daily service. When the queen first instituted this custom an editorial in a Holland daily paper thus commented: "We can not say how much we rejoice at this royal example. We are grateful to God for putting this thought into her majesty's heart. Well for the princess who so honors the Word of God. Well for the land whose queen bows in humility before the throne of God. And well for the people, if in every circle this royal example is valued and imitated."

What Might Be Done

Max Muller said that if it were considered "not respectable" to give less than one-tenth of one's income, the amount in England alone would be one hundred and eighty millions a year. It is estimated that there are nine billions of dollars in the hands of professed Christians in the United States. What might they not accomplish for mission work if they proved the sincerity of their belief? If each of the thirteen million Sunday school scholars of the United States gave one cent a week for missions it would amount to nearly seven million dollars a year.

Opportunities Are Calls

"It's very noble in you, Elsie, to give so much of your time to that work among the tenement house children. I'm sure I admire you for it; but for my part I never had any call to that kind of work."

"Any call?" Elsie's eyes were gravely questioning.

"Yes, of course. I suppose you felt called to go into it, didn't you?"

"I don't know. I don't think I ever thought of it just that way. I saw the need of something that I had time and strength to do, that was all. But wouldn't that be call enough?"

Would it not indeed? What plainer call can there be than a need that we can meet? Let us find in "the duty that lies nearest" our present definite call, sure that when we are wanted for another work that too will be shown us. Opportunity—that is God's clear call to us.—Young People.

? ? ? ? ?

By W. E. SHEPARD

I AM not sitting in judgment. I have no one in particular in view. I simply wish to throw some interrogation points broadcast for those who need them, to stir up their minds by way of remembrance. It is so easy to grow slack in these days of luxury, extravagance, worldliness, and multitudinous perils.

If none of these questions pertain to you, then pass it on; if any are for you, please ponder well.

1. Secret prayer.

What excuse do you have for its neglect? Why do you allow days and even weeks to pass, and never once find yourself in the secret chamber pouring out your heart in a real season of prayer? Does it not positively indicate that you are drifting, and leaking in your experience? Could you hope to keep up physical life without food? No more can you keep up spiritual life without prayer.

2. Reading the Word.

Is it not a fact that you have let pass several days now without taking a half hour or so with the best Book on earth? Do you not often spend days and never look inside the Bible? Now analyze the reason carefully; is it not because you really are not relishing it? If you were anxious to feast on its sacred truths, would you not have found some time for it? Did you not read something else which you wanted, and neglected the Word which you did not relish so much? Come, now, and be honest.

3. Spiritual books and papers.

How many have you in your home? Then if you have them, how much do you read them? If you really hungered for certain things in the way of food, would you not get those things, if they were within your reach? The reason why you do not read more spiritual papers and books is it not because of lack of appetite. And if there is no appetite, does that not indicate something wrong somewhere in your spirituality? A normal physical man gets hungry for physical food. A normal spiritual man gets hungry for spiritual food. Please take a look on your bookshelves and note how many spiritual books are there, and then ask yourself the question, How many of these have I read? But if you discover none on the shelves, ask yourself this question, Why have I no spiritual books in my home?

Have you a real holiness paper coming once a week to your home? If not, why not? Are you a member of the Church of the Nazarene and do not take the HERALD of HOLINESS? Then subscribe for it as soon as you lay this article down, or else go to the altar at once.

4. Spiritual conversation.

How long has it been since you opened the subject of spiritual conversation with some one? I do not mean how long since you talked along spiritual lines, but when did you of your own accord start the conversation? When did you, out of a full heart of love and salvation, talk it out to some one else? "Out of the abundance of the heart the mouth speaketh." Did you know that many people professing holiness never think of starting the conversation with another along salvation lines? It is easy to open the subject otherwise, but why do you not in salvation? Is there not a reason for all this?

5. Interest in sanctification.

Why is it that you can drift along from month to month and not know that you are really sanctified? Why is it that you are not deeply stirred to know this great grace for yourself? You get other things when you want them enough, and they are within your grasp, why is it that you are without holiness? Does not the very fact that you are indifferent about this show that something is terribly wrong with your spiritual life? If Christ died on the cross to sanctify you (Heb. 13:12), and it is the fitness for heaven (Heb. 12:14), is it not of enough importance to demand your attention and careful seeking?

6. Soul burden.

Do you ever have it? In revival times when the spiritual members are getting under the load, burdened for the lost, crying day and night for never-dying souls, do you have a share in it? Why is it that you can go along indifferently and carry

no burden? When the revival did not meet the expectancy of the church and was almost a failure, how do you account for it that you did not have any sorrow in your heart, but felt so indifferently about it? Does it not indicate something to you? Now let me put one straight into your heart. When did you kneel around the altar and help to pray the seekers through? Maybe you never help push the battle in an altar service. If not, do you not think your place is at the altar yourself?

7. Responsibility.

During the revival can you stay at home when you feel like it or go to meeting and in either case feel comfortable? Do you go to the meeting or remain at home according to your feeling? Why is it

If I Knew You and You Knew Me

By S. L. FLOWERS

If I knew you and you knew me
How different everything would be,
How careful we'd be of all we heard
And ponder hard and long,
And leave unsaid the cruel word
That robs the heart of song.

We'd carefully guard each other's name,
And soon forget that little things,
If not forgot, bring grief and shame
And hasty words with bitter stings.

How many times we'd go to prayer,
And labor hard each day
To give each other courage, cheer,
And help along the way.

How many times when things look queer
And hard to understand
We'd steal away in secret prayer
And seek His guiding hand.

And not condemn until we know
The motive, whether pure,
That leads us on to dare and do,
With purpose firm and sure.

If we could take each other's hand
The inmost soul could see
And always clearly understand
Conditions as they be.

To criticize we'd ne'er take time,
For then we'd understand,
And help each other 'long the line
Together, heart and hand.

We'd ne'er again find fault or doubt,
No matter how things seem.
We'd keep real still till we found out,
And then leave all to Him.

If I knew you and you knew me
How different everything would be,
Refreshing times would come to stay,
And all would see a better day.
The Church would march to victory
If I knew you and you knew me.

NAMPA, IDAHO.

that during the meetings you take no more active part than you do? Others testify and pray in public, why don't you? Do these things never get hold of you and stir you up?

8. Personal service.

Others deal personally with souls, why don't you? Why is it that you can let weeks and months pass and never speak to anybody about his soul? What about your unsaved children—when did you speak to them about getting saved? Does not all this neglect indicate anything in your experience? If your children were in a burning building you would be interested in getting them out. But they are soon going to be in a never-ending burning hell unless they get saved. Are you not going to do your best to save them?

9. Life in meetings.

Does it never alarm you that you are lifeless in meetings? Do you never notice the lack of fervor, fire, joy, blessing in general in your heart? If you testify, it is cold, dry, formal, dead. What does

that mean? Why is it, instead of telling what the Lord has done for you and is now doing that your testimony is almost entirely on the line of wanting something? You tell what you want instead of what you have. It is mostly "I want to live closer to God and have more faith and do more for the Lord and have more power," instead of praising Him for what He is doing for you from day to day. Are you satisfied to go along with simply a want rather than a heart satisfaction?

10. Self-denial.

Why is it that you do not practice more self-denial? You do the things that appeal to you. You buy the things you want. You eat everything you desire. You dress in the way that you want regardless of worldliness. The Bible teaches self-denial and Jesus set the example. Twenty-one meals a week may be a good doctor's certificate of health for the body, but hardly for the soul, if kept up without any fasting and prayer. If we do not look out, self-denial will be a lost art.

11. A clear witness.

Why do you not have as clear a witness to your salvation as formerly? Could you put your hand on your heart and look up into the face of Jesus and tell Him that you know He saves and sanctifies you right now?

12. God's blessing.

When were you really blessed last? I mean by blessing that peculiar something that falls upon the soul, perchance during prayer or praise, in meeting, or on the street, or at work, or in bed, or anywhere, and one feels that heaven has drawn nigh and Jesus is smiling, and one is sure that the blessing has come from God. When were you blessed last? If we are not blessed, then we should put up our own interrogation point and find out why.

13. Praying back to God.

In one's early experience, should he perchance miss the mark, and get under condemnation, he would not rest nor allow himself to go to sleep without praying and weeping his way back to God. Why is it now you can go to sleep, just by saying, "If I have done wrong in any way today, please forgive," and say "Amen" on top of such a prayer, when you know positively that you have grieved God in more ways than one that day? Why not take a night off and straighten things up?

14. Broken vows.

Are there any lying around? Do you not remember the covenant, the vow, the promise you made the Lord when you were in trouble, on your sick bed, in financial straits, or you were desperate to get your prayers through? Then why did you not keep your vows to God? Don't you know that they are on high, and God is keeping tab on you all the time? What is a broken promise but a lie? And what becomes of liars? See Revelation 21:8

15. Blunted conscience.

Do you not remember how sensitive your conscience was when you were first saved? You would not do one thing that condemned you. You watched that inward monitor very carefully. Now it has become blunted. You can do things now and feel quite comfortable that would have made you feel much grieved in your early experience. There is something wrong somewhere.

16. Doing questionable things.

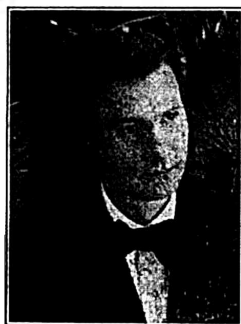
You did not have in your thought "all for the glory of God" in some of your doings today. You did not give God the benefit of the doubt. Why is it that in so many of your words, thoughts, and actions you are careless and find yourself doing questionable things? You are careless in your pleasures, in your talk, in your wearing apparel, in your company. You do not mind the checks as you once did in your earlier life. Better inquire into this.

17. Leaning toward the world.

It was not that way at first. You were afraid to get too close to this old worldly world. You have lost your fear. What makes you lean towards the movies, towards the fashions of the day, the latest manner of arranging the hair, the latest style of dress if you belong to the fairer sex? Do you not sometimes feel that if you did not belong to a church that forbade these things you would indulge more in that direction? Better ask yourself some questions.

18. Excusing sin.

Why do you plead for these things when some spiritually minded saint kindly admonishes you?



F. H. BUGIE, PASTOR

ON RIGHT: CHURCH BUILDING
GREELEY, COLO.



CHURCH OF THE NAZARENE
Greeley, Colo.

Two years ago last June, when we first came to Greeley, we found the church worshipping in an old natatorium with a seating capacity of about eighty. The church then owed a little over \$1,500. The building was worth little, but the lot was a good one, located in one of the choice residence districts, only two blocks from the courthouse and one block from a street car line. Since coming God has helped us to pay off the indebtedness and build this beautiful structure, worth \$10,000.

The building is 70 feet long by 40 to 52 feet wide. The basement is 40 x 50 feet and contains four 12 x 12 rooms. The main auditorium is 40 x 50 with folding doors separating this from the Sunday school room,

which is 20 x 40. When the doors are open we have an auditorium 40 x 70, which furnishes a seating capacity of about four hundred.

We are in debt about \$5,000, but have promissory notes to the amount of nearly \$4,000, payable in three years, leaving only \$1,000 to be cared for. We give God all the glory. Bless His holy name!

The church having called us back for the third year, we are still pushing forward the work. The attendance is at least double what it has previously been. We are thankful for the way God has led us and for the souls He has already given us this new year.

F. H. BUGIE, Pastor.

Why do you play the lawyer and plead your case in favor of questionable things? You would not have done this one time. What has happened to you that now you are excusing the very things you once condemned?

19. Criticizing spirit.

What about criticizing the messenger, the message, or the *modus operandi* of the meeting? You criticized that one for going to the altar so much, and you should have been there yourself. A criticizing spirit does not live in a saved heart. It shows a leakage somewhere.

20. Uncharitable spirit.

Why did you not put a charitable construction on the conduct of that person? You may not have known the motive lying back of the action in the other. Why be so quick to impugn one's motive? Why not practice putting the very best construction always on others' doings? It will not injure you, while the other method will.

22. Unforgiving spirit.

That grudge, that unforgiving spirit, that hardness of heart, did it not scare you? Christ taught that if we do not forgive neither will God forgive us. The time was when you would not have allowed it for a moment. Now you can go to sleep with it in your heart. You would not go to sleep with a rattlesnake in your bosom; which is the worst?

23. Religious bondage.

Do you pray because it is your duty to pray? Do you read your Bible for duty's sake? Is your Christian service from the standpoint of duty, duty, duty? Then you are in bondage to your religion. You are not a free Christian. There is something better. We do not have to pray, read the Bible, go to church, give of our means, work with souls, abstain from the world if we have the proper kind of an experience; we just love to do it. There is something better than bondage in religion; it is freedom in the Spirit, a love service to Jesus.

24. Uncontrollable temper.

Why do you lose your patience, say cutting, snarling things, get cross and slap the children, and act ugly at times and go right on professing holiness? Do you not know that is hypocritical? You know that is not the experience of holiness or saving grace at all. Then why not get down and have it all taken out?

25. Neglect of family prayer.

What excuse did you have for neglecting it the

last time? Do you omit it frequently for small reasons? If you do, is there not something wrong somewhere? If your heart was in it as it should be, would you neglect it so often?

26. Neglect of prayermeeting.

You were not there last time. Would your excuse pass muster at the judgment? What if all the rest had done likewise? Is it possible that you can not be depended upon for the prayermeeting? The pastor would be surprised if he found you absent, or are you one that he would be surprised if he saw you there? If you can stay away from prayermeeting and feel comfortable when you could as well have gone, does it not show positively that the essence of the prayermeeting is not in your heart?

WHAT KIND OF A CHURCH WOULD OUR CHURCH BE IF EVERY MEMBER WAS JUST LIKE ME?

Perfection in Roman Catholicism

By W. H. MORSE, M.D.

"So from our enemy
We gain to know that which we mean
In our own mind, it to felicitate."

It may seem curious to some people, but the Roman Catholic church is more of a stickler for perfection than many of the denominations of the Protestant church. The treatise, "Confession Made Easy," published recently by the Roman Catholic Society of the Divine Word, is illuminating and interesting in regard to this matter, and some quotations from that which it has to say on the subject may not be contrary to that which Protestants who are in the way of holiness believe.

The treatment of the subject commences with the statement that "one can become perfect in every station of life." "It is a great error to believe that one can only become perfect and holy in the state of religion." "No vocation is so lowly or so worldly as not to enable man, with the grace of God, to become perfect and holy."

So we all think.

"In what does Christian perfection consist? . . . Perfection and holiness consist in loving God and our neighbor."

Verily, St. Paul said, "Charity is the bond of perfection."

After stating that the "religious" (priests, sisters, and others), are perfect only by the perfect love of God and neighbor, it says that "by constant and

conscientious use of the means corresponding to one's station in life, one may reach the same perfection" as they.

"It is not absolutely necessary that we be altogether free from venial sins and weaknesses in order to gain perfection, as this is simply impossible for us in this vale of woe."

Some of us will question that.

"The main thing in striving after perfection is that we always seek after it with courage and determination."

An astute writer has said that the very zeal to advance, and the never-tiring striving after perfection, "may be called perfection."

Several pages are given in discussion of the question, "How can one become perfect and holy in any and every station of life?"

"One wishing to practice perfection must imitate the life of the Savior as far as possible. This is the way of perfection for all."

Quite true.

"Man can not gain perfection by his own strength, but needs above all the grace of God to accomplish this. Man must do his share, but more necessary is the grace of God."

Our Lord said, "Without me you can do nothing."

The means of grace are spoken of as "assiduous prayer and the frequent reception of the sacraments." "Besides these, meditation on religious truths, especially about the life of Jesus, is also an important means in the attainment of perfection."

What about reading the Bible?

"Without self-abnegation there can be no question of imitating our Lord. We must do violence to our self-will, our passions, and inclinations."

Certainly. Jesus said, "If any one will come after me, let him deny himself, take up his cross, and follow me."

"Not in vain does God send us many a cross, which rests very heavy on us, for it is meant to be a means by which we are to become better and more perfect Christians. . . . As the diamond becomes more beautiful and lustrous by being cut and ground, thus also we become purer and holier through sufferings and tribulations."

Many of us can agree to that, most heartily.

"Faithful and zealous fulfillment of our daily duties helps much toward the attainment of perfection. . . . Our duties must be performed to fulfill the will of God, and for His greater honor and glory."

Yes; but that is not all. The Roman Catholic teaching in the matter is not without merit if to it was added a constant study of God's Word.

HARTFORD, CONN.

HAPPY TO LIVE AND DIE IN CHRIST

JUST BEFORE Calvin died, he wrote these words to a friend: "My respiration is difficult, and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all His children in life and death." He felt what Paul felt when he said, "For me to live is Christ, and to die is gain."

Is this our own aim in life—to live for Christ, yea, to live in Christ? Though every earthly friend may fail, though we are tempted and tried on all sides, though it may seem as if our frail bark is about to be overthrown, we can rest assured if we have Christ.

Are we not made to realize what a blessed change salvation had wrought in Calvin's life as, at the setting of his life, he exclaims, "Happy to live and die in Jesus"? What was his gain? It was heaven as his everlasting home, the Lord as his Savior and friend, the knowledge that all trials and troubles were ended, and that sufferings and heartaches were left behind as he crossed the Jordan of death and entered into heavenly bliss with Christ Jesus.

Our life is incomplete without Jesus; friends may please us for a season, pleasure may satisfy us for a time, but Christ's love and joy will outlive everything of this world.

May God help us so to live in this world for Christ that, when death summons us to go, we can say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."—ANNIE REED.

"I was handed a copy of the HERALD of HOLINESS a short time ago, and when I read it, I liked it so well I decided to send my subscription at once for a year." Mrs. Lewis Rickwalt, Canon City, Colorado.

TENNESSEE DISTRICT ASSEMBLY

September 15th brought to a close the greatest Assembly in the history of the Tennessee District. A full delegation was present from the very beginning and harmony and blessed victory prevailed throughout.

Dr. E. P. Eliyson was elected Superintendent, and with the work already well in hand there is promise of still better things ahead.

The pledge for the past year for Foreign Missions was over-reached, amounting to \$12,222.07. Twelve thousand dollars was pledged for the coming year. District Superintendent's salary was arranged for on a basis of one dollar a member, which will insure him a one-third increase over last year's salary. The salaries of the pastors were raised all over the District.

Home Missionary work will forge ahead, establishing the weaker churches and reaching out into new fields.

Dr. Reynolds, with characteristic grace and wisdom, presided over the Assembly and preached on Sunday to a packed house.

Splendid reports from many of the charges were received amid shouts of joy and praise. These interspersed with the usual anniversaries on education, social service, missions, etc., were the order of the day, and at night evangelistic services were held. Those who brought messages from evening to evening were Dr. E. P. Eliyson, C. E. Hardy, W. M. Tidwell, DeLance Wallace, and A. P. Welch. At least fifteen souls prayed through and found God in saving or sanctifying power.

One notable report was that of Rev. A. J. Valery, Superintendent of the Bethany Training Home for Unfortunates, located in Memphis, Tenn. More than \$15,000 was contributed and disbursed for the maintenance of this home during the fiscal year. Following his impassioned plea for rescue work a voluntary offering was received in \$10's and \$5's, amounting to about \$200. God is blessing in this work, which is purely a work of faith.

Rev. E. A. Girvin, pastor of First Church, Nashville, aided by his loyal constituency, acted as gracious host on this happy occasion and right royally were the one hundred and seventy-five preachers, deaconesses, and delegates entertained. Homes all over the city were thrown open to the visitors for lodging and breakfast, while dinner and supper were served by our hospitable people in the spacious halls and parlors of the church.

The central theme which burned its way through almost every message was the exaltation of Christ and His cleansing blood, and paramount in the exhortation was the necessity of standing firm for the supernatural in salvation, yea, for God in human life, and experience. This great truth, as opposed to the new thought and so-called "culture" of the age, which eliminates God and makes growth and environment the saviors of men, God blessed to His people and the glory rolled! On the last night the crest was reached. The Holy Ghost fell upon all. Nothing like it was ever witnessed within the memory of the oldest saint-present. The glory lingers still and we are looking unto Him and praying for the great revival so much needed and which is surely coming. Pray for us as you read these lines that our "faith fail not."

MEDA C. TAYLOR, Reporter.

CHICAGO CENTRAL DISTRICT ASSEMBLY

The sixteenth annual Assembly of the Chicago Central District, which convened at Olivet, Ill., September 1-5, has passed into history, but there will remain with those who attended reminiscences which will last indefinitely to inspire and encourage them in the future work of the kingdom.

The Assembly just closed was the greatest in the history of the District both from point of attendance and work accomplished during the year. A beautiful spirit of harmony and unity prevailed throughout the sessions. The reports of the pastors, deaconesses, licensed preachers, and elders, representatives of the Sunday schools and Young People's Societies indicated that hundreds and hundreds of souls have been brought to the Lord for pardon or purity during the past year and that a general revival spirit has prevailed throughout the District.

The report of District Superintendent C. A. Brown was received with great gratification by the delegates. How they do love this humble, sweet-spirited man of God! Surely he has been beneath the burdens of his people and has helped them carry their loads until he has nearly broken down physically. Six new churches have been organized on the District and their delegates were present with encouraging reports. In recognition and appreciation of the splendid work accomplished by Brother Brown the District unanimously recalled him to the District Superintendency for the ensuing year to a substantial increase in salary.

So far as I Am Concerned

By F. W. JOHNSON

So far as I am concerned—

I am disgusted with "Science," "New Thought," "New Theology," and "Ideals" as they are used in some of the present-day movements of ever-shifting vagaries. Of course I have no reference to the tried-out, well-established systems of investigation, discovery, and invention which have blessed man and honored God. I mean that "Science" upon which "Modernism" is building "A vaster and nobler fabric of faith than the world has ever known before." In order to keep up with the ever-shifting vagaries, "Modernism" asks for an oft-repeated revision of the Bible. The rapidity with which "Modernism" shifts has a tendency to make one dizzy.

So far as I am concerned—

I shall continue with mother's old Bible, at least till "Modernism" settles sufficiently to be tried out and reduced to a practical system. "Modernism" asks me to believe that of the functions of what it calls science is to the Bible is of human origin, and that one "restore to the Bible its humanity."

So far as I am concerned—

After having studied human history and the Bible for thirty years I believe it a smaller miracle for the whale to have swallowed Jonah than for man to have produced the Bible. "Modernism" asks me to believe in the supremacy of human will and mind, which will some day produce "Ideal environments" which will in turn produce "Ideal Humanity."

So far as I am concerned—

I am discouraged with the thought. For after about six thousand years of the best effort of the "Will" and "Mind" of man we have neither ideal environment nor ideal humanity. In fact man seems to be less satisfied with both than ever before in his history. "Modernism" asks me to believe that in trying to save others that I am in the process of saving myself.

So far as I am concerned—

I am still contented in accepting salvation through the atonement of our Lord Jesus Christ. "Modernism" asks me to believe in the universal fatherhood of God and the universal brotherhood of man, and modestly reminds me that it is unkind to call attention to a distinction in the "Brotherhood"; and I am persuaded that soon the declaration will go forth, "It is ungentle to live a life in contrast to the great Brotherhood." Then woe betide the man who dares to violate the declaration.

So far as I am concerned—

I believe in two classes of men, represented by Cain and Abel, Jew and Gentile, and saint and sinner. And that God is the Father of the good and the Devil is the father of the bad. Says "Modernism": "When we come to man we have a being whose essential nature is love. If God does not measure to man here He falls below the work of His own hand."

So far as I am concerned—

I believe that we are all by nature the children of wrath, and that man's essential nature is the carnal nature. And that he is in dire need of our Savior, the Lord Jesus Christ, every day and hour. Finally, "Modernism" asks me to have faith in and worship this Love - Self - Savior-Divine-Super-Human-Being.

So far as I am concerned—

My spirit revolts at the seven-headed "Beast" as the climax of all idolatry.
KINGSTON, OKLA.

The financial report of the District is really splendid, over \$132,500 having been raised for all purposes. Last year \$15,000 was pledged by the District for Foreign Missions, but the report at the

close of the year showed that approximately \$18,500 had been raised. At the Foreign Missionary Anniversary the delegates enthusiastically and hilariously pledged \$22,000 to be raised on the District this year for this purpose. The report showed that \$3,000 had been raised for Home Missions last year. The delegates again arose to the occasion and pledged \$7,500 to be raised for Home Missions this year.

We feel deeply indebted to our District Treasurer Willingham for his faithful work and the splendid manner in which the financial department of the work was kept; also for his untiring work in compiling the annual financial report.

The District is grateful to District Secretary Purinton for the good services rendered in his capacity, and as he leaves our District to take up other duties in the Denver territory we wish him God-speed and heartily recommend him to the brethren there.

Not the least among the outstanding features of the Assembly was the magnificent way in which General Superintendent R. T. Williams presided. Never have we seen a more beautiful, humble spirit exemplified, nor have we seen more patience, tact, and rare judgment displayed. Surely the Church of the Nazarene should renew her gratitude to God for such a man as Rev. R. T. Williams.

The District feels keenly the loss of Rev. T. H. Agnew, who has been of such inestimable value to the District and Olivet University, and who is leaving to take up work in behalf of our school at Pasadena, Calif. Resolutions expressing love, esteem, and best wishes for Brother Agnew were passed.

There are many other features worthy of note that we should like much to mention in detail, especially that of the ordination service and the other services of the closing Sabbath. We thank God and give Him all the glory for the greatest year on the Chicago Central District, and as we go back to our various fields of labor it is with a determination to accomplish greater things for the kingdom of God than ever before.

FLOYD B. JOHNSON, Reporter.

ARKANSAS DISTRICT

It is a difficult matter to give the exact conditions of the Arkansas District in a short report. However, from reports of campmeetings, church revivals, also other reports, we believe there has been much improvement on the District the past year.

Six new churches have been organized and there are good prospects for another one before Assembly convenes. We praise the Lord and take courage.

Our school at Vilonia is in splendid condition. The government was sufficiently interested in Vilonia to grant fifteen mails a week. The state is constructing a new pike from Conway to Vilonia. These, together with other improvements, and with Professor Dunham and his good faculty, insure a successful year with the help of the Lord.

Our pastors have put forth successful efforts for revivals this year. This District is open and ready for the Church of the Nazarene. Our greatest need at the present is efficient workers.

J. E. MOORE, District Superintendent.

HOME MISSIONS IN VERMONT

We have just closed our Home Mission Tent campaign in the state of Vermont. God has wonderfully blessed our labors. Our evangelist in charge, Rev. Ira D. Archibald, preached strong, straight, and forcefully and God honored and blessed both messages and messenger.

We started May 10th at Brockton, Mass., and from there to South Elliot, Me., on to Waterville, Belvidere, Wolcott, and Montgomery, Vt. God was with us in salvation power at each place. At Wolcott and Montgomery, Vt., the M. E. people joined with us; some of their members sought and found the blessing of a clean heart. A number of young people consecrated their lives to God and some have gone to the Eastern Nazarene College as a result. We closed our service at Montgomery with thirty-one souls at the altar. It was indeed refreshing to see them weeping their way to Jesus in the good, old-fashioned way.

We feel that this has been a successful campaign and are glad to report 160 souls saved or sanctified. The weather retarded our efforts at first but God gave us the victory in spite of it all.

MABEL R. MANNING, Reporter.

TO ENTER SALT LAKE CITY, UTAH

Recently while Brother C. E. Roberts was here in a missionary meeting we became burdened for Salt Lake City. There are at least fifty cities of over 100,000 population where there is no

Church of the Nazarene, Salt Lake City, Utah, being among the number with a population of 113,567, only 40 per cent representing Mormons, leaving the greater per cent to be reached.

Under the direction of the Home Mission and Evangelism Board, with the co-operation of the District Superintendent, Rev. Balsmeier, we expect to start operations in Salt Lake City early in September. We plan on taking a band of consecrated workers who are not simply looking for a job but for souls in Salt Lake City. Amen.

We are in great need of a good 40x60 tent. Brother C. E. Roberts will be there as the main worker with others, and we expect to stay until we have succeeded in establishing a good strong work.

We are glad to say that wife is able to go in the field work again after her long sickness. Dear readers, will you drop me a card saying you will pray for me and for Salt Lake City that God will give us the desire of our hearts?

J. R. HUNTER.

EASTERN AND NEW ENGLAND NOTES

Superintendent Angell of the New York District has moved from Flushing, Long Island, N. Y., to Plattsburg, N. Y.

The Rev. E. T. French, former pastor of the Utica Avenue Nazarene Church of Brooklyn, N. Y., is being blessed of God in his new church at Lynn, Mass.

Pastor Adam of the Nazarene Church at Mt. Vernon, N. Y., begins to see things move for God and holiness in that peculiar and difficult field of labor.

Rev. William Howard Hoople reports good things each week at Utica Avenue Nazarene Church, where he is acting pastor at present. Brother Hoople had this church built about a quarter of a century ago.

We received a few lines from our old friend and brother, Rev. A. K. Bryant, pastor of the Nazarene Church at Ontario, Calif. Brother Bryant reports that God is blessing his new work there.

The New England District, Church of the Nazarene, lost a good pastor when Brother Bryant left for the West, but they gained a good man in the person of Brother French, who did a good work in the Utica Avenue Church, Brooklyn, N. Y.

The Interdenominational Holiness Association of Brooklyn, N. Y., expect to hold their usual convention this fall. The entire management will be under the national association. Rev. George Kunz will be in charge. He will have the support of the holiness people of Brooklyn, N. Y.

John Wesley Church of the Nazarene of Brooklyn, N. Y., gave Pastor Norberry the whole month of August for his vacation. Pastor Norberry and his wife and daughter spent much of the time at Ocean Grove, N. J. They returned to their church in Brooklyn greatly refreshed.

Rev. Walter Malone and wife, of Cleveland, Ohio, spent most of the summer at the palatial home of Mr. and Mrs. A. E. Fitkin, at Allenhurst, N. J. We had the pleasure of dining there one day. It was a spiritual visit.

The Young People's Nazarene League of the New York District held their annual convention at Utica Avenue Church in Brooklyn, N. Y. They closed on Labor day with blessed results. Praise God.

"KEEP ON BELIEVING!"

SOUTH DAKOTA DISTRICT

I arrived in this city one month ago and for three weeks searched diligently for a house. The house proposition is a most serious one. At least seventeen families are living in garages and barns and for a time it looked very much as though that was to be our lot, but God answered prayer and provided a little cottage for us. Mrs. Brandyberry and Ruth came Monday and we are now nicely and conveniently located and ready for battle on the District.

I have visited the churches and find the pastors and people doing well. The people are energetic and wide-awake and have a vision for larger things on the District.

We open our first campaign in the city hall at Mitchell October 1st. They have a nice little church at this place, but it is too small. We have a vision of a larger church for them and more centrally located. The work has grown steadily under the leadership of Miss Cora Ryan, pastor. The outlook is bright, the outlook encouraging, and by God's help we shall do our best.

Any one on the South Dakota District desirous of having a special meeting or having a Church of the Nazarene organized please correspond with me and I will be very glad to come or arrange to send other workers.

Let us do our best to spread this glorious gospel

of full salvation over this state. Mrs. Brandyberry will accompany me, at least part of the time, in our meetings.

M. T. BRANDYBERRY, Dist. Supt.

MISSOURI HOLINESS COLLEGE

School opened last week with a very satisfactory registration and excellent prospects for a good school year. The Lord has sent us a splendid faculty and our teachers are taking hold of their work with rare interest and enthusiasm. He has also blessed us with an exceptionally promising student body. Harmony prevails in all departments, the spiritual atmosphere is delightful, and the outlook for the coming year very encouraging.

Men who have a crop to care for are feeling the call of God and are planning to be with us as soon as fall work is out of the way. We are making a specialty of Bible study and have just such cases in mind and shall do all in our power to be of help to men with the call of God upon them whenever they come to us. This department of our work is growing in interest and strength and we expect God to continue to make it a great blessing to His church, work, and workers.

The first Sunday of the school year was a season of refreshing and the various services were times of blessing from the hand of the Lord. Truly God is with us and our hearts are filled with His praises. Let all the people join us in devout thanksgiving to God for His goodness to us and in prayer that He may make this the greatest year in the history of the college.

H. O. FANNING.

NEW BEDFORD Y. P. S. MISSIONARY SOCIETY

Our Young People's Missionary Society met September 10th at the parsonage with a goodly representation present. Everything moved along in harmony and unison and God's Spirit was present to bless.

Finances were reported to be in good condition with new members added at nearly every meeting, several new ones being admitted at this meeting.

The Lord does bless us in these gatherings and we are truly grateful to Him for all His benefits. Our people sing as though they meant it, and when together sing as only our Nazarenes can sing, and in these seasons of song we are drawn nearer to Him.

WILLIAM W. ATWOOD, Reporter.

A BAPTISMAL SERVICE

The Boise and Meridian churches held a joint baptismal service on two Sunday afternoons, recently, conducted by Brother Martin, pastor of the Meridian church.

A secluded spot on the beautiful Boise river was selected. Rev. Mrs. M. J. Dickinson and her congregation, as well as the Meridian church and pastor, were present. A testimony and praise service was held beside the river prior to the baptismal service. God was with us and the Holy Spirit had His way. As songs of praise and salvation rang out over the water seventeen candidates in all were buried with their Lord in baptism. Glory to Jesus!

Reporter.

TWO GOOD CAMPS

BONNIE CAMPMEETING

It is with joy and gladness that we approach the great HERALD of HOLINESS family scattered over and around the world. The Bonnie, Ill., campmeeting was one of the best for years and many scores were saved, reclaimed, and sanctified wholly. The attendance and interest were the best for many years. The cottages were full, the mammoth shed thronged, and the altars filled. Our coworkers were Rev. C. H. Jack Linn and wife, of Oregon, Wis. Many pastors, evangelists, workers, and hymen from various churches, towns, and states helped shout the battle on. The finances came easily and fully. The last Sabbath we raised over \$800 for next year's camp. We were treated with great kindness. The Lord willing we shall return to old Bonnie camp August, 1922.

PILOT POINT CAMP

This is the seventeenth annual camp for our town and people. The Lord came to our hearts and lives in holy power, glorious victory, and marvelous tides of salvation. About one hundred souls found God in pardon and purity. This is our home, and the Lord put the camp on our hearts and gave us the best camp of our life. The attendance and interest, with the order and support, were the best we ever

had in the history of this camp. Rev. Haldor Liljenas, of Peniel, Texas, led us in holy song and sweet and effective solo work. The far-famed Roberts Brothers, with their aged but happy parents, were here (by special providential direction) and such a time as we had our town and people shall never forget. The finances came easily and freely. The Rescue rallies conducted by Mrs. Irick in both of these camps were fruitful, effectual, and fraught with lasting benediction. We received a very large and helpful class into the Church of the Nazarene the closing night.

These are the best days in divine grace and holy service we ever knew. Blessings on all.

ALLIE IRICK and WIFE.

MISSOURI DISTRICT ASSEMBLY

The tenth District Assembly, Missouri District, held in the Missouri Holiness College at Clarence, September 1-5, was marked by the gracious presence of God. It coincided with the closing of a series of revival meetings conducted by Evangelist W. E. Shepard, who preached with unction each night of the Assembly.

Dr. H. F. Reynolds presided over the Assembly with patience, fairness, and diligence. The work in the committees, as well as on the floor of the Assembly, seemed to be carried on expeditiously and with at least a happy approach to unanimity. On several occasions in business sessions and especially in the ordination service Sunday afternoon there were special outbursts of praise and adoration.

The invitation of Flower Memorial Church, St. Louis, was accepted for the Assembly next year. Their former pastor, Rev. R. V. Starr, returns to his old home in Michigan and they have called Rev. B. L. Patterson, formerly Superintendent of the Tennessee District, as their pastor.

Rev. L. W. Dodson, of Des Arc, was elected District Superintendent. Pastoral arrangements are as follows: Blue Ridge, J. T. Kimbrough; Bright Prospect, J. T. Mills; Bounds, Coffey, Coldwater, Fredericktown, Hurdland, Mexico, Mt. Olivet, Piedmont, Poplar Bluff, and Rayville, to be supplied: Beulah, L. A. Roach; Bernice, Charles Swartzel; Canaan Hill, P. C. Norton; Caruthersville, C. C. Sellers; Clarence, J. W. Roach; Carl Junction, E. E. Miller; Des Arc, T. F. Harrington; Dexter, D. M. Coulson; Flower Memorial, B. L. Patterson; Huntsville, A. F. Daniel; Hattow, W. T. Mason; Irondale, C. F. Linza; Kansas City, W. E. Fisher; Morehouse, A. J. Mitchell; Malden, W. A. Menneke; Manlewood, J. L. Cox; Miner's Switch, J. T. Mitchell; New Hope, S. C. Hendley; Peach Tree and Sabula, P. A. Flower; St. Joseph, E. C. Cain.

ROY G. CODDING, Reporter.

AMONG THE CHURCHES

HICKORY RIDGE, MISS.

—Our recent meeting with Rev. J. D. Saxon, of Pangburn, Ark., as evangelist, was much blessed of the Lord. About fifteen were wonderfully saved and three gloriously sanctified. The church has been greatly strengthened. A number of the saints fasted and prayed one entire day and the results are bearing expression. Closed with three services Sunday and \$125 collection on our prospective building.—A. M. Gammell, Pastor.

BLOSSOM, TEXAS

—Our meeting here, conducted by Rev. R. A. Thornton, author, lecturer, and evangelist, of Corsicana, Texas, closed recently with fine results. The battle was hard at the first, but the "God of battles" came to our rescue and some twenty-five or thirty were either saved or sanctified and the saints encouraged to press the fight. Twenty-seven united with the church. Finances came easily, \$97 being given the evangelist, \$14 paid for board bill, and \$21.88 given the pastor as a love offering, with incidental money on hand.—Mrs. Lena E. Luttrell, Pastor.

RACINE, WIS.

—We have closed a year fraught with many problems, but by the help of the Lord have seen victories won. We have had many seekers and finders at our altars and about twenty-five have been added to the church. Our band has been strengthened and a good gospel truck given, which has been a great blessing in the street work. Some souls have knelt in the streets and cried for mercy and have received pardon; the band is proving successful in attracting people to our Sunday night services, which are evangelistic. We have raised \$4,000 for missions besides \$40 which the Women's Missionary Society sent to different funds and have made clothing valued at \$214 for a Rescue Home and Orphanage. We have bought and remodeled a nine-room house adjoining

the church for a parsonage. Our Sunday school is moving forward and our prayermeetings at 8:30 Sunday morning are a source of blessing. Twenty-three of our people, including the band, attended our District Assembly at Olivet, Ill. Revs. J. O. and Edna Wells Hoke have been recalled for the coming year as our pastors.—Mrs. Estella Cline, Reporter.

POMONA, CALIF.

—September 5th was our regular monthly Missionary day, and after the offering was added to what has been given thus far during the Assembly year, besides the regular running expenses of the church, we have the following figures to give, for which we praise God and thank the people, viz.: Foreign Missions, \$425.02 (apportionment for the year, \$430); District budget, \$118.60; Home Missions, \$85; Peniel Orphanage Home, \$30; and the part of the church budget amounting to about \$3,200 a year fully paid to date. Hallelujah! In the evening the Young People's Society, in conjunction with the Woman's Home and Foreign Missionary Society of the church, conducted a special missionary rally, which proved an uplift to the whole church. Several new members have been added to the church during the quarter.—J. N. Hampe, Pastor.

AUSTIN, TEXAS

—We wish to report a truly great revival here with Mrs. Bessie Williams, of Ft. Worth, and Mrs. Eupha Beasley, of Hugo, Okla., as evangelists. Mrs. Williams preaches the gospel with old-time power of the Holy Ghost and Sister Beasley knows how to get the choir to sing. She is also a great soloist. Large crowds were in attendance and on Sunday nights at least 200 people could not get in the church. It was a great meeting because of the souls who were blessed at the altar of prayer. A nice class came into the church.—E. W. Wells.

DILL, OKLA.

—Our meeting was marked by good crowds, notwithstanding the inclement weather. The house would scarcely accommodate the people the first night and each successive night the attendance increased. The meeting was announced for two weeks, and no longer, but this period was not long enough for this place. We did not see the results we desired, but believe greater results would have resulted had the meeting continued.—A. M. Sprague.

END, OKLA.

—Just closed a great meeting here under the new District tent; large attendance with about fifty saved or sanctified. A Church of the Nazarene was organized with a nice class of fine folks; others have signified their intention of coming in soon. Ten subscriptions were secured for the HERALD of HOLINESS.—John and Grace Roberts.

RANCHO, N. M.

—We have just closed a very fine revival at the above named place with our newly appointed District Superintendent and wife as evangelists. This was the kind of meeting that we have longed for on this circuit where people dig through to rock bottom and meet Bible conditions, and which al-

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A PEBBLE

PROBABLY every one of us has, at some time or other, thrown a small stone or pebble into a pool of water and watched the eddies in their ever widening circle until they reach the shore.

We doubt if a better illustration of the power and influence of the printed page could be found. Silently but certainly the tract, book, or booklet goes on its way; its path of blessing widening as it goes; its influence for good increasing continually.

Think of books like Bunyan's "Pilgrim's Progress" and "The Christian's Secret of a Happy Life." Is any one able to tell what blessing, inspiration, and help these two volumes have brought to the world?

The following account illustrates in a graphic manner how the eddies of influence started by a small pebble in the way of the printed page may go on and on through many years, blessing humanity as they go:

One more instance should suffice to impress indelibly upon our minds the importance of the printed page when it is reinforced and inspired by the Spirit of God:

Early in 1819 while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon and later India as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen and then went to their reward. Apart from what they did directly as missionaries they left behind them seven sons and two daughters. Each of these sons married and with their wives and both sisters gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the scounders—have given 529 years to India missions.

God has probably ordained that the spoken word through the lips of a sanctified ministry should be most important in the plan of world redemption, but surely He has inspired the writing of inspired messages from the time the first message in Holy Writ was given down to the present age.

A tract was handed to Richard Baxter which led to his conversion. Baxter wrote the "Salutary Everlasting Rest" which was the means of bringing Philip Doddridge to seek God. Doddridge wrote the "Rise and Progress of Religion in the Soul" through the reading of which William Wilberforce was saved. Wilberforce is the author of "Practical Christianity," which was instrumental in molding the subsequent life of Thomas Chalmers, the founder of the Free Church in Scotland.

One feature of the ministry of the printed page that should appeal to all of us is that we all can have a part in it. Through the giving and lending of books; by getting the HERALD of HOLINESS and similar papers into the hands of others; through the distribution of tracts we can be continually preaching the gospel and pointing men and women to the Lamb of God who taketh away the sin of the world.

NAZARENE PUBLISHING HOUSE.

ways brings blessed victory. There were more confessions and cases of restitution made during this meeting than in any we ever knew of its size. Twenty-seven found God in either pardon or purity. We are expecting great things on the New Mexico District this Assembly year with Brother Charles W. Davis, who we believe has the vision and the will power to push out into new fields. Brother and Sister Davis make a good evangelistic team, both preach and are gifted in instrumental and vocal music.—F. A. Powell, Pastor.

LOS ANGELES, CALIF.

—The Highland Park Church has recently closed a series of meetings which resulted in about twenty-two professions of either conversion or sanctification; a number will come into the church soon. The church is pressing forward with more faith and a broader vision. We have five stringed instrument players and excellent singers, which proved a great asset to the meeting. This portion of the city affords opportunity for a great work and we are encouraged in the Lord.—Edwin E. Hale, Pastor.

FRESNO, CALIF.

—We have just closed a successful four days' convention in our church with our new District Superintendent, Rev. Charles A. Gibson, assisted by Brother and Sister Cooper from Pasadena. A number were at the altar and the revival spirit was evident in all the services. Last Sunday was a great day also. Our noon class meeting was a time of great victory and at 3 p. m. we baptized by immersion five splendid young people, three of which were recent converts. In the evening the young people had the service and farewelled two fine Christian young men who left on the midnight train for the Pasadena University to study for the ministry.—C. W. Welts, Pastor.

LONG BEACH, CALIF.

—Our Young People's revival with Prof. L. A. Reed, of Pasadena University, as evangelist, proved to be a great success. The last Sunday was indeed a big day; the house was crowded at each service and Professor Reed brought three great messages. The afternoon service was given over to the Young People of the church and District; several societies were represented. Many were blessed at our altars and a nice class will unite with the church. Rev. L. Milton Williams and family placed their transfers with the Long Beach church the last Sunday of the meeting.—J. I. Hill, Pastor.

ETOWAH, TEXAS

—The meeting recently held here was conducted by F. G. Welch, pastor of Lufkin church, and S. M. King. High walls of ignorance and prejudice were broken down and the Lord gave us victory.—Reporter.

PRESCOTT, ARK.

—The Main Springs Campmeeting closed with about seventy-five saved, reclaimed, or sanctified. Some dear, old, gray-headed grandfathers and mothers were wonderfully sanctified and shouted the victory; the church as a whole was much uplifted. Brothers Ben Haynie, A. F. Daniel, and Oscar Gallo way were the workers. We raised a nice sum for the workers.—Mrs. Lige Martin, Secretary.

MARION, OHIO

—The church has taken on new strength and the congregations are increasing. We have a prosperous Sunday school, Young People's Society, and Junior Society which are being brought up under the Nazarene Manual. These children are under the best of spiritual training and can pray and testify to the presence and glory of God. The church is standing by the pastor loyally and holding up his hands while the fight goes on.—J. W. Henry, Pastor.

BAKERSFIELD, CALIF.

—Last Sunday was a good day. The saints were blessed, conviction was on the people, and many unsaved souls were in tears. Two were saved at the evening service. God is blessing in both spirituality and liberal giving. We are marching on to victory.—J. Leslie Freels, Pastor.

OREGON CITY, ORE.

—The tent meeting which closed here recently was blessed and owned of the Lord. The Evangel-

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Wollaston, Mass.

ical preacher closed his church and joined us in the meeting. We did not have a "landslide," but we did have a number who really prayed through to victory. Some were sanctified, among whom was a brother who previously had been called to preach the gospel and had attended a university in preparation for the work, but owing to opposition to holiness became discouraged. Rev. C. C. Wicker, our pastor at Canby, will keep his hand upon the work until a pastor can be secured for the work here.—C. J. Penn.

RENO, WASH.

—We are in a three weeks' tent campmeeting at this place. There is no church for several miles, and we believe the field is ripe for the harvest. Pray much for us.—C. J. Penn.

ESCONDIDO, CALIF.

—We were much blessed during the three days our beloved District Superintendent, Rev. J. E. Bates, was with us. We are looking for a great Holy Ghost revival and already people are coming to the parsonage at midnight to be saved. Thank God for old-fashioned conviction that takes sleep away and causes souls to leave their beds, drive to town, and hunt up the preacher to pray for them. We are going to bombard the skies and dynamite the Devil's kingdom in Escondido.—J. F. Metcalf, Pastor.

KALAMA, WASH.

—We are in the midst of a revival at this place.



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Interest is good and great victory is sure.—F. B. Smith.

ELDON, MO.

—We are holding revival meetings in an old movie theater and shall continue same until October 1st at least. Mrs. Hodges and Prof. Charles Kelley are in charge of the music. The property can now be bought for \$7,250 and is worth fully twice the amount. Pray for us.—R. S. Hodges, Evangelist.

CALAMINE, ARK.

—Just closed the Calamine Camp, with Rev. J. E. Moore as collaborator. Several souls prayed through to victory and the shouts of the saints were frequently heard at unusual hours of the night. Crowds were large. This has indeed been a great summer in revival work and many souls have found God.—Lee L. Hamric, Evangelist.

RUTHERFORD, TENN.

—A wonderful revival has just closed at Zion church. Brother Collier, our evangelist, was at his best, preaching in power and demonstration of the Holy Spirit. There was a good attendance at the meetings and good interest manifested. About twenty-five were converted, reclaimed, or sanctified and the church greatly built up. Nine have united with the church.—Willie Minton, Reporter.

HAMMOND, IND.

—We have just closed on eight days' revival campaign with Rev. H. S. Hester, of Auburn, Ill., and Miss Helen Peters, of Wilmore, Ky., as special workers. Rev. Hester is a wide-awake evangelist and his messages were delivered in the Spirit and with heavenly unction. Miss Peters is not only a consecrated singer, but is also a very efficient personal and altar worker. Fifteen or more souls claimed definite victory and we can truly say it was the best short revival we have ever witnessed. Every department of our work is moving on and we have God with us in all our services.—A. M. Wells, Pastor.

DAVENPORT, OKLA.

—We closed a remarkable meeting here recently, in which sixty-five prayed through and twenty-three joined the church. We believe permanent results will be realized from the meeting.—Lum Jones, Evangelist.

COGDILL, GA.

—The meeting here closed with about twenty-five at the altar and the town well stirred. God wonderfully manifested His presence throughout the meeting. This was a new field, the people were hungry for the truth and received it readily. Praise the Lord! Just how many were converted and sanctified we can not say, but with the exception of two nights every service was fruitful and produced results. The singing under the direction of A. E. Bradley, of Ft. Wayne, Ind., was owned and blessed of God; the children's services also under his direction proved a great blessing. Rev. Goren M. Rainey, of Wilmore, Ky., was our collaborator. About eighteen or twenty united with the church in the last service.—Howard W. Sweeten, Evangelist.

CEDAR GROVE, TEXAS

—We have recently had one of the most spiritual meetings this church has yet known. Rev. E. R. Gentry and his band of workers came to us in the strength of Israel's God. There were over forty professions and the church membership increased 70 per cent. The church pledged to pay the pastor four times as much another year.—Reporter.

"Kindly renew my subscription to the one best paper [HERALD OF HOLINESS]. Inclosed find P. O. money order." E. G. Lightfoot, Postmaster, Fairfield, Idaho.

"The paper [HERALD OF HOLINESS] gets better all the time. It is food for my soul." Mrs. Elizabeth Owens, Thompsonville, Texas.

CAMPMEETING ANNOUNCEMENTS

CASPER, WYO.—Wyoming State Holiness Campmeeting, September 18-28. Mrs. Delance Wallace of Wain, Wyo., in charge. For particulars, address R. Loeb, P. O. box 642.

TEXARKANA, TEXAS—October 1-10. Bud Robinson and Kenneth Wells and wife. Everybody invited. For information, write R. B. Gilmore, Pastor, 710 Brown Street.

TOPEKA, KAN.—Salvation Army hall, October 1-15. Rev. John Owen, evangelist; Rev. Joseph N. Speakes, song leader. For information, write the secretary, C. G. Morrison, 1161 Garfield street, Topeka, Kan.

PLAINVIEW, TEXAS—October 28-November 7. In connection with Hamlin District Assembly. General Superintendent J. W. Goodwin, evangelist; Rev. Lawson Brown, song leader. For further particulars, write the pastor, Rev. J. P. Ingle, Box 103.

TELEGRAMS

HERALD OF HOLINESS: Lexington, Ky.
Kentucky District Assembly greatest yet. Dr. H. F. Reynolds presided beautifully and endeared himself to all by his gentle manner and loving spirit through all the business of the Assembly. More finances raised than any previous year. Forward step taken for Home Missions. Rev. C. R. Pollard was unanimously re-elected District Superintendent.
W. W. Stover, Dist. Secy.

The following telegram was received at Missionary Headquarters from Miss Eva Carpenter, New York:

"Arrived safe. Everything O. K."

She had been about ninety days on the way, sailing from Calcutta via Durban, South Africa, to Havana. A death on board put them in quarantine in Havana for a week, and made it necessary for Miss Carpenter to continue on that boat to New York.

HERALD OF HOLINESS: Nashville, Tenn.
Trevecca College opened with more than twice as many as were enrolled the first day last school year. The opening address by Dr. Reynolds, 3 p. m., Tuesday, was well attended and a great success. Prospects for Trevecca were never brighter.
S. S. WHITE, President.

HERALD OF HOLINESS: Nampa, Idaho.
Most wonderful campmeeting in history of Nampa with Brothers Goodwin and Fleming. Hundreds seek the Lord. Most remarkable missionary rally this afternoon. Forty-two consecrations for foreign field. Finances come easily. Full report to follow.
H. H. SEAY.

HERALD OF HOLINESS: Atlanta, Ga.
Home Mission campaign rolling on to victory. Good crowds. Many praying through at the altar. Have found some fine Nazarenes here. Will get a strong church here. Will continue one week longer.
C. B. JERNIGAN.

Hallelujah Songs

A splendid collection of good, live, spiritual songs compiled by John T. Benson, Dora Benson, and T. D. Aughey. This song book is suitable for Sunday schools, church services, and for the revival or camp meeting. Send for a sample copy at 35c. A dozen copies, \$3.50, prepaid.

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TELEGRAMS

HERALD OF HOLINESS: Gouverneur, N. Y.
Good tent meeting at Plattsburg, N. Y. Two thousand dollars subscribed for a lot. Loan for a building offered.

E. E. ANGELL, Dist. Supt.

HERALD OF HOLINESS: Kearney, Neb.
Budget money-raising tour for Orphanage, Church Extension, Home and Foreign Missions succeeding on Nebraska District, with C. E. Roberts, Stella Crooks, and Superintendent Ludwig. Raised \$2,500 in small churches during the week and \$1,160 in Kearney today. Great salvation services Saturday and Sunday night. THIRZ. LUDWIG.

HERALD OF HOLINESS: Waco, Texas.
Great revival with the Waco church. E. W. Wells, of Austin, Texas, evangelist, doing great preaching. \$2,600 raised. Debt wiped out.
C. P. CLAYTON, Pastor.

HERALD OF HOLINESS: Georgetown, Ill.
Great grace and glory on Sabbath services at Olivet University. District Superintendent Brown brought morning message. Altar filled. Many blessed at night. Largest enrollment history of school. Dormitories and homes filled. Must build new dormitory to accommodate students. Pray that God will help us in securing funds for a new building.
J. E. L. MOORE, Pres.

HERALD OF HOLINESS:
Opened a revival campaign in Salt Lake today with Dr. Burton Hall, evangelist, and J. R. Hunter, advance man. Let all pray for a great revival in this Mormon city. If you have friends there, write to Hunter to call upon them. I will join the party.
C. E. ROBERTS, Home Missionary.

"I think every Christian home should have at least one Holiness paper, and to my mind the Herald of Holiness is one of the best, if not the best, papers in the world." Mrs. Leora E. Patch, Mentone, Calif.

ANNOUNCEMENTS

HOME MISSIONS ANNOUNCEMENT
Special Notice: We call the attention of our people to our revival meeting in Oklahoma City beginning November 7th, with Rev. A. G. Jeffries as evangelist and Misses McLemore and Robins and Lawson Brown special song leaders. The pastors and Christian workers over the state are invited and urged to make arrangements to attend and give us a lift at this time. This is a city of opportunity and it is our desire and prayer to reach a great number of people. Pray for us and be sure to attend. Let me have your name.—J. W. Oliver, Pastor, 728 W. Reno, Oklahoma City, Okla.

Notice:—The examining board of the Western Oklahoma District will meet Tuesday, September 28th, at ten a. m. All licensed preachers and deacons come prepared to take your examinations. No examinations will be given after Assembly convenes.—W. P. Olin, Secretary.

Coming Soon!

Our new Song Book. It contains a splendid selection of new songs and old hymns. Just the book that you have been looking for. Fine for regular church services, revival meetings, and Sunday school use.

Songs of Full Salvation

Edited and compiled by Haldor Lillenas will be ready in a few weeks. Send your order now or wait until we can send a returnable sample copy.

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TO THE ARKANSAS DISTRICT: The Arkansas District Assembly will convene October 18-17 with the North Little Rock church, 4th and Olive streets. Because of the scarcity of rooms it will be necessary to place many of the delegates at hotels at the expense of the District. Therefore let all churches elect delegates who can come without bringing children. Visitors must not expect free entertainment unless it be ministers or their wives. We would urge all churches to send in their 25 cents a member apportionment for entertainment.—S. D. Slocum, Pastor.

NOTICE—TO EASTERN OKLAHOMA DISTRICT: We have not appointed a successor to Rev. B. H. Haynie, District Superintendent, who resigned. This decision is the wish of the Advisory Board and other members of the District. The District Assembly will convene at Madill, Okla., October 6-10. All reports should be sent to the District Secretary and District money to the District Treasurer, as usual. Any business that needs consideration from the Assembly should be submitted to the General Superintendent having jurisdiction or to the Advisory Board, who, together with the Chairman of the Assembly, will give such business due consideration. Names of delegates and visitors should be sent to the pastor of the church at Madill, so arrangements can be made for entertainment.—Rev. R. T. Williams, General Superintendent.

NOTES AND PERSONALS

The following telegram was received from Lexington, Texas, too late for insertion in our last issue: "Revival and several saved Sunday. Two gray-haired fathers, sixty and seventy years of age, were saved and wept like children. Rev. L. M. Payne, evangelist in charge. Mrs. I. H. Hollis."

In a recent communication from Rev. Thomas A. Gookin, Box 43 Olivet Ill., he advises he will be open for evangelistic meetings after September 15th. Brother Gookin is an ordained elder of the Chicago Central District and holds evangelist's commission from the same.

RECOMMENDATION

Rev. Ural Hollenback and wife, Bothany, Okla. who have been our pastors for the past year, having felt the call of God upon them to enter into the evangelistic field, have resigned their pastorate here and expect to spend all their time in evangelistic work. They are Spirit-filled singers; also able preachers. We recommend them to any one desiring a revival.

OFFICIAL BOARD, SOUTH SIDE CHURCH OF THE NAZARENE, INDIANAPOLIS, IND.

We quote from a recent communication received from Mrs. M. W. Knapp, of Cincinnati, Ohio: "Knowing that thousands of your readers have been blessed under Dr. Godbey's ministry, I wish to advise that he passed to his reward, September 12th. His departure was like that of a tired child, dying of old age. He was conscious almost to the last, and when he couldn't speak, raised his hand upward. One of the last things he said was Ezekiel 36:25. The funeral will be here Tuesday afternoon, the members of his own conference assisting, with Brothers Kulp, Standley, and others. He will be taken to Perryville, his old home, for burial. We feel as though a ripe old saint has left us."

J. Elwin Peters, vice-president of the Young People's Society of Pomona church, Pomona, Calif., and Miss Elizabeth Grace Nash were united in marriage August 10th by the pastor, Rev. J. N. Hampe, assisted by Rev. Heidman.

In a recent report from our Boise (Idaho) church the fact that Miss Fox, of North Dakota, is taking the nurses' training course at St. Luke's hospital in that city was inadvertently omitted. We are glad

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to correct the error now and to add that Miss Fox expects to use the skill acquired in missionary work in India with the Church of the Nazarene.

Rev. N. J. Hepburn, recently pastor of our church at Sioux City, Iowa, is removing to Kansas City, preparatory to entering the evangelistic field. Brother Hepburn is open for calls wherever the Lord leads.

RECOMMENDATION

It affords us much pleasure to recommend Rev. T. A. Gookin, evangelist, of Olivet, Ill., whose announcement appears in this issue of the Herald of Holiness, as a safe and true evangelist of the old-fashioned Nazarene type. Any one engaging him for a revival meeting will make no mistake.

J. E. L. MOORE, President, Olivet University.
J. E. GAAR, Pastor.

WANTS

FOR SALE—A seven-room bungalow in Pasadena, Calif.; centrally located; price reasonable; cash or terms. Address W. C. Sims, R. 2, Box 504, San Diego, Calif.

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Published every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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REV. C. A. KINDER, Managing Editor.

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MINNESOTA—N. B. Herrick.....So. Nampa, Idaho

EVANGELISTS' DATES

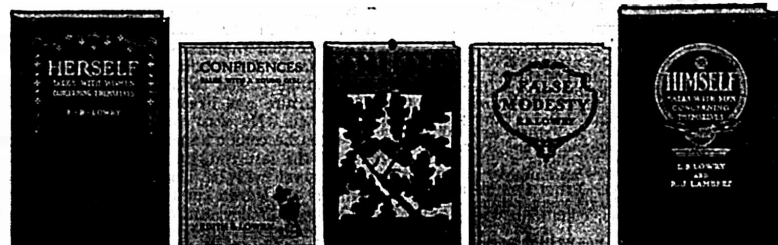
A. B. ANDERSON:
Huntsville, Ala.....September 29
JANETTE AND DELL ATCOCK, Atwood, Okla.:
Nauvoo, Ala.....September 22-October 4
Shelbyville, Mo.....October 16-November 1
T. E. BEES, Evangelist, 950 Atlantic Avenue, Long
Beach, Calif.:
Elkhart, Kas.....September 22

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Pelligray, Ark.....September 10-October 1
R. E. BOWEN, 2109 Troost Avenue, Kansas City, Mo.:
Guthrie, Okla.....September 29-October 3
Madill, Okla.....October 6-10
Macon, Ga.....October 13-17
Darling, Miss.....October 20-24
LYMAN BROUGH, Potteryville, Mich.:
Walbridge, Ohio.....October 3-24
W. R. CAIN, 615 So. Vine Street, Wichita, Kas.:
Augusta, Kan.....September 14-October 4
New Philadelphia, O.....October 10-24
J. T. CHAPMAN, Bethany, Okla.:
Morrilton, Ark.....September 20-October 3
Decher, Tenn.....October 17-31
C. C. CLUCK AND WIFE:
Jasper, Ala.....September 24-October 2
E. M. CONNELLY, 3103 Bell Avenue, St. Louis, Mo.:
Mattoon, Ill.....September 23-October 19
Leisure, Ind. (Elwood P. O.).....Oct. 17-Nov. 7
F. W. COX, Lisbon, Ohio:
The Plains, Ohio.....October 1-18
Lisbon, Ohio.....October 22-November 7
H. J. ELLIOTT, 915 15th Avenue S., Nampa, Idaho:
Northern California District.....Oct. 1-Dec. 19
E. P. and M. EMILY ELLISON, 1420 Garland Avenue,
Nashville, Tenn.:
Martin, Tenn.....September 15-October 3
THEO. ELNER AND WIFE, 1428 Pacific Street, Brook-
lyn, N. Y.:
Syracuse, N. Y.....September 26-October 17
So. Manchester, Conn. October 22-November 7
Audubon, N. J.....November 14-28
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Bethesda, Ohio.....September 3-20
Canton, Ohio.....October 10-31
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Falmouth, Mich.....September 23-October 10
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Salt Lake City, Utah.....September 10-October 16
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Northern California District.....Month of October
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El Paso, Texas.....October 1-10
Gause, Texas.....October 15-25

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cago, Ill.:
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GEORGE AND EFFIE MOORE, 1133 Holiday Street,
Indianapolis, Ind.:
Crawfordsville, Ind.....October 1-17
Princeton, Ind.....October 22-November 7
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apolis, Ind.:
Huntington, Ind.....September 12-October 3
Moorland, Ind.....October 4-24
Milltown, Ind.....October 26-November 14
W. M. O. NEASE, Olivet, Ill.:
Burkley, Va.....September 24-October 10
Malden, Mass.....October 17-November 7
C. C. RINEBAUGH, New Albany, Ind.:
Lowell, Mass.....September 26-October 17
Malden, Mass.....October 17-November 7
J. O. SCHAAPE, 1342 Brand Street, St. Paul, Minn.:
Hammer, S. D.....September 21-October 3
P. D. SMITH, 429 E. Hawthorne St., Stockton, Cal.:
Mukilteo, Wash.....September 26-October 10
W. E. SMITH:
Springfield, N. S.....September 14-October 3
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Binghamton, N. Y.....October 3-17
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