

# Herald of Holiness

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## The Need of the Hour

**N**O word is necessary to prove that the times are extraordinary. That we have come to the perilous times mentioned by St. Paul as due to arrive in the "last days" needs no proof whatever. To read Paul's declaration in 2 Tim. 3:1-5, one has only to look around him in any direction to find conclusive proof that we have reached the period he mentions. In that passage Paul says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection; trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Here are enumerated twenty different phases of the world's condition as it is to be in the last days, or the end-age. The list covers the entire range of civilization. We learn what the world's condition is to be in the last days, socially, personally, politically, domestically, ecclesiastically, and in any and every other conceivable way. The most startling thing about the passage is, that there is not one single phase of the entire twenty that is not conspicuously true as we look upon society and the Church around us. Whether we study the politics of the age or international life, or the social habits or states about us, whether we look at the homes which surround us or study the churches of whatever name, or whether we observe the young people about us—look in any direction we may, incontestible proof meets our eyes that we are living in the very days whose faithful portrait the apostle furnishes us in the extract above. The picture is true to life in every detail.

The apostle, in saying, "from such, turn away," does not utter a pessimistic wail. He does not mean to say we are to neglect the world because of its dismal condition.

He does not mean to teach that we have reached the end of our commission as a church, or, as individuals. After having delivered this fearful description of the last days, instead of letting us draw a conclusion of discouragement or inactivity, in the very opening of the following chapter, he plunges into the most earnest and heart-searching charge to the ministry to be faithful, fearless, fervid, and fruitful in labor, opening with these thrilling words: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." He adds what is equivalent to a repetition of the portraiture of conditions given in the preceding chapter as a reason for ministerial fidelity that "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

It almost seems that he took pains to guard against our mistaking his injunction, "From such, turn away," and would have us understand that we must not copy or be dismayed by the vices and sins he enumerates, but redouble our diligence to save as many as possible from the surrounding disasters.

With these instructions from the apostle concerning the unusual and thrilling conditions confronting us in these last days, it is important to note that in urging us to our work, he gives us no new message, but exhorts us to preach the same old Word which He himself had so long and so faithfully proclaimed, saying, "Preach the word."

The worse the times, the greater the importance of sticking to the simple Word of God. We need no new message. We are to seek no fresh adornment to give point or pith or brilliancy to our gospel. The old, old gospel in its purity and its power must be our only plea. We must return to the fundamentals of our faith. We must preach sin, and salvation by the blood of the crucified Son of God, to save from an eternal hell to an eternal heaven.

As the *Evangelical Messenger* truly says:

What we need today as the Church faces out to the unsurpassed opportunities that now await her is for a leadership and a people who are persuaded of and gripped by the great fundamental facts of Christian faith as revealed in New Testament literature. Unless we are persuaded of the immense value of the human soul, the natural depravity of the human heart, the inescapable consequences of sin except through the provisions of divine grace, the efficacy of the atonement of Jesus Christ, the absolutely hopeless condition of mankind without the enthronement of Jesus Christ in the lives of men and over the governments of the world, we shall not contribute much, if anything, to the betterment of society and the driving of evil out of the world: But holding fast to these and other great tenets of our faith and allowing their dynamic power to drive us forward in the path of their own choosing, we shall not labor in vain.

It is when our faith is weakened and our be-

lief in the great declaration of Holy Writ is shaken that Satan triumphs. The need of the hour is for hearts glowing white hot with Christian truth, moved with the mighty persuasions of a Paul who found the world's only hope in a crucified and risen Lord.

### Shortage of Preachers

THE denominations are not only complaining of loss in membership but are facing the serious problem of a lack of men for the pulpit. Some of them are taking steps to grapple with this great problem. To add to the gravity of the situation the preachers they have in the active ministry have been unwisely overburdened with secularities. This has seriously reduced their efficiency. Entirely too many are filling offices, agencies, working at desks, and piddling about in mere routine church work. This is in itself a grave problem and will have to be remedied in some way. Another discouraging aspect of the situation is the totally inadequate salaries paid preachers. This operates disastrously in two directions. It inclines them to take too readily to these official positions because of the better pay. The low salaries also tend to deter young men from entering the ministry. Dr. Bennett of the Southern Methodist Church says in the *Nashville Christian Advocate*:

The shortage in preachers continues and, it would seem, increases for the present. All denominations are feeling this lack of men for the pulpit. The Baptist church is concerned about and seriously at work upon the question. The Presbyterian Church announces several thousand vacant pulpits. The Protestant Episcopal Church published last year that at the then present rate of decrease by the end of the year 1920 they would have only sixty-four students for the ministry in all their twelve theological seminaries. In former years British Methodism sent her surplus ministerial candidates to America. But the mother Church has no longer any to spare. The Methodist Episcopal Church needed eighteen hundred and fifty new preachers last year to meet her current needs without any enlargement of her work. She received five hundred and sixty-six for admission on trial.

Last year the Southern Methodist Church lost sixty-six more preachers than she gained. Statistics for the fiscal year just ending are not yet available, but we can not yet, except in future prospect, predict any change for the better. A number of our annual conferences had no applications for admission on trial. We are using possibly eight hundred "supplies." One annual conference has to use over forty supplies to man its work.

The lists of licentiates and of candidates for the ministry sent me by the presiding elders are unusually scanty, and quite a number of them are entirely blank. At the annual conferences which I attended this year district after district reported "no applications."

Only one thing can remedy this distressing condition and that is a gracious revival of religion. The Holy Ghost is the only authority for calling and commissioning men for the ministry. So long as He is grieved away from the Church by its worldliness and carnality He will refuse to call fresh men into the ministry to be frozen to death by its frigid atmosphere.

This being true, it resolves itself into a question how best to secure a gracious and widespread revival. We answer this will never be done by inaugurating drives and campaigns or new organizations for world betterment. Schemes for social reconstruction of the world do not constitute a revival of true religion and will never bring one. It isn't the world on which we are to work, but lost individuals who live in the world. We must return to the original terms of our commission and remember that our call is to personal, individual work. We must seek to reach the individual conscience. There must be begotten in the hearts of lost men and women a sense of, and a loathing for, sin before the fires of heaven will descend and burn up their sins.

In addition to this we must consider that it takes fire to set on fire. Until the Church gets on fire she will never set fire to anything or anybody else. An iceberg is no place to hatch eggs. No backslidden church affords the fire to beget conviction in the hearts of sinners or convey the Holy Ghost call to young men to enter the ministry. The church needs and must receive a warming and melting from showers of divine grace. The time is at hand for pastors to cry out for a general cleaning up. Sin must be exposed and forsaken whether in the church or out of it. There must be diligent and unceasing prayer for God's Spirit to accompany the message from the pulpit making it a searcher of hearts and a revealer of the hidden things of sin until the unfaithful in the churches will cry out in penitence, forsake their sins, and get right with God. There was never such a demand for prayer and for heart-searching, faithful preaching of the Word. Throw away dependence on organization. Quit trying to work up a revival. Put no dependence in the so-called "socialized gospel." Never dare make a call to sinners to join in for service. Sinners have no ability to render any service to God except to repent of sin and surrender to Him. Get back and go down to solid Bible truth about sin and sinners, about salvation and the blood, about hell and heaven, and about repentance and faith. Teach a real, possible salvation from sins and from sin, and plead with men to flee from the wrath to come by repenting of their sins and trusting the blood of Christ for personal and immediate salvation. Let the revival begin in the preacher's own heart first, for then alone can he expect it to spread through his congregation. There must be a reviving of the freshness, reality, and power in his own soul and conscience of these old gospel truths before he will be able to deliver them with old-time spiritual power upon the consciences of the people.

With a widespread revival projected along these lines there will soon cease to be a complaint about scarcity of preachers. Let prayer be made unceasingly for this kind of a revival and we will soon see the beginning of the solution of the preacher problem.

## A Fine Statement from a Fine Source

On all matters religious or spiritual we know no better authority than the *Sunday School Times*. A correspondent wrote the *Times* if it were not possible that as we drew nearer the end of this dispensation the veil between this life and the next might not grow thinner. The inference being that if that were true we might reasonably expect communications between the living and the dead. The editor answered the correspondent most wisely as follows:

Any claim or intimation of communication between living human beings and spirits of human beings who have died is a Satanic or demoniac lie. For it is wholly unscriptural; and we have in the Bible, "the faith once for all delivered," a full and sufficient and final revelation of God's will and program for this age. When the expression "Satanic lie" is used, it must be recognized that this does not mean that authentic spiritism demonstrations or experiences are human "fakes" or tricks or deceptions. Spiritism is undoubtedly a supernatural thing, but supernatural from Satan, not from God. This will be discussed more fully in forthcoming articles in *The Sunday School Times* in the announced series on spiritism, which began in the editorial mentioned above on "The Abolishing of Death."

The true revelation given to us in the Word of God plainly declares that, as the end draws near, there will be an increasing intensity of conflict between God and Satan, between the powers of darkness and the powers of light. There will be increasing manifestations, undoubtedly, of supernatural power, both from Satan and from God. And in that sense—and in that only—it may perhaps be said that "the veil between this life and the next will grow thinner." That expression must not be understood as meaning that communication between dead and living human beings will be possible; but we may well look for increasing communication between God and believers who are on earth, and between Satan and unbelievers who are on earth. Therefore let no children of God expose themselves to the awful peril of contact with Satan and demons through spiritism.

### Read the Bible

No higher authority than Spurgeon can be mentioned on the subject of Bible reading. This blessed Book made him the peerless preacher he was and it is undenied that he was the world's greatest preacher. On this subject Mr. Spurgeon says:

Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job and learn his patience; beside Abraham and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evildoer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love.

### Church Publicity

There is much complaint about the meager space usually given to church activities by the secular press. It is true that athletics and sports get page after page of notice while the activities of the Church get obscure and brief notice in corners here and there, and generally what little news of the Church is given is so twisted and distorted that it affords no intelligent idea of the real facts. It has been the custom of church people to blame the newspapers with all this, upon the supposition that they purposely favored these worldly amusement lovers and were indifferent to the needs and desires of church people. W. T. Ellis has

# EDITORIAL SURVEY

a different view and places the blame on the church people themselves. Hear him, and let us place the blame where it justly belongs:

When inclined to grumble about the lack of intelligent recognition of religion in the secular press, church members should blame themselves first of all. Active Christians can just about have anything they want in print, if they are wise and firm in asking for it. If you want more and better general news of Christianity in your daily paper, write to the editor and request it. If enough ask, the answer will be quick and sure. News space is apportioned according to the editor's best judgment as to what his readers want. If he hears from the sports followers and never hears from the church folks, can you blame him for giving a page or two every day to sports and only a column or two a week to religion?

### The Parable of the Lost Silver

The personal touch is of the highest moment in practical Christianity. One's beliefs may be good, his motives pure, his desires correct, and his zeal a blaze, but these are not enough. These may all superabound but will effectuate in little or nothing if hid away in a napkin by a cloistered life and mumbling of prayers in the darkness of a cell. God wants His children to be men among men. He wants to put under tribute the grasp of the hand, the look of the eye, the kindly word of cheer and help and all sorts of personal efforts to uplift and save our brothers in sin or in sorrow. Bishop Theodore S. Henderson has well said:

The Protestant churches of America face Christ's parable of the lost silver. What was the matter with that piece of silver? It was lost. In what sense? Lost in circulation. It was a good coin if it could be found. But it was out of circulation. Nothing could be bought with it while it was out of circulation. If you take money out of circulation you induce a financial panic. Spiritual bankruptcy will come in the church unless her leaders get in circulation for Christ. Christ can be counted on; can He count on the church officials of America to be His ambassadors, his partners?

### Not Opinions, but Character

It is character that counts, not mere opinions. Opinions may or may not be correct. Correct or incorrect, they are powerless to accomplish what God desires and intends by the influence of character. Often a man will say, "But my opinion is this or that; I have my own notions about things and propose to follow these." He forgets that his opinions or notions are not the authorized guide for him to follow; that there is a divinely supernaturally inspired guide book by whose mandates alone he and his opinions and notions are to be guided and formed and controlled. John Wesley expressed the true state of the case in the following:

I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I

desire no more. I am sick of opinions, I am weary to hear them.

Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, whosoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.

Mr. Wesley knew well also what it required to make such robust and vigorous character as he insisted upon. Hence he projected his great movement on sanctification by the Holy Spirit cleansing the heart and enduing with power to be and do and dare and if need be to die for the Lord and His cause. The early days of the Wesleyan movement, both in England and America, were made memorable by exhibitions of the fruits of this great second work of grace wrought in believers by the Father. This work will cure people of too many notions and opinions and render them meek and teachable and humble. It will put upon their heads the helmet of salvation as well as the breastplate of righteousness. Without this protection for the head the believer will have left one unprotected spot which the Devil will be sure to detect and he will proceed to fill it with these darts of notions and opinions. Let us put on the whole armor of God that we may be able to fight or stand or do aught that He may command.

### Spiritual Power Alone Counts

The temptation is almost irresistible to trust to organization and machinery in a church. Yet this is a false basis of trust. No machinery, however hoary with age or splendid in its parts, can generate power or produce achievement. It takes the dynamite of heaven to do this. The fall of ecclesiasticisms adown the ages ought to have taught us this lesson if the Bible failed to convince us of its truth. Bishop Berry, of the Methodist church, recognizes this truth and uttered this word of warning to his people recently:

Dear brethren, we have a magnificent ecclesiasticism, better now than ever before. Indeed, that is one of our chief perils. There is no power in a machine. You might place on the track the mightiest locomotive that was ever built. You might hitch it to the longest train which a locomotive ever drew. You might fill the boiler and tank with water. You might crowd fire box and tender with the best coal that was ever mined. You might oil every bearing and smooth every journal box. You might do all that with your mightiest locomotive and it would be a great, lifeless, useless thing. But let the fire be kindled under the boiler, let the steam go coursing through its iron arteries, then you have a thing of power.

In the past God has jeweled the darkest night with a star, He has evolved high goodness out of the bitterest experience, He has made a way for us, even through waters and fire, and He has beset us in life's most tragic hours with a sure defense. Will He leave us now? Or shall we leave Him? Nay—let us rather trust and not be afraid.—A. HURLSTON.

He took the old leaf, stained and blotted,  
And gave me a new one all unspotted,  
And into my mad heart smiled—  
"Do better now, my child."

"Economy makes happy homes and sound nations  
Instill it deep."—G. WASHINGTON.

**P**ENTECOST admits of both a literal and spiritual interpretation. Literally it means fifty—fifty days after the Passover. In this sense it expresses a custom instituted of the Jews to commemorate the committal of divine law to Moses on Mt. Sinai. The giving of the law was one of the cardinal episodes in the life of Israel. It predestinated deliverance; deliverance from servitude to all the privileges of an untrammelled citizenship. And with this change of moral and civic life came new relations and responsibilities. It was only befitting and even necessary, therefore, that a code of ethics be instituted which would sufficiently incite and properly govern human conduct under these new conditions.

We are pressed into a more spiritual interpretation, however, when we come to consider what occurred during the first pentecostal occasion after the crucifixion of Christ. A new element had entered in. One hundred and twenty people had entered an agreement to antedate the whole arrangement with ten days of fervent prayer. This seed was not without germination. The effort was not in vain. As far as the blood of Christ applied to the human heart exceeds the blood of a lamb stricken on the lintels of a Jewish home, so far did the ten days of intercession by the one hundred and twenty in the upper chamber exceed all other observances of Pentecost. However much the word may have been misused, however strong the Jewish coloring, instinctively the sanctified soul interprets Pentecost as an epoch in Christian experience which bespeaks a definite blessing, a distinct blessing, and a full blessing. It is in the light of this interpretation that we prayerfully offer a brief word concerning this wonderful day.

First, let it be understood that Pentecost speaks a clearly defined motive, an intelligently planned purpose. "And they were all of one accord." This meant a careful weeding-out of all personal desire, a smashing of worldly plans. It meant waiting till the clouds had rifted and the mists had rolled away. They waited in prayer until the object of their seeking became as clear to them as the sunlight of noon. There is no pressure that is quite so heavy upon the breast of present-day Christian effort as the relentless demand for a clear statement of doctrine and a heroic defense of all that this doctrine would mean. To observe leaders trying to arouse humanity and incite them to noble deeds of the worth of which they themselves are not certain, is one of the tragedies of our day. Both pulpit and pen are busily employed in detailing the elements requisite to a twentieth century Moses. They say we need a leadership "red blooded," "hundred per cent American," "full of pep," "boiling over with enthusiasm." When the fact is all these are very puny and short-lived. What we need is a clear-sighted leadership. A leadership that does not have to spend the ripeness of its life in repairing the days of its immaturity; a leadership that will not feel for a place in human hearts but rather index a place where after life's fitful fever human hearts may sleep well; a leadership that can not be flattered to egotism, threatened to silence, nor persecuted to discouragement; a leadership that sees clearly through gathering tears and feels

## THE DAY of PENTECOST

By Virgil H. Fisher

with a bleeding heart; a leadership that abides under an unction begotten of the spirit of Pentecost.

Again, Pentecost declares the law of high average in the sequence of experience. The heart that possesses this blessing has the assurance that today's experience shall in nowise violate the joining of itself with the other experiences that shall follow. Pentecost takes the shock out of life. It takes ten days of waiting and joins it to an instantaneous outpour. It takes ten days of quietude and joins it to the rush and bluster "of a mighty wind." It takes ten days of being "in one place" and scatters to the ends of the earth. And in it all, through the law of the spirit, there appears a perfect sequence of cause and effect. The long reach of a pure heart enters the conquest of tomorrow through the door of revealed prophecy and ere the day dawn the consciousness is informed of approaching realities. The holy heart is the only heart that is not shocked at the changing attitude of the twentieth century. The Holiness Movement is the one ministry that remains unburied today by the belching Vesuvius of the past five years. We have no new methods to institute; no new message to offer. It is still poverty through sin, peace through the cross, and power through the Holy Ghost. The cities of Europe under shot and shell have gone to ashes and debris. Still we tell of the city of refuge whose walls are impregnable and whose high towers glisten in the sun. Ramparts have been taken and forts have crumbled to inorganic dust; but the forts of the soul made secure by the blood of Christ are to stand the attacks of all ages. Six years ago one of the leading lecturers of America in his address before a great southern audience affirmed that intellectuality and the human-wrought feeling of brotherhood had combined to make it impossible for men to ever fight again as in the days of barbarity. Within a year from that time fifteen million men were leaping at one another's throats like demons. Then he turned about face and declared that Christianity had failed; that the Church should close and lock her doors; that the minister should change his occupation. His trouble was that in all his getting he had not acquainted himself with divine prophecy and therefore was floundering in a world of rapid change. He could not properly relate himself with sudden occurrences. There had

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never blown across his soul the rushing mighty winds of Pentecost.

Again Pentecost bespeaks a full blessing. "And they were all filled with the Holy Ghost." There was left no place in their hearts for the secret hidings of carnality. There was no feeling of weakness caused by spacial innocency. There was no possibility of soul belligerency since the one Spirit was in absolute control. There was no further fear of ambush nor betrayal since every spirit inimical had been driven outside the walls. And this is the message which serious minds of all ages have rejoiced to accept. A message that delivers from selfishness and compromise; a message that sharpens our sword and increases our endurance; a message that delivers from vacillation and complaint; a message that produces hearts of love and tongues of holy fire.

And more, it filled the room where they were sitting. The very atmosphere was laden with the Spirit's presence. A sense of the divine like a contagion swept over them all. There was grace and to spare. So great was the pressure of the hour that lips without credential or convenience began to speak its praise. Hearts were filled; rooms were filled; cities were filled; and one glad day this holy impulse is to fill the earth and sea and sky. One hundred and twenty persons fresh from the fountain of holiness brought three thousand souls to Christ in one day. This bespeaks an increase of 2,500 per cent a day. Whatever application could be made let this thought possess us that holiness is always characterized by such results as "many were added to the Lord," "many believed," "while he was yet speaking the Holy Ghost fell upon them," "and the number of them that believed was about five thousand men." This is the keystone to the structure of holiness. This is the kernel of the Church of the Nazarene. This is the reason for our existence as a church. May we be "obedient unto the heavenly vision"!

Finally Pentecost bespeaks a qualitative completeness. At the Passover there was offered a sheaf; but at Pentecost there was offered two baked barley loaves. The sheaf meant grain mixed with straw and chaff; but the loaves meant grain prepared for use. The sheaf meant promise; but the loaves meant the promise fulfilled. The sheaf meant sustenance through separation; but the loaves meant that the harvest had come, the grain had been separated, ground, and baked. All things were ready! Come to the feast!

Back of the loaf is the flour,  
Back of the flour the mill,  
Back of the mill the sunshine and shower,  
And back of it all God's will.

"This is the will of God, even your sanctification." He who made the stars and planned the foundations of the earth; He who spoke worlds into existence and gave to man the mystery of thought; He whose voice calms the sea of her raging and at whose command devils come cowering from the human breast—He wills our sanctification. He seeks to beget within us a clean heart. He is the Author of Pentecost.

# Holiness a Good Investment

## A Plea for the Tithe

By W. E. SMITH

**W**E are not going to argue for the tithe as a hard and fast rule. We "are not under the law but under grace." We can no more run grace in the narrow groove of a prescribed rule than we can build a roof over the sunshine, or dam back all the waters of the Mississippi. Of course there are laws that regulate sunshine, water, and grace, but they do not operate according to human percentages. They are poured out with a superabundance that astonishes mind and heart.

When believers are sanctified wholly and filled with the Holy Ghost they feel they are just introduced into the liberality of God. They feel quite like the old lady felt when she saw the ocean for the first time and exclaimed, "Thank God for something there's enough of." "Oh, the depth of the riches both of the wisdom and knowledge of God!" is their heart cry. God's nature is to give; we being made "partakers of the divine nature" catch the same spirit. This is the unyielding power of the missionary movement and true benevolence. Human hearts form a mutual partnership with God to dispense His liberality—"Stewards of the manifold grace of God."

Even though there be no specific law laid down for the tithe in the New Testament, we firmly believe that no fully sanctified soul can long be satisfied to give less. Giving to the point of sacrifice is one of the laws God, in this new-found experience, writes upon every heart. In Jewish legislation God wrote laws where the people could see them; in the new dispensation He writes His laws where we feel them, and we interpret these laws in the light of Calvary's sacrifice and the need of a sin-cursed world.

If we receive so much more under grace than did the Jews under the law, will not the spirit of grace impel, yes, compel us, to give more, and do more than did the Jews? We think so and contend when it comes to the matter of giving, a tithe is only a good starting point for liberality. True giving is always on the higher and not the lower side of the tenth. The spirit of sacrifice puts it there; and puts it there not with a whine, nor a growl, nor of legalistic necessity, but by the spirit of Him who gave all.

Now we may seem to depart from our theme as we drop from the spiritual and idealistic to a more practical view, and consider the matter in terms any intelligent, unregenerate may understand, much more those who have "the blessing."

*We contend for the tithe from the standpoint of material and physical advantages we enjoy in the sanctified life.*

Think of the things we don't have to have, that are either evil in themselves, or tend that way. Let us do a little figuring along general lines. We feel our argument is better than the little boy's. He wrote a composition on "Pins," and said, "Pins are a great blessing to mankind. They save many lives every

day." When asked to explain, he said, "Pins save lives by people not 'swallerin' them."

Well, not many folks kill themselves by "swallerin'" pins; but they kill or injure themselves by "swallerin'" a lot of things sanctified folks don't have to "swaller."

Look at whisky, beer, light, and heavy wines—all kinds of intoxicating beverages. These take more than 10 per cent of many a poor man's income, besides taking a toll in physical suffering and sorrow inestimable.

Look at "Coffin Nails," Napoleon, Star, Navy, fine-cut, or plug, briar-root, corn cob, clay, and meerschaum pipes, snuff, and drugs of all kinds—a big saving here. In these items saved we have a big per cent, a sweet scent, and good common sense thrown in. Amen.

Then there is foot-bawl, base-bawl, and as Sam Jones would say, "Sawsiety" bawl, horse races, "ciccusses," "nickel-low-downs," base-zarrs, fairs, theaters, feast-evils, grand operas, and such like. Buddie would say, "We are comin' on fine toward our bee tree."

Then, think of the fine jewelry, or cheap jewelry, we don't have to buy or lug around. The time we save in not having to stand and gaze in every jewelry shop window is worth something. Then consider the many things we don't have to buy in order to be in fashion—"just because Mrs. So-and-So has one."

We go slow on soft drinks, and eat ice cream and peanuts religiously—they have a food value. Candy doesn't stick much to us, and tea and coffee are largely company bev-

erages. We save money in dyspepsia tablets by drinking hot water.

Thank the Lord we don't have to swill ourselves full of patent medicines for imaginary ills, that crop up in us when we read the advertisements describing "symptoms." We are thus kept from breaking the prohibitory law and breaking our own constitution. Holiness enables us to live so in harmony with nature's laws with such splendid results we could give doctors and druggists some good pointers on the "Elixir of Life."

And then we are not in the plan of raising money for the dear Lord, that takes two dollars to get one. We don't have to give fifty cents' worth of food to a Ladies' Hindrance Society so they can prepare a supper to feed a poor benevolent (?) worlding, who goes without his dinner perhaps to get ready for the event, comes in, eats his stomach full, for fifteen cents, and calls it helping the church out. Thank the Lord sanctified folks are out of that business. I call it an asset, don't you?

Then the matter of dress. We are away ahead here financially, respectably, comfortably, and every other way. Holiness people have been setting some fashions lately, and I can prove it later on. A woman who says she "belongs to the Lord from the crown of her head to the soles of her feet," ought to be wearing a hat and shoes that say, "Amen," to the testimony. But a big feather on the hat never says "Amen." It says, "Cock-a-doodle-doo." Some people save quite a lot in corn salve and other foot remedies by being sanctified. Perhaps some don't see the point. But it is well taken. Holiness makes good sense go to the feet. It gives people more comfortable "understanding" oftentimes. Think of a young lady saying she "is a blood-washed pil-

## How Swift and Delightful the Hours!

Alt. By D. RAND PIERCE

Effectively sung as a solo by Miss Lulu Barnard, of Lowell, Mass., to the tune, "How tedious and tasteless the hours."

How swift and delightful the hours,  
Since Jesus from sin set me free!  
Sweet prospects, sweet birds, and sweet  
flow'rs

Are sweeter than ever to me!  
The midsummer sun brighter shines,  
The fields are all smiling and gay;  
No longer for joy my heart pines—  
December's as pleasant as May!

His name yields the richest perfume,  
And sweeter than music His voice;  
His presence dispels all my gloom  
And makes all within me rejoice;  
I feel Him so constantly nigh,  
There's never a doubt nor a fear;  
No mortal so happy as I—  
My summer, it lasts all the year!

Content with beholding His face,  
My all to His pleasure resigned,  
No changes of season or place  
Can make any change in my mind!  
So filled is my soul with His love,  
A palace a toy doth appear,  
And prisons would palaces prove;  
For Jesus would dwell with me there!

Lord, since now indeed I am Thine,  
And Thou art my sun and my song,  
No more can my glad heart repine,  
Nor murmur when trials seem long.  
No cloud that may darken my sky,  
Can wholly Thy sweet face obscure,  
And soon I shall join Thee on high,  
Where trials and clouds are no more!

PEABODY, MASS.

grim 'marching to Zion,' standing in a skirt that hobbles her, and in shoes with heels like the head of a match. I contend she can't do real marching in such an outfit. Now don't some nice one say "It is lowering holiness to talk that way." Holiness that doesn't go clear down the body to the feet doesn't go low enough. It must go to the top of the head, too.

Good sanctified women buy fewer dresses, but more materials for a dress than do worldlings. They despise the efforts of modern fashion to "make both ends meet" here.

I admire the courage of a Roman Catholic priest who recently drove a prospective bride from the altar of a great cathedral, where she had come in fine bridal array to be married. He ordered the lights turned low so she could retire without embarrassment, and properly attire herself for the occasion. Say what we may against Rome, her ministers more strongly denounce the nude, lewd, and extravagant fashions than do any other preachers.

Often the less material in a dress and the more flimsy, the more it costs. Not much good in a rainstorm, or for practical wear. Sanctified people believe in buying good materials that look respectable and will wear well on both sides. Many a good woman takes the last year's hat that pride would discard, dents in here, crimps it there, and lo, it is like new.

They are organizing the "overall brigade" in the cities, and some mayors are leading the heroic throng. They say business men are getting out their cast-off suits, brushing them up, or getting them dyed, thus combatting H. C. L.

Can't you see where sanctified folks set the pace here years ago? But worldly folks are trying to save it in dress to selfishly spend it in luxuries elsewhere. Sanctified people economize to give more to God.

Yes, sanctified people are saved from the bondage of their stomachs—a big asset indeed. They may never enjoy porterhouse, and only occasionally pot roast, but they have their "meat" in doing Jesus' will. They don't turn green with envy when they see rich folks buying green stuff four months out of season. They secretly praise the Lord they don't have to pay thirty cents for a big cucumber that will give them a fine stomachache out of season. They can wait for home-grown strawberries to get ripe. They can keep sweet on a little sugar. Things that are palatable, nourishing, and satisfying they buy, and eat with thankfulness of heart. If the President of the United States of America were to appoint a commission of wholly sanctified men and women to report on the causes and solution of the H. C. L., they could give him more information and make more points than he gave and made in his "pronouncement" to the European nations.

You see I have been considering the benefits of sanctification from a purely utilitarian standpoint of cold figures and common sense calculation, it makes 10 per cent plus to our good. And I say any sanctified person, no matter how small their income, who says he or she can't give ten cents out of every dollar to the Lord is in apostolic succession to Judas, and not to Peter, James, and John. If their

heart has been sanctified it must have gone off on a vacation and forgotten to come back.

Thank the Lord for the big saving sanctified people make in evil things they reject, doubtful things they avoid, and legitimate things they regulate with heaven-born judgment. Let all the people say, "Amen."

## Brotherhood

By E. WAYNE STAHL

WE are living in an era of discovery, a time more glorious than that of the great Elizabeth. Then men discovered new lands. Now men are discovering new laws. These laws have to do with the behavior of material substances. Man is going "deep into the secrets of God," and becoming master of matter. Edison is but one of many who compose the gallant band of scientific explorers, the Sir Francis Drakes and the Sir Walter Raleighs of the expanding present.

Magnificent as are the achievements in searching out and applying the laws of chemistry and physics, we are coming to realize that there awaits our endeavors a more excellent exploration in a nobler realm. We are discovering the brotherhood of man. It is a discovery that as much surpasses those with the microscope and the test tube as their results are superior to sailing unknown oceans, traversing new continents, and crossing strange rivers.

We are learning that one touch of divinity makes the whole world kin, that we are all members one of another. Lowell's words are our Credo:

For mankind are one in spirit and an instinct bears along  
Through the earth's electric circle the swift flash of  
right or wrong;  
Whether conscious or unconscious, yet humanity's  
vast frame  
Through its ocean sundered fibers feels the gush of  
joy or shame.  
In the gain or loss of one race all the rest have equal  
claim.

We are growing into the consciousness that humanity is like the body—that if one member suffers, all the other members suffer with it.

The recent war revealed to us this universal kinship. That "vast hemorrhage which bled the nations weak" taught us that every one belongs to the fellowship of suffering, that all are partakers of the pains of one.

Lord Macaulay's words with reference to a former Hohenzollern, Frederick the Great, might fittingly be applied, in principle, to that member of the bloody line now skulking in Holland, William the Infamous. The essayist wrote, "In order that he might rob a neighbor whom he promised to defend, black men fought on the coast of Coromandel, and red men scalped each other by the great lakes of America." Or as the thought has been expressed by another, "It is the deep-laid cable of sorrow that runs under the great salt sea of tears, and along which throb flashes of pain that bind together the continents of life."

There have been many attempts to make practical application of the fact of human brotherhood, and there have been many failures. The most fearful failure of all is the

one that we are today witnessing in Red Russia. The reason for these various collapses is that before we can have a properly functioning brotherhood of man we must recognize the fatherhood of God. There must be acknowledgment that one is our Master, even Christ. Then it will follow as the night the day that we will know and show that we all are brethren.

The first and great commandment is that we shall love the Lord our God, who is not far from every one of us. Doing this, we will inevitably love our neighbor, who is our brother, for whom Christ died, and to whom we are related by the precious blood of Calvary.

Personal salvation is the solution for social problems. Those leaves from the tree of life which are for the healing of the nations must be gathered by each individual for himself. Only regeneration of men's hearts will bring in economic righteousness. He who is truly born again sings,

I feel that Christ has given me birth  
To brother all the souls on earth.

There is a good time coming for the world when the First Born among Many Brethren shall in all things have the pre-eminence. Under the sweet sway of this gentle Emperor, with "the government upon his shoulder," hopes of pure, unselfish souls for Utopias and Atlantises will be swallowed up in a fruition more splendid than any of which they dreamed.

As Saint Frances Willard said not long before she went to the City of God, "Only the Golden Rule of Christ will bring about the Golden Age of man."

ROCK ISLAND, ILL.

## Our Mission in Life

By M. NISHIMURA

MISSION in life! There are no words so familiar to humanity as the words "mission in life." And yet, it is not well understood by many people. In the study of history we read so much about the rise of nations, lives of great men and heroes, and establishments of great institutions; and often our eyes are dazzled by these outward expressions and are blinded to the undercurrent of humanity which is flowing from the foundation of the world to the present day. Without knowing this truth history will be a mere biography of great men; but, on the other hand, it is a record of the struggles of righteousness and evil. In another word, history is the record of those who had been faithful to their mission. Indeed, the pages of history have been written by the blood of these precious men and women. Without them, there would be no Rome, nor Greece, nor Egypt, nor even our present civilization.

When we come to the question, What is the mission? we might ask, Is sacrificing our mission? Jesus said, "Except a grain of seed fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Again He said, "If any man serve me, let him deny himself and take up his cross and follow me." Seemingly, these verses give the very keynote to the meaning of the mission of life. In fact, Christ himself was our pattern, faithful to His mission. He, being in form of God, thought it not robbery to be equal with God; but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men; and being found in a fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. So if we wish to be faithful to our mission, we must follow in His footsteps. Shall we follow Him or deny Him? It may be sacrifice or suffering but by doing so, we shall fulfill our mission in life as our Savior.

There are three steps in the fulfillment of the mission in life, namely, conviction, calling, and service.

Conviction is the awakening of the inner man in our hearts, and by it we really find ourselves. When we come to this stage, we begin to be moved by passion for the lost. Then God calls us to His service. Here, we really know what our mission in life is. Without taking these steps, we can not fulfill our mission. If we read the lives of Isaiah and Jeremiah and all the other saints of old, we find that these steps have been taken. We see Isaiah in the first place when he found himself undone; he awakened to his spiritual need; then we hear him say, "Woe is me, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King the Lord of hosts." Then comes the purification of his iniquity and divine call. Like instances we see in the lives of Jeremiah and other saints. And we know that all these were faithful to the end.

When we come to consider the thought of a calling, some one may think that preaching is the only mission of life, but Christ never said so; He said that every one who was called to His kingdom must be a witness of Him. Indeed, we are able to be witnesses for Him in any activity of life. Do not say that we are not able to do anything; remember that we are His children and thus we must be true to Him forever. Look at the world with its multitudes of hungry souls groping in darkness and crying for His light. Many people cry, "reconstruction," "reformation," but they don't know how to lead them to the Source of life and blessings.

This age may be an age of reconstruction, but as we study further we find that society needs something deeper than mere reconstruction; it is rather desperately in need of regeneration. Humanity must be healed and revived before it can be reconstructed. Those uttering cries aim usually to substitute social service of various phases for real heartfelt religion wrought by the Holy Ghost. All these sounding humanitarian phrases are only echoes of the nineteenth century's deism and infidelity. Some may call this age an age of progress, from the material side; from the intellectual side, an age of science; from the medical side, an age of hysteria; from the commercial side, an age of advertisement; from the social side, an age of publicisma. But looking at it from the spiritual side, no one hesitates to call this age an age of infidelity.

See the condition of the Church today. Do you see there the spirit of Christ manifested? Friends, it is a sad fact that the Church is far away from the standard of our Savior. This condition exists not only in the Church but also in the home, in school, in business, and in the state. Look at the condition in the home today. One Japanese said that the home is the foundation of the nation. If it is so, the country is on the inactive volcano. We hear so much about divorce but no one rebukes it. The parents commit their children to the hand of educators and they are just having their joyful time. Why is Charlie Chaplin so popular in this country? These instances show the tendency in the country. Then look at the condition in school. Most of the great universities and colleges are the headquarters of infidelity, and they are sending year after year many thousands of graduates into the world to propagate infidelity. Then look at the condition in business; there we see many profiteers but very seldom do we hear about philanthropists. Many people are crying for bread but they don't hear them. At last we come to see the condition in state. Who were the originators of the last great war? Were they not so-called Christian politicians? We heard that the peace treaty of the last war in Paris was opened without any prayer. Is this not a sad fact? Awakening to these facts, are you not willing to offer yourself for the cause of humanity? Don't you hear the Lord calling, Whom shall I send?

Then we come to consider the thought of service. There is a poem written by an unknown poet; it reads like this:

I am not sent a pilgrim here,  
My heart with earth to fill,  
But I am here God's grace to learn,  
And serve God's sovereign will,

He leads me on through smile and tears.  
Grief follows gladness still;  
But let me welcome both alike,  
Since both work out His will.

Strong man's strength to toil for Christ,  
The fervent preacher's skill  
I sometimes will—but better far,  
To be just what God will.

I know not how this languid life,  
May life's vast ends fulfill,  
He knows and what life is not lost,  
That answers best His will.

Then hold my hand, most gracious Lord,  
—Guide all my going still;  
And let my life's one aim  
To do or bear Thy will.

Indeed, there is no service in itself small. He may call some to business; some one to education; some one to ministry; some one to missionary work; some one to state; but all work out His will. His will is not that we must be great or famous but that we

should be faithful. God only requires fidelity in our service. All know the parable of the pounds and the talents. They both teach reward for fidelity and duty. They both portray the idea of man's accountability for receiving and using his gifts. Indeed, these parables throw a light on our pathway of life. If God requires of us to do a great work or to be famous, we will not be able to stand before Him when we meet Him on the great day. But thank the Lord, there is mercy for every one who really wishes to be true to his own mission. We don't know our future, but God knows and leads us to His way. We may be called to different activities of life, but we can serve the same faithful to the end, and we can be His witnesses. And at the end of the way we can say together as Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

NORTHWEST NAZARENE COLLEGE.

## Heart Talks With Pastors

Talk No. 9

By E. P. Ellyson, D. D.

THE pastoral office, then, is a service to men under the sole and absolute mastery of God. This must never be lost sight of for a moment. But under this mastery the pastor is a divinely appointed leader of men, he is divinely led and under that leadership leads others. The very word pastor or shepherd implies that in the care of the flock he is their leader. Only one who has learned how to serve under mastery, only one who has learned to follow is fit to master and lead others. The pastor's success will depend upon the completeness of his submission to the divine leadership that he may become a true and humble leader of others.

The pastor is not a boss. There is much difference between a leader and a boss. There is no place for a boss in the work of the church, though there is occasionally one who tries it, but there is great need of true leadership. Men work better under leadership, they can not work together without leadership. But in this kind of work men generally resent being bossed and will not work under a boss. When a church finds they have a boss for a pastor they will do well to get rid of him quickly. The church must no more be in bondage to the pastor than the pastor to the church. The pastor must never try to boss or run the church. He must respect all the officers and boards of the church in their place, consult with them, and give due consideration to their opinions. He is not an autocrat. He is a worker with men, a leader of men; his is a leadership of men that works with men. Pastors sometimes fail because they do not organize their work by wisely appointing the needed boards and committees and seeing to it that they do their work. There are those who fear to have boards and committees appointed lest they lose some of their power, they want to boss rather than lead. If these committees are appointed they shun them, they make no attempt to use them, they want all plans to emanate from themselves, they want to make suggestions rather than take them. Such are not true pastors. They sometimes divide the flock and when they die they leave the flock stranded. It is not true leadership, but bossism that ruins the work. Bossism comes of carnality, leadership is of the Spirit.

It is very important that we clearly differentiate between the boss and the leader. There is no place for a church boss but there is for a leader, the pastor must be a leader to succeed. The church must let the pastor lead, must insist on his leading if the work is really accomplished. For a church board to call a pastor to help them in the work is to reverse the normal order and hinder the progress of the work. The church board must call the pastor as the leader and all work together under his leadership. More serious and yet more hindering is for the church to call a pastor and allow some man or officer of the church to keep in the lead ahead of

the pastor. These conditions create embarrassment and friction and no self-respecting pastor with any ambition to do things will long stand for it, he will soon be gone. Some churches which have trouble in keeping a pastor might find the reason if they would make investigations along this line. No pastor can afford to stay where he is not given a chance, where he is not allowed to lead.

This leadership incurs great responsibility. The leader must go ahead. The usual church will accomplish about that which the pastor leads them to do. Poor leadership is often the reason for inactivity and small results. He who puts others to work accomplishes more than when he does all the work himself. That pastor who is satisfied to simply go through the round of his own work while others are inactive is falling far short. The church is not just a place of religious entertainments, a company gathering once or twice a week to be entertained by good preaching; it is not persons having their names on a list called a membership roll to be occasionally visited by the pastor. Of course the pastor must preach and visit, but he should also be the leader of a company of busy workers, the local church should be a center of great activity.

One of the great shames of many churches is the unused talent. In many churches, but for the congregation, if one were to listen to the names mentioned in connection with the business and notice those taking active part in the work there would be but a very few members of that church. Just a very few do all that is done. But on the roll of members are the names of several, possibly many persons of talent who are able to do things. There are those who are talented in music. Some can sing alone and some in duets and quartets, some can play the violin or cornet or other instrument. It is a shame for just a few to be used and all the rest of this talent remain unrecognized. The pastor should take the initiative and organize or see that a chorus and orchestra and quartets or such as is possible be organized and used. There are those who are apt teachers and love this line of work, some have the talent which has not yet been developed and possibly scarcely discovered. A few of these are used in the regular Sunday school, but there are no doubt others who are not being used because they are diffident or because there is no place for them in the regular school. But is there not a school-house in some nearby community or a vacant church or storeroom in some needy part of the city where an afternoon Sunday school can be organized and carried on by these? There are those who have some gift in literature and a missionary study class or society can be formed and these persons assigned papers to prepare and read, and an occasional public missionary program can be given, using these persons to bless the whole congregation. There are those who love to make calls and are tactful in this work. They are not called to be deaconesses but

CONCLUDED ON PAGE NINE

**T**HIS is the heading of an article in a recent periodical. The writer tells us that many people hear imperfectly, not because "they are without ears, or have any defect in them, but that they have never learned to listen."

"The study of music should begin with the study of listening," continues this writer. "No one can hope to sing or play well where the ear has not been trained. So at first listen to every note which you strike on the piano. Then try to sing it. At least five minutes of the hour's practice should be given to training the ear to listen carefully and correctly.

The ability to *listen well* is worth cultivating. It makes you alert and quick and you become a person of general information.

The art of listening can not be attained in a moment: it is a *growth*. But it can be begun at any time and carried on all the time. Its secret is contained in two words, *attention* and *concentration*.

These are interesting thoughts, young people, and should lead us to ask ourselves this question: "What sort of a listener am I?" A good listener has a better chance of success in life than a poor one, yet few of us stop to think about the careless way in which we use our ears.

A certain lady was greatly interested in a splendid charitable work. She made a trip to several towns trying to interest other women in the work but without much success.

"She did not make a good impression," said a lady who had entertained her in one of the towns. "She is a fine woman, a good woman, and her heart is in the work, but she is such a *poor listener* that she really drives people away from her."

You would be talking to her, telling her something really important in connection with her work in your town. And her attention would be attracted by some unimportant thing you happened to mention. Immediately she would catch the words out of your mouth and begin talking on that subject. And she never said, "But I beg pardon, you started out to tell me thus and so when I interrupted. Please finish what you were saying."

She had such a slipshod, irresponsible way of listening that I don't think she even remembered that you had been talking at all. This may not seem a very serious fault, but it made it impossible for any one to have a satisfactory, heart to heart talk with her about the work. She lacked two things which are absolutely necessary in one who would influence others, *attention* and *concentration*.

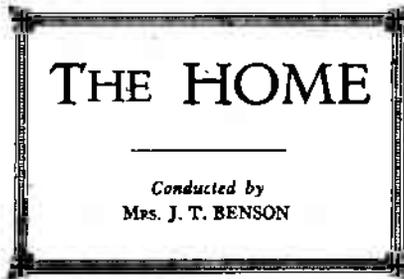
I think we all know people like that. We begin with enthusiasm to tell them something which has interested us and in place of listening with attention to what we are saying, their minds fly off on some little side issue. They interrupt us to ask a question about that, and do not remember that we were talking upon another subject. We feel "let down," so to speak, and when this has happened several times we have lost all desire to talk with that person.

Are you a listener of that kind? Or do you keep your mind on what the other person is telling you, giving him a chance to go straight through to the end with his story?

A lady was talking to a listener of the first sort. "I made up my mind that she had to hear me through for once," said this lady, "so after she had interrupted me to ask about some unimportant thing I had merely mentioned I took up the main subject again—" "As I started out to say," I began, and this time I got a little further before her attention was attracted to some other small matter in connection with my words, and I was stopped while she talked about that.

"Yes, that is true," I answered, "but as I started out to say"—and we went through the same performance. I kept it up until I had said what I had in mind at the first, but you can imagine there was not much pleasure in a conversation of that sort.

Afterward I heard this woman complain because people so often ignored her in conversation.



## Learning to Listen

She didn't realize that it was the fault of her poor listening.

THE PERSON WHO ASKS QUESTIONS AND NEVER LISTENS TO THE REPLIES

Several girls had met with Madge to discuss plans for a Christmas program. When they were through, Alicia excused herself, saying she must hurry home to keep another engagement.

Uncle Robert rose from his easy chair and took in the next room and came to the door.

"Where is Alicia?" he asked.

"Oh, she had to go," answered Madge. "Alicia is a nice girl," said Uncle Robert, "refined, good-tempered, and intelligent. I knew her mother before her."

"Yes, she is all of that," said Madge, looking at her uncle in surprise. He had something on his mind. What was it?

"Then why do you girls dislike her?" he demanded suddenly.

"We don't dislike her," cried Elizabeth.

"Alicia is extremely pretty," said Uncle Robert, "one of the prettiest girls I know. I hope none of you are jealous of her beauty," he added, looking a bit grave.

"Why, Uncle Robert," said Elizabeth.

"No, I didn't really think that, but I have been studying about this matter for quite a little while and I know something is wrong. So out with it; maybe I can help."

"I wish you could," said Madge, "for Alicia has some splendid traits. But she has one fault which makes her both trying and tiresome. She will ask a question and not even make a pretense of listening to your answer. You know she isn't listening, and you don't know whether to stop or to act like a silly and keep on talking to some one who isn't hearing. After awhile she will say, 'Oh, Madge, what was it you said when I asked you so and so?' She will surely pay attention this time, you think, but she doesn't always. Often I have answered a question for her three times before she really made up her mind to listen.

"This sounds like a very small thing," said Elizabeth, "but it is enough to make me dread a conversation with Alicia."

"Well, I don't call it a small matter," said outspoken Martha. "I call it being a nuisance. She will ask, 'Martha, how many stitches did you put on the needle for that sweater?' and her mind has gone right on to something else before I can answer, forty. I don't enjoy making as short an answer as that several times, but when she asks, 'Martha, how did you make that caramel filling?' and doesn't even begin to listen while I am telling her, and in half an hour expects me to go all through that recipe again, I feel like she is a public nuisance, an imposition on other people."

"It is queer," said Elizabeth thoughtfully, "that Alicia should be so dainty and clean about her person and dress and so sloppy and slovenly in her habits as a listener."

"Yes, that is just what it is," said Madge. "She has allowed herself to form slovenly, untidy habits in listening. All of us know perfectly well that people aren't going to be drawn to us when we are careless and slouchy in our dress. And I

suppose they will be repelled just as surely by slovenly habits of the mind as they are by slovenly habits of the body."

"Well, it's a shame for a girl to spoil herself in such a way," said Martha. "Alicia is pretty—she has the daintiest, loveliest taste about her clothes, she is a perfect lady, and really has a good disposition. No one dislikes her at school—but no one really likes her. Yet she could be popular, a girl with lots of friends if she would break herself of this tiresome habit."

Are you that kind of listener? Watch yourself and see if you listen politely and carefully for the information you are troubling some one to give you. And if you don't, remember Alicia (this is a true story about Alicia) and set about the task of becoming an attentive listener.

THE ONE WHO MADE THE EAR SPEAKS OF THE POOR WAY IN WHICH WE USE IT

Once on our page we spoke of the wonderful plan of the human foot.

We decided, you remember, that the One who designed and built it, the Great Engineer of the universe, has shown Himself in this work alone the superior of all the bridge builders and mechanical experts of the ages.

In our time we are enjoying the benefits of the telephone and the wireless. Mr. Edison and Sig. Marconi have given us such wonderful instruments for *receiving sound* that we are able to get messages across continents and oceans. But long before these men and their discoveries and inventions were heard of there was One who had designed and made an instrument for receiving sound which stands away beyond and above anything man has ever done on that line. It is the human ear.

You remember I told you that God is not only a lawmaker, a judge, a ruler, and a Savior—He is a master builder, a master workman.

Wherever the eye glances it sees multitudes of things which He has made. The earth, yes, the whole universe, is filled with the results of the *creative genius and the skilled workmanship* of our God.

There is something else I want to say to you about His work. I want to say it reverently, and yet use our common, everyday speech so that you will get the thought clearly in your minds. It is this: God is not only a workman, but He enjoys His work, and *takes a real pride in the wonderful things He makes*.

Often in the Bible He calls our attention to some skillful piece of His work.

"I made that," He says. "Doesn't it prove to you that I have all wisdom and power?"

In the 94th Psalm He is spoken of as "He that planted the ear." And again He speaks of it, declaring that He made "the hearing ear."

He studied out its plan and made it so that the sound waves beat upon its drum and brings us messages from the outside world. Yet He knew that men were going to use their ears very carelessly. And through the Old Testament we find Him rebuking the people because their ears had grown heavy and dull, and they "pulled away the shoulder" so that they could not hear what He was saying to them.

JESUS, TOO, IS TROUBLED BY MEN'S BAD HABITS OF LISTENING

When Jesus came and tried to teach the people the way of truth and life they only half listened. They were such poor listeners, such careless listeners that it interfered with the work He was trying to do for them. Many times He talked to the people about their bad way of listening.

"He that hath ears, *let him hear*," were words which He used over and over again.

He wanted them to break themselves of their careless way in which they heard. He wanted them to use their ears so that they would listen attentively and thoughtfully and let His words sink down into their hearts.

His words are words of life eternal, and our salvation hangs upon them. Dear young people, what sort of a listener are you to the words of Jesus?

## Ministerial Methods

By JAMES B. CHAPMAN, D.D.

**I**N former articles I have spoken of the qualities that are desirable in the ministers of our church. I will now venture a few words on methods. What I say must of necessity be critical and suggestive, but not arbitrary. But I have served a good purpose if I have assisted any man to review his ministerial methods; for whether he agrees with me or not he will surely make improvements if he but submits to a self-examination.

In the first place, there are mistaken notions about the temper in which a Nazarene minister should pursue his work. If I should liken the sins and faults of men to a severe boil on the back of a man's hand we would all agree that at a certain time the one thing that the boil needs is to be opened. But there are different ways in which that boil may be opened. Let us say that it is my hand that has the boil on it. I go to a skillful and sympathetic surgeon and he agrees that opening is just what the boil needs, so he brings out his lance and asks me to turn my head for a moment. I feel, as it were, a stream of hot water cross the back of my hand, I look and find that the boil is opened; and I feel grateful indeed. But some one insists that that is not the way to open a boil. So when the next man comes for such surgical work he goes to the novice who is unprepared for his work. The novice orders the man's hand placed on the table and held there by two strong men, he draws from his pocket a rusty, broken-pointed barlow and with great effort makes an incision in the boil on the man's hand. The boil is opened all right, but the man faints away; and even after recovery he remembers the great pain that he endured.

Now there are those who think that there is no way to save a sinner or correct a believer but by the plan of the novice. They do save sinners and correct believers by this method, but their offices are not likely to be crowded with patients. Do I mean that a Nazarene minister should show quarters to sin? Far be it from me to suggest that. The thought is that roughness, lack of polish, disregard for the rightful feelings of men, extravagant caricatures of practices the moral character of which is not definitely defined are not essentials in the cure of the disease of sin and certainly do not add to the list of the preacher's trophies for the Master. If he saves some it is rather in spite of his boorishness than because of it. Our ministers should, first of all, be gentlemen of the highest and purest type; they must "Show all meekness to all men." Our cause has often been greatly hindered by good, sincere but boisterous and unpolished preachers. No reasonable man will take advantage of his pulpit immunity in the use of personalities, nor as a cloak for violence in attitude or speech.

I will not be misunderstood if I venture to say that there are attitudes that were very proper for the Savior of the world and even for an inspired apostle that are not becoming in the ordinary minister of the gospel of Christ. Arbitrariness in matters of judgment is a common ministerial fault. It is a splendid asset to have unbending convictions on fundamental matters, but even then we acknowledge no pope and rejoice in the privilege of individual judgment. It is only the weak that can be awed by ministerial authority; the strong must be convinced and led.

Our ministers are called to emphasize the reality of experimental religion; there is, therefore, a tendency, a just tendency, to mysticism among us. We do not want to destroy this tendency; it needs only to be regulated. There is also, in certain instances, a tendency to sensationalism. I will not say that even this is altogether wrong. I will only say that our ministers should have a strong and underlying sanity and reverence in their very makeup; and this factor should dominate in their work and services always. We want true and genuine heart piety in ministers and members, but all our soul crises and processes must conform to the standard of "sound doctrine." We welcome all demonstration that the Holy Ghost will send, but we would not drift into human counterfeits and belie the power of the Spirit. Nothing is irregular that the Holy Ghost sends; but nothing is shallower and less useful than "worked-up shouting." I will quote no rules, but will content myself by saying that we need ministers, more

ministers whose ruling principles are sanity and holy reverence.

Much misunderstanding could be avoided and many arguments made unnecessary by clear definition. Many people who attend our churches and who would make good Nazarenes do not understand metaphorical language. Many ministers content themselves with obtuse explanations and then complain because the people do not understand. It is possible to make very accurate statements and exceedingly clear arguments by the proper use of the English language. We need ministers who will preach our doctrines clearly and forcefully. Our doctrine is the best in the world; it needs no apology, and properly presented it will commend itself to thoughtful and thinking men anywhere. We have nothing to conceal, it is all to reveal. We need ministers that understand what they want to say and then say it so that others will understand what they say. We need no word mincers and difficult dodgers; we need men who can make clear what it is we stand for, and the grounds that support our gospel. We need ministers that are clear on all items of faith and who give the true emphasis to fundamentals. We find it hard to get an appointment for a hobbyist, but we greatly need more men who preach regeneration, sanctification, holy living, and all the essentials of experience and character so clearly, convincingly, definitely, urgently, patiently, and lovingly that their hearers can not misunderstand them.

Finally, we need ministers who are practical. They must have faith in God, indeed they must; but they must prove this faith by the adoption of practical projects and by the use of practical methods. If we had enough men with the faith and practicability to man our work we could have a thousand new churches within the next five years. Some men never undertake anything worth while and then wonder why they accomplish no more. Some men of average ability does a great work and others wonder how he did it. The answer usually is, "He did it by doing it." We need men of vision. Not visionary men, but men of vision. Men who not only see the vision of a work accomplished, but men who discover the means by which to do things and who have the courage to stay and see the task accomplished.

Without raising an issue I think I may say that the Church of the Nazarene needs men who will not get nervous and change their plans and their location without full reason. We will have great churches if we can have great pastors who stay with their charges for a term of years. Sometimes a man should change when he does not, but oftener men change to find a better opportunity when they should have stood where God put them: their motives are good, but their judgment is bad. As the old Quaker said to the man who was rejoicing to get away from a quarrelsome neighborhood and was wondering what he would have in his new location, "Thou wilt find it the same." The business world has found that it is usually easier to put over a big proposition than a little one. We might learn this lesson on behalf of the Church of the Nazarene. But we need ministers, more ministers, better ministers; ministers who go out to worship and teach others to worship sanely and reverently, who preach clearly and definitely; who labor with great love and patience and who plan and execute in faith and practicability.

The Lord raise us up a thousand such preachers!

### Heart Talks With Pastors

CONTINUED FROM PAGE SEVEN

they can be organized into visiting bands and sent out occasionally to be a blessing in homes. There are those who are especially fitted to lead meetings who can be used to conduct cottage prayer-meetings and street meetings and mission meetings. In the city there are hospitals, jails, etc., to be visited and certain persons adapted to that work. Oh, how very much there is to do! It is the pastor's business to seek out this talent, to help his people to find themselves and find their place of work, and to open up or see that work is opened up for them and that they are put at it. He can not afford, just

because it is easier, to use just the few who now seem willing, or to allow certain ones to hold all of the positions and do all of the work. He must seek for the talent in each of his members, try to interest them along the line of their talent, and set them to work. Some one is going to be responsible for this unused talent. Let it not be the pastor. Let me sound it in your ear; use the talent, so far as possible use every bit of talent there is in your congregation.

The people are sometimes unjustly condemned for this inactivity. They may not now be very much interested in the work, but they can be interested if the right means are used and it is the church's business to use this means. They are not all unwilling. They are simply not led out, they have no leader to inspire them, they would work if they were told what to do and how to do it. If they were made to feel that they were wanted and that they could do something worth while, if they were made to feel at home and a part of the work they would gladly do their part. But so long as just a few are allowed to do it all and there is no leadership that seeks for and seeks to bring out this unused talent the few will continue to have it all to do. There are but very few who are going to push in and work on their own initiative, they must be sought, interested, and led. There is need of good leadership, the pastor must be a leader, he is God's leader, he is led of God to lead others for God. Pastors often fail because of their inability as leaders, or if they have such ability they do not exercise it wisely.

No pastor can succeed as he should until he gets others to working, and the larger the proportion of his members he gets to working the larger his success. He is not only to be active himself but to be the center of activity with others. If he does this he can not have other business to take his attention, he must give his whole time to this work. The proper care of a church is a job of itself. If he is on a charge he should have but two or three churches, he can not properly care for more. He should not undertake more than he can do. The work must be organized for results and not just for a preaching place or a support for a preacher. And a worthy pastor is after results and not simply a job.

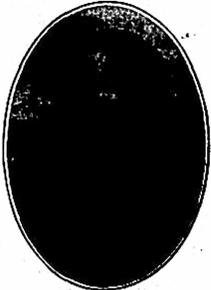
Every local church should be a veritable beehive of busy workers. It should be the center of the religious, social, and charitable activities of the Christian community under the careful leadership of the pastor. The ideal church is reaching out for the unsaved, is helping the poor and needy, is building up the spiritual life, and is bringing out and using the talent of its members; it is interested in Sunday school, young people, and missionary work, and so far as possible is pushing out into other nearby communities seeking to establish new work. The pastor, though free from the mastery of men, is under the absolute mastery of God and under that mastery, helped and anointed by God, he is to lead men into Christian experience and out into Christian activity. Are you, my brother pastor, true to this mastery, are you true to this work? What a responsibility is yours! What a glorious work is yours! What a splendid Master you have! Follow your Master and lead others. Take your little bucket of salt and get right out in front of your Rock and lead them out and on for God. And remember that He is watching you all of the time.

### Drifting

By W. E. SHEPARD

**T**HERE is one great denomination that primarily was raised up "to spread scriptural holiness over these lands." For a number of years we helped push the battle with them along these lines. The battle finally became hot right in our own midst and the opposition great. We have gone into the pulpit with Bible, discipline, catechism, and Wesley, loaded for game; with the determination to fight it out on this line if it took all the meeting. But things have changed. So has this scribe—in the location of his pasture. The battle ground now is not simply "the second blessing, properly so-called," but the very foundations are being shaken in the fundamentals. Higher criticism is running rampant. The young man starts out to school, the joy and pride of his parents, to study for the ministry, and comes back an infidel. His faith is shaken in the

## Brother Bud's Good Samaritan Fund



*To the saints scattered abroad,  
Greeting:*

No doubt it would be interesting to the readers of the HERALD OF HOLINESS to know that the Good Samaritan's fund is increasing with every mail, that the dear old HERALD OF HOLINESS is going to

multiplied hundreds of orphans' homes, rescue homes, schools of correction, penitentiaries, and hospitals that would never have heard of it if God had not put it in the hearts of Brothers P. H. Lunn and DeLance Wallace and this writer to undertake such a campaign.

Our first letter under the title of the Good Samaritan's Corner came out May 5th, in which we outlined our work, telling the readers what we were going to do. Of course many thought it would be a great success, for the money began to come in from the first letter; but no doubt many good Christians read that letter and supposed that it might go or that it might not; others read it and said, "It will go"; probably others read it and had serious doubts whether we could make it succeed or not. But those doubts have all been buried as deep as John Barleycorn, and, thank the Lord, the funeral expenses are now paid, and the beautiful old HERALD OF HOLINESS is reaching into the hundreds each week of those institutions and they have the privilege now of reading of a salvation from all sin for all men provided through the blood of Jesus—and the Lord will bless any paper or any church that will give its time and its money to help the other fellow.

One of the brightest outlooks now for the Church of the Nazarene is in the fact of their great interest in foreign missions and the splendid companies of men and women that are now on the foreign field—and those who will be ready to sail in the next ninety days. This is one of the brightest outlooks in the church. And another bright outlook is the great campaign for Home Missions and establishing new churches; and in each issue of the HERALD OF HOLINESS we see a number of new churches have been organized and the good work is going on.

Another encouraging feature of the work of the great Nazarene Church is her holiness colleges, to prepare her men and women for the work in foreign fields.

*But there is nothing in the church that is worth so much to the church as the HERALD OF HOLINESS.*

Through the HERALD OF HOLINESS we reach the foreign fields, the homeland; so that we are in touch with every District Superintendent and every pastor, and the evangelists; and through the columns of this splendid paper we keep up with the work in general throughout the length and breadth of the church.

Just let a Nazarene sit down and think for one moment what would become of us if we didn't have the HERALD OF HOLINESS. And, beloved, without it, it seems we would be ruined. But thank the Lord in His divine providence and through His goodness and love and mercy He gave us this great paper; and now we can carry on a conversation with each Nazarene in any quarter of the world. We can tell of our revivals, of the conversion of sinners, of the sanctification of believers, of the healing of the sick, the organizing of new churches, the great boost that comes to a town when we have a big campmeeting, or a District Assembly. How wonderful it is that through the columns of the HERALD OF HOLINESS we can read these reports of the great work the Lord has called on the Nazarene boys to do.

Thank the Lord for what He has done for me. When I was a sinner He saved me, when I was lost He found me, when I was blind He gave me my sight. When I was homeless He took me in, when my heart was hungry for full salvation He cleansed my heart from all sin and filled it with His blessed self until today Jesus abides in my heart until my very soul cries out for a lost world and we say, "Dear Lord, give us souls," and then "give us souls, and don't let anything come between us and soul-saving." The very fact that we are followers of the Nazarene ought to make us soul winners.

And let no Nazarene pastor or evangelist be contented one week without winning somebody for Jesus, for God has given us a field and the money to buy it with and it is up to us to cultivate it and produce a large crop and then harvest the golden grain and later on we will come rejoicing, bringing our sheaves with us. May the richest blessings of heaven rest on the man or woman that is today on their beds in the hospital.

*In love,* BUD ROBINSON.

deity of Jesus Christ, His miraculous conception, miracles, holiness, and hell. He has become a practical Unitarian and should join that set rather than palm himself off a Christian and take money for promulgating infidelity.

But apostasy does not lie alone at the door of Methodism. It is prevalent all over our land. The unholy heaven is working the meal. It is pretty well worked even now, and only awaits the coming of the Lord to lift out of this world His bride, when the whole will become leavened. Please do not brand me as a pessimist; give me time and I am sure I am an optimist. Seeing things as they are does not make a pessimist, but rather as Dr. Breese used to say "a realist."

Can we wonder, with all this falling away in Christendom, that it has laid down the bars for Christian Science, Spiritualism, New Thought, Theosophy, and occultism in general? The falling away is not to be in the future, it is now. The great apostasy is not going to set in; it is already here. The perilous times are not ahead; they are upon us. "Giving heed to seducing spirits and doctrines of devils" is not coming down the road; it has already come. Any one who half keeps abreast of the times can read the prophecies in the Bible and the fulfillment of the same in the newspapers.

Perhaps it might be a matter of interest to know where I get considerable of my information regarding backslidden church conditions. I get it from those who are still struggling to keep the boat afloat. If any one thinks this article is an arraignment of fallen conditions let him read the scathing rebukes of writers who still retain their membership with

the fallen bodies. Read Dr. Munhall's book on "Breakers Ahead." I wonder the church would retain one who so fearlessly exposes what he does. I wonder that he would remain when he sees so much to expose. I certainly want all the holiness brethren who are so arduously toiling to reform these great bodies to succeed in their herculean task; but is it any wonder that we sometimes feel a chord of pity vibrating within when we see what an uphill job they have? But please do not find fault with me when I am asked, "What is to be done for thee?" when I reply, "I dwell among my own people" (2 Kings 4:13).

An article came out the other day in which a question like this was asked, "If all the world were assembled, what picture could be thrown upon a screen that would be recognized by the most people?" The article answered its own question by saying it would be Mary Pickford. In the first place I do not believe it. In the second place if it is true, shame on our world! It is true, however, that England has made a fool of itself in falling all over her and Douglas Fairbanks and lauding them to the skies and almost eating them up. When the world thus becomes worshipers at the shrine of such people, divorces and marrying each other, thus flying in the face of God's Holy Book, both of them according to the Bible now living in adultery, setting the example before the world, and thus adding to the disintegration of the home and family, and so augmenting the fearful influence of what is already taking place in the movies, I ask, "Where are our standards? Where is the world drifting?"

But let me go back a little and ask, Who per-

formed the marriage ceremony of Mary Pickford and Douglas Fairbanks? Who is the man that will have to face such guilt at God's bar? The great Baptist sensational preacher of Los Angeles. Thanks to the Northern Baptist convention that had enough of the "spark of life" left to smell the stinking ointment and possibly exclude him from "the smelling committee" appointed by the convention to go around and smell of the Baptist institutions of learning and see if they can discover any heresy. Oh, that they had grace enough to cast the stinking "fly" out of their pot of ointment and show to the world they did not believe in such preachers!

But let me go back a little farther. This notorious sensationalist in Los Angeles is the one who baptized Bob Fitzsimmons, the ex-champion of the world in the fist ring. When Fitzsimmons was buried in Chicago I attended the funeral in the great Moody tabernacle, conducted by Rev. Paul Rader. The preacher stated that Fitzsimmons did not get converted on his deathbed, but was converted a number of months previous, and was baptized in Los Angeles by this Baptist preacher in question. I felt a great desire to know something of the life of the ex-pugilist after his conversion, and so I called up Rev. Paul Rader on the phone, told him who I was, and asked him what Fitzsimmons followed after he gave up pugilism. The answer was that he followed the vaudeville. I then asked him what he followed after his conversion, and the answer was that he was in a certain large circus and gave boxing exhibitions with Jess Willard. I asked him how he harmonized such a course with salvation; that when I got saved I had to give up the world. Rev. Rader said that was what he had to do himself, but he supposed Fitzsimmons did not have the light; that he did not have any one to tell him. But how could that Baptist preacher lift his convert any higher than himself? The paper says that the noted doctor "has many theatrical people among his friends, and was well acquainted with both Miss Pickford and Fairbanks."

Let me go back a little farther still. This great auditorium in which the noted sensationalist preaches is about the largest auditorium in southern California. It is used for preaching services of the Baptist church on Sundays, and for the Devil through the week, as it is a regularly fitted and equipped theater and opera house. I was told on good authority that the main stockholder in this corporation was the former pastor's wife. This former pastor was the one who presented the "loving cup" to Adolphus Busch at his golden wedding, on Orange Grove avenue, Pasadena, a few years ago. Adolphus Busch was the great beer man that helped to make St. Louis, Mo. (where I am writing this article) infamous by the intoxicating beverage. The other day I saw his bronze bust in the art gallery here and wondered what he ever did to merit such renown. Can you not see how the world is drifting?

When this former pastor in question who presented the loving cup to the great beer brewer was writing his great articles for the *Sunday School Times* I asked my Sunday school board to send to the editor of the *Sunday School Times* a protest against having on its pages the name of such a man who would affiliate with the brewer element. Of course we got no reply, but we had the smile of heaven just the same.

The reader may think I have drifted somewhat in my article, but who can not see the awful decadence in religion in these perilous times? Are these not eschatological finger boards, precursors, showing what we may expect in the near future? He who can not see these things must be like the boy who absolutely declared he could not see any eggs in the nest. When he was brought to the nest and his head shoved right into it he still declared he could see no eggs. And he could not because he had his eyes shut.

Brethren, let's read the Bible and keep our eyes open and keep pace with this great history-making age and watch with interest the trend of the times.

"I thought perhaps I could get along without the HERALD OF HOLINESS this year, as I have not much time to read, and like to read the Bible during my spare time, but changed my mind and I think the issue of May 19th splendid. There are so many good thoughts and much soul food in it. God bless the Publishing House and all its workers, and all interested therein."—Mrs. Emma Milburn, Dermot, Kas.

## Home Missionary Sparks

By N. B. HERRILL

Secretary, General Board of Home Missions and Evangelism

The opportunity to evangelize the nations of earth has challenged the Christian Church for the past nineteen hundred years.

The crime of nineteen centuries has been the failure of the Church to embrace her opportunity of evangelizing the nations.

Not since the day of Pentecost has the Church organized her forces to carry on an extended simultaneous evangelistic campaign.

A vision without a plan would be visionary indeed. A plan without a vision is a dead corpse. Therefore God sends plans along in the same bundle with the vision. Man is to materialize the vision through working the plan. The plan is essentially a part of the vision. Read your Bible.

Primarily, Home Missionary work is the natural fruit of a normal experience of salvation. It runs thus, "If you'll win the one next to you, And I'll win the one next to me, In all kinds of weather, We'll all work together, And see what can be done. If you'll win the one next to you, And I'll win the one next to me, In no time at all, We'll have them all, Win them, win them, one by one."

In this age God can not accomplish the salvation of one soul without some human agency of communication. If God is to evangelize a city, county, state, and nation He must have human agency or sit helplessly by while the multitudes plunge headlong into eternal darkness. The great need of the hour is human agency filled with divine personality organized into an army of evangelism. The money will come when God and man, blessed together, move off to battle. The spoils will help to defray the expenses.

This age is waiting for a movement of evangelism that will shake the very foundations of society. This and this alone will bring the much talked-of reconstruction period the world so much needs. The foundation of society in all ages has been their religion. The world has a wrong conception of what it needs. It is up to the Church to get the good news to the world or it will continue to sink to deeper depths of wreck and ruin. Selah.

## Home Rule for India

By ROY G. CODDING

Seeing that two of our mission fields are in India, anything that seriously affects that empire should be, and is, a matter of real interest to the entire Church of the Nazarene.

Some students of prophecy, watching the development of affairs which seem to lead toward the ten-toe feature of the image of Daniel wonder if, in that final settlement, India will not be severed from England, seeing that India was not a part of the Roman empire; and if we are to expect such a severance, whether it will take place quietly, or with strife and bloodshed.

However those things may be, changes are taking place in that great empire at this present time of which we should not be ignorant. We make no mistake in calling that empire great which has one-fifth the population of the earth.

Since Japan defeated Russia and took territory from her, India has been watching Japan with great admiration, and saying, "Why can not we do as much? Why should an eastern nation be under a western? And if the United States of America could declare, establish, and maintain her independence of Great Britain, why can not we?" That is, a few agitators in India are saying this. For in all our thought of these affairs in India we need to remember that the great mass of the population in India is illiterate and utterly incapable of self-government. All of their training and the influence of their religion, especially of the caste system in the Hindu religion, has tended to disqualify them for self-government.

Those who are agitating so vigorously for home rule are mostly Brahmans, the haughty, domineering,

## NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

### THE YOUNG PEOPLE'S MEETING

IN our last article we indicated something of the importance of the Young People's Society as an auxiliary to the church. We presented its work as primarily that of systematic instruction of the young people in the great Christian truths and their training in leadership. In our present article we shall seek to make certain general suggestions as to how this work may be accomplished. We realize that it will be difficult for any local society to put into effect any complete program along this line, since we have no literature as a church especially prepared for the young people. And yet any real effort toward the accomplishment of these ends is certain to be of profit and more or less preparatory to some definite plan for the work of the Young People's Society in our church. It were well to note at the beginning that no plan or program for instruction in the great doctrines of our faith can be carried out without work. One can not hope to make a classroom out of a Young People's meeting, and even if such were possible it would not be desirable. However, we must work to make such meetings of interest and profit. To make it this there must be concerted effort: preparation on the part of the leader and study on the part of each member. All this requires that the ends which call forth such effort be kept constantly before the society.

In view of the fact that we have no literature specially prepared the first question is what course shall we pursue? We would suggest in reply to this that such a book as W. E. Fisher's book, "Sound Doctrine," be selected. This book is admirably adapted for such work. It covers the entire range of Christian doctrine, and that in strict harmony with the statement of belief of the Church of the Nazarene. A book of this character studied the first and third Sundays of each month for thirty minutes is certain to be productive of great good. It will not only give one a complete outline of the cardinal Christian doctrines, fitting them to better proclaim the gospel of Christ, but it will confirm their faith and enrich their life. When this book is completed such books as Dr. Walker's "Catechism," Harry Emerson Foster's books, "The Manhood of the Master," and "The Meaning of Faith," or the "Greatness and Simplicity of the Christian Faith" by Henry Churchill King may be studied with true profit.

On the second Sunday of each month we would suggest that the thirty minutes be devoted to the study of missions. Through the means of maps and such a splendid assortment of missionary books as our Publishing House has and with the circular letters sent out by our own missionaries this very live subject ought certainly to be made one of interest and profit. When we realize the ready response which is given to missions throughout our church what might we not expect as a harvest if in every Young People's Society such a meeting be conducted monthly? For the fourth Sunday we would suggest Bible work. Bible study that will tend to make one familiar with the Scripture and give one a working knowledge of the Bible.

In this day when the average Christian's knowledge of the Bible is very limited, when few strive to memorize the Scriptures, and when but few are regular in their study of the Bible, there is great need of systematic work along this line. Such books as C. E. Cornell's "Hints to Fishermen" and "Casting the Net" and Sydney Collett's "All About the Bible" will be found to be very helpful. For the four months of the year that have five Sundays we would suggest an out and out evangelistic service or arrangement with some special speaker.

Thirty minutes spent after this manner would allow ample time in the Young People's meeting for singing, for prayer, for testimony, and for specials. On the other hand it would safeguard us against certain dangers. For example, the turning of the Young People's service into a song and praise meeting, or the giving of the time over to devotional topics or topics of little importance. The following list of topics taken from a topic card fully illustrate this: "Suffering," "Faithfulness," "Hospitality," "Worry," "Christian Liberty," "Doubt," etc. Good as such topics are they hardly are suitable to a Young People's service. At best they should be treated incidentally to the great truths of the Bible. As we indicated our thought in presenting the above program is wholly suggestive, but certain it is that in the great opportunity that opens before us in this work we should be alert to every means for the training of our young people for active Christian work.

priestly caste. They talk democracy but want autocracy—their own few selves to have the power, a real oligarchy of the priests who can strengthen their political hands by the terrorism of their priestcraft.

England is giving home rule to India, through the Montagu-Chelmsford reforms, much faster than India can qualify herself to handle it. Parliament has already transferred to Indian hands in India the portfolios of six important departments of the Indian government, viz., education, excise, forests, industries, municipalities, and railways.

The provincial legislative councils in India, too, are now to be made up largely of directly elected representatives; and in the imperial legislature, which has hitherto had a controlling majority of Englishmen, Indians will hereafter be in the majority.

From an article in the *World Outlook* for July entitled, "Can India Stand Home Rule?" by Brenton T. Badley, we quote the following:

"How has India received these measures?"

"In answering this question we must consider India's people in four groups.

"(1) There is the great illiterate mass, 288,000,000 'souls.' They know nothing about and care little for such things. They are silent, not able to express an opinion because they are not able to form one. This was true of Akbar's time, four hundred years ago; it is true today.

"(2) Then we have the 'Extremists.' This is not a class, but a small group of men, including possibly a few 'Nihilists.' They stand for absolute and immediate national independence. They will make no compromise with the British government. They would tamper with the army, raise the standard of revolt, and stop at nothing to reach their ends. Russian influences, operating through Afghanistan, have doubtless strengthened this party in India. They despise and hate all Indian 'Moderates' almost as much as foreigners. They blend religious zeal and bigotry freely with their political arguments and shibboleths. They would go to the length of inviting some other foreign power into India, if that gave promise of the ultimate overthrow of the established government. They are desperate men, taking full advantage of the liberty and lawful protection of the government they seek to subvert.

"(3) Then there are the 'Radicals,' a term used merely to differentiate them from the extremist party. The Radicals include most of the leaders of Hindu and Mohammedan India. There are many varieties and degrees of them, but they are all agreed in demanding speedy national independence. They are not, however, advocating a bloody revolution. But neither are they interested in 'reform' movements. They do not stop to say 'Thank you' to the government for the great measure of self-government just granted, but take up the advance ground at once and change neither method nor spirit in pressing for complete political independence.

"These Radicals ignore or twist every argument put forth by the party of 'Moderates.' They have

## Shall We Save Peniel?

By OSCAR HUDSON

Secretary, General Orphanage Board

**T**HE multiplicity of schools in the Southern Educational District with subsequent allotment of territory, restricted the territory from which Peniel College was supposed to draw funds and students to one district of less than 1,400 members, creating a condition which made progress impractical. The brethren to whom this tremendous task was committed labored heroically to maintain the high standards set by the school in its earlier history, and to carry it forward, but some time since, it became apparent that relief from the situation mentioned must be found or the work reduced. After months of effort, during which many conferences were engaged in, it seemed that the only reasonable thing to do was to unite the school with the Oklahoma Nazarene College, located at Bethany, Okla., which was accordingly done.

Peniel College has a record unsurpassed in our connection. Its property represents self-sacrifice, night vigils, prayers, and tears. It must be sold to liquidate the debt incurred during its years of fruitful service for holiness and the church. What is to become of this property? The General Board of Orphanage Work is being urged to take charge of it and establish here a great vocational high school, where our people can have the advantages of high school work, minus the undesirable features found in many high schools, and where our children left without parents and home can be housed, cared for, and trained for useful citizenship.

There are conditions here which appeal to the General Orphanage Board. Here is located a strong Nazarene church, with excellent pastoral service, Sunday school, and Young People's Society, together with Peniel camp ground, one of the strongest holiness camp grounds in the state. Arrangements indispensable to the work we have in hand. In addition, a village of holiness

people surrounds the institution, with superior social conditions, and furnishing patronage to whatever school advantages we may undertake to maintain. Peniel is an independent school district, allowing us to develop a state high school with vocational features, if desired, and maintaining music, voice, and expression departments. In addition to receiving the regular free school apportionment we have voted a special tax, which brings in no small sum of money each year and receive \$500 each year, "state aid," which will be added to by "federal aid" if we institute vocational features.

The one thing facing the board in this matter is the money to pay off the indebtedness against the property. The trustees who have been carrying this burden must be relieved. The General Orphanage Board is trying to do what they believe the church desires. This is a debt that has been incurred while training some of our most useful men and women, and is an honest debt we can not afford to not pay. At the same time there is a growing demand among us for a home for our unfortunate children. Here seems to be an ideal situation for its establishment. Shall we save this property and site which has been so signally used of God to the church and at the same time launch a training home for unfortunate and helpless children or is the burden more than we can assume at this time? The board awaits your answer. If we save it to the church we must have \$30,000 to pay the debt and additional funds for repairs and equipment. Sanitary conditions must be improved, buildings repaired, and heating plant and laundry installed. This will not all have to be done at once, but must be provided in the near future. We simply place the matter before you for your consideration and discussion.

learned how to use the press in their propaganda. The pleas for national constructive efforts along social, ethical, and economical lines they brush aside as secondary. There will be time for all that when political independence has been achieved. They do not accept the new measure of self-determination as satisfactory even in the present stage of affairs. It is too feeble a beginning to suit them. Their ideal is not genuine co-operation with the government in bringing about better conditions through an ordered, national evolution, but a grasping after ultimate authority, regardless of present national conditions.

"(4) Then there is the party of 'Moderates.' This is in the minority, but includes some men of outstanding national influence. The 'Moderates' see both the difficulty and danger in going faster than the internal conditions warrant. They aim to achieve ultimate self-government for India as an integral part of the British empire. Before this can be accomplished, or even undertaken with a real hope of success, they are convinced that India must have a large measure of education, a better social system, and reasonable conditions of economic life. For this reason they place great emphasis on all reform movements, believing that India must clean house herself while she appeals to England to grant her a larger measure of self-determination. India's wisest friends will agree with this.

"Meantime the 'Moderates' are grateful for the steps taken by Great Britain as a result of the Montagu-Chelmsford reforms, and stand ready to do all they can by every legitimate means to make India worthy of still greater privileges. They are interested not merely in obtaining political autonomy but in safeguarding all the interests of the newer and greater India, and freely acknowledge that Britain's presence and help will be needed for some time yet.

"Taking all four groups together, it must be admitted that there is grave unrest in India, due in part to the political situation, in part to labor troubles, and in a growing degree to Bolshevik in-

fluences. This, of course, omits the purely Mohammedan problem growing out of England's troubles over the Turkish Peace Treaty. The war has brought India into the great currents of the world, as may be attested by the fact that in recent months there have been eighty-six strikes, involving 300,000 people. Home rule can hardly be a panacea for all this unrest."

Truly, what India needs is the gospel of our Lord

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Jesus Christ. That is the only thing that can really help her in this her time of great need. And it is a remarkable fact that the heart of the Indian people is much more open to the gospel now than it ever has been before. How important then that we seize this present favorable opportunity and make the most of it. The one and three-fourths millions of souls in eastern and western India for whose evangelization we, as a church, are responsible call for *seventy missionaries*, at the conservative estimate of one to twenty-five thousand. Counting the fourteen now in India and the fifteen who are under appointment to sail in October, we have only twenty-nine, or *six less than the half of seventy!*

However, let us praise God for these twenty-nine, and promptly send in the money for the sending forth of these fifteen and the twenty or twenty-two appointed to other fields.

Let us remember, when we pray and when we give, that thirty thousand dollars is needed by the first of October for this great enterprise.

## MORE ABOUT THE FIRE AT PASADENA UNIVERSITY

The destructive fire at Pasadena University, which robbed us of four of our buildings, will not in any way hinder the work, or the opening of the school.

Plans for the erection of two new substantial fire-proof buildings are now perfected and one of the buildings will doubtless be under construction by the time you read these lines. Over \$8,500 in cash and pledges has already been received and more is added every day to the \$50,000 building fund needed for the science hall and college infirmary.

We ask all our beloved Nazarenes to have special prayer for us at this time that God may supply all our needs and send in sufficient means to complete these two much needed buildings. We especially appeal to those of our own educational district to come to our assistance with a liberal free-will offering at once. Make your check payable to Pasadena University.

If you are unable to give anything will you not pray that the Lord will touch the hearts of those who are able, that this great school may not suffer more. We must not go in debt. Remember, if you can, not make a large offering, a small one will be thankfully received. Please do not forget to pray for us at this crucial moment.

A. O. HENRICKS, President.

## A GLORIOUS CAMPMEETING

Thursday night, July 29th, marked the close of our great campmeeting, in many respects the greatest meeting in the history of Trevecca camp. At least 125 seekers knelt at the altar for salvation, sanctification, or reclamation and a large majority of them tarried until the blessing came.

Rev. E. A. Girvin, pastor of First Church; Rev. Harry Howard Wise, pastor of the West Nashville Church of the Nazarene; and Rev. B. L. Patterson, Tennessee District Superintendent, were the preachers in charge. Among others who lent able assistance during the meeting were Rev. J. L. Roby, Sister Agnew, Dr. C. E. Hardy, and General Superintendent H. F. Reynolds. The latter was at his best on the second Sabbath of the meeting, which was devoted wholly to missions. Miss Leona Gardner, formerly a missionary in Cuba, and Miss May Tidwell, prospective missionary to India, both spoke of their respective fields, presenting the needs in a forceful manner, and \$3,600, including the Sunday school offering, was raised for foreign missions, \$500 for Miss Tidwell's transportation, etc; \$1,000 was later pledged for Trevecca College and \$800 for running expenses of the camp, \$350 of which goes to pay off the final note against the camp ground lots.

For weeks God's inner circle had been praying especially for a revival and were not surprised when it actually started in Sunday school a week before the date of the meeting proper. Under the mighty workings of the Holy Spirit confessions were publicly made, and God poured out His Spirit and restored the joy which had been lost. Remarkable manifestations of His power continued throughout the three weeks.

A healing service was held, and led by Rev. B. L. Patterson, upward of twenty persons were anointed according to James 5:14. Such shouts of victory one seldom hears as went up to God as He touched bodies and spirits that day.

Among many remarkable instances of salvation was that of a man who was under conviction for sanctification and had been slaying away, though he lived near by. At last he came one night and went to the altar. Not receiving the blessing, he left home early the next morning to "find work." His wife came to the 6 o'clock prayermeeting, pray-

ing and requesting prayer that God would send him back that he might not get work. At the 11 o'clock service he was there and when the altar call was made he was among the first to go forward. God met him and gloriously sanctified him.

I would not fail to speak of the splendid music which was a prominent feature of the camp. Miss Essie Morris and Brother J. T. Benson were the leaders, assisted by a full choir of home talent and cornets and piano.

This revival came in answer to the prayer of faith and the end is not yet. We are already looking forward to a great time at the District Assembly. Pray much for this coming together of God's anointed.

Rev. S. S. White had charge of a very enthusiastic educational service more especially in the interest of Trevecca College, at the close of which \$1,000 was raised for much needed improvements.

An evangelistic service took the place of the regular Sunday school hour July 25, "Uncle Charlie" McConnell in charge. It was a delightful service, resulting in a number of conversions and a few definite professions of sanctification.—Meda C. Taylor, Reporter.

AMONG THE CHURCHES

HULL, ILL.

—The meeting at this place was a great seed-sowing time. God wonderfully helped Rev. Pool, of Carlinville, to open up the Scriptures to the people, and the Dunkelburger sisters, of Three Oaks, Mich., sang the glory down. In many respects this was a great meeting. While we did not see as many souls born into His kingdom as we desired, we feel satisfied to leave the results with God.—J. S. Wallace, Pastor.

PORTALES, N. M.

—Rev. L. Lee Gaines and wife have just closed a revival for us in which the Lord blessed a number of souls. A class of five were taken into the church last Sunday and we have seven more prospective members. Ten subscriptions were secured for the HERALD of HOLINESS.—A. K. Scott, Pastor.

MITCHELL, IND.

—We have just closed a very successful meeting with Prof. F. W. Nease of Eastern Nazarene College, in which there were about one hundred at the altar seeking pardon or purity. Ten new members were received into the class, making a total of seventy additions for the year, another class being arranged for next Sunday. We are rebuilding our church to the extent of \$3,000 addition, more than \$2,000 of which has already been paid in since April. The work is nearing completion and so far there is not one dollar of incumbrance. We have pledges outstanding to more than complete the amount needed. We have some true saints in this place and God's smile is surely on the work.—M. F. Grose, Pastor.

HILLSBORO, TEXAS

—We had a gracious meeting July 8-26, with Rev. E. W. Wells as evangelist and Rev. Joe Tyson and wife in charge of the music. No visible results were realized during the first week, but from that time to the close of the meeting there were seekers

at every service. A nice class was received into membership, thirty-one signed the tithers' pledge, and \$1,526 was raised in cash and pledges for a new church, the same to be paid within ninety days.—I. L. Flynn, Pastor.

PORTALES, N. M.

—We recently closed a good meeting with the church at this place. Many found the Lord either in pardon or entire sanctification. Five united with the church, and the HERALD of HOLINESS was placed in several homes.—L. Lee Gaines and Wife, Evangelists.

GRAVETTE, ARK.

—Every church door in town was closed against us for revival meetings, but one of our District tents was secured and placed in the city park and the gospel preached to hungry souls. Fifty testified to pardon or cleansing and six were added to the little class. We believe God has great things in store for Gravette.—Reuben Gilmore, Evangelist.

SPINNELL and PROVIDENCE, N. M.

—We have just closed a meeting at Spinnell with good results in the salvation of souls. There are good prospects for organizing a church at this place. The missionary program rendered June 6th at the Providence Church (Capitan, N. M.) proved a success. The largest congregation in the history of the church attended and an offering of \$47 given. Those who have never been interested in our church are catching the vision and looking our way. We are expecting a strong church here.—T. V. Cox, Pastor.

GARFIELD, WASH.

—Rev. J. G. Bringedahl and the writer are assisting the church here in a tent meeting. Souls are being saved and the church is encouraged to push ahead.—A. F. Ingler, Evangelist.

ROSEDALE, KAS.

—July 11th we opened a seven weeks' tent campaign, but because of delay incident to the destruction of our tent we did not get under way until July 25th, at which time Brother T. E. Beebe, of Long Beach, Calif., came and is preaching for us. Saints are being blessed and strangers are finding the Lord. The music is in charge of Miss Carol Beebe, assisted by Brother Robert Kennedy and wife of Pasadena, Calif., Mr. Harold Hawkins, and Mrs. W. H. Hardin.—W. H. Hardin, Pastor.

COPAS, OKLA.

—Our meeting conducted by Rev. Charley Robinson, evangelist, and Brother Brown, leader in song, resulted in the organization of a Church of the Nazarene with a charter membership of seventeen, for which we praise the Lord. Our church at Wann, Okla., is in fine spiritual condition.—J. W. Dodd and Wife, Pastors.

PADUCAH, KY.

—We closed a successful tent meeting July 11th. It seemed for a time that the people would not receive the old-time gospel of full salvation, but our God who answers prayer came in mighty power and gave us over fifty souls, either saved or sanctified. Many are desirous of a church home where they can be fed on the true gospel and are eager for us to return in the near future for another revival with the hope of organizing a church.—Dees and Dodson, Evangelists.

CLAYMOUR, KY.

—The sixteenth annual camp at this place was a successful one. The writer can truly say it was the best revival he was ever in. It was well attended, the houses were well filled with campers, and some were turned away for lack of accommodations. Many were saved and sanctified, some cases being the clearest we have seen. We found a number of loyal people, who have the blessing, and are looking toward the Church of the Nazarene. Amen! At this time we received a call to Lewisburg for revival services with the expectation of organizing a church there also. Never has there been a time of such opportunities and with the help of the Lord we are possessing the land. We expect to push the battle for God and holiness and plant Churches of the Nazarene until this old world hears the glorious message of full salvation, or until Jesus calls us home. We see nothing but victory ahead.—Dees and Dodson, Evangelists.

ONTARIO, CALIF.

—We returned to our church from the District campmeeting at Pasadena with the determination that by prayers of faith and works of love we would have a home campmeeting the year round. God is giving us token of His favor and we are expecting great things from Him.—A. K. Bryant, Pastor.

FEDERAL, WYO.

—We are coming up the road and the blessing of the Lord is upon us. The chapter library is well patronized and the people are being grounded in the truth. Some will attend our schools this fall.

The spirit of sacrifice is manifest in our membership.—A. H. McClain, Pastor.

CARUTHERSVILLE, MO.

—The work here is progressing. The saints are standing loyally by the church and pastor and helping much with their prayers and means. We are expecting our church to be materially strengthened in our coming revival. We hope to begin the building of our new parsonage next week.—C. C. Sellards, Pastor.

LAUREL, DEL.

—August 1st we closed a blessed revival. The meeting continued for five Sundays and God blessed, saved, and sanctified souls from the beginning to its close, for which we praise Him. The writer was assisted by District Superintendent Maybury, who organized the band into a Church of the Nazarene with thirty-five charter members; before the meeting closed seven more were received into fellowship. Rev. Howard Brittingham is pastor and is blazing a path for holiness in this place. Good crowds attend his meetings and the outlook is fine. A baptismal service was conducted the last Sunday afternoon of the meeting at which fourteen were baptized. Approximately 1,500 witnessed the service on the banks of the Delaware river. We expect to enter another new field with the tent soon.—W. D. Shelor, Evangelist.

HARRINGTON, DEL.

—The work here is moving on and God is giving grace and glory. There is much land yet to be possessed. Pray for us in the fight.—W. D. Shelor, Pastor.

OSKALOOSA, IA.

—We have had some good things this year, among them being the missionary services held July 25th by Brother and Sister Bauerle, outgoing missionaries to India. They are from Iowa and are ours; we are glad the Lord has called them to the work of foreign missions. Brother Bauerle was with us when our local church was organized and has been a good member. We are sure they have this work on their hearts. Brother Bauerle gave us two splendid services and Sister Bauerle had charge of the Young People's meeting. The church not only gave them their prayers and love, but \$202.05 and voted to indefinitely give them \$200 a year for support. We have had our annual meeting before Assembly and find we are gaining ground. We have gone through the entire church year without having to take one single pull for the expenses of the church; the only time appeal was made from the pulpit was during our missionary convention. We have raised over \$4,000 more than we did last year and expect more before the Assembly. Our Sunday school has doubled its attendance over last year. Our apportionment for Home and Foreign Missions was \$1,000, but up to date we have given \$3,541.40. This amount will be very nearly doubled before Assembly convenes. We feel we have a right to shout.—Thomas M. Graves, Reporter.

BENNINGTON, OKLA.

—Just closed a successful revival at this place. The meeting was of short duration, lasting but eight

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days, but the Lord blessed in a marvelous way.—J. L. McKinney, Evangelist.

#### BEEBE, ARK., CAMPMEETING

—Beebe camp has been established for twenty-eight years and here we found some of the genuine salt of the earth among the preachers and patrons. On the second night we opened the altar for any who desired to seek the Lord and from that service until the close we had no water-hauls. Names were taken of about 125 who had been saved, reclaimed, or received the baptism of the Holy Ghost. Brother S. H. Prather led the singing and it goes without question that it was well done. We were never better cared for at any camp than at this one, and we never enjoyed a finer fellowship. July 23-August 1 was a time of power and victory.—C. F. Wimberly, Evangelist.

#### MINNEAPOLIS, KAN.

—The Lord has been blessing us in a marked manner in this place. We have been conducting a children's meeting each Friday afternoon. So far we have had but one service without from two to five at the altar to be either saved or sanctified. How God does bless them! Sunday evening, August 1st, while the altar call was being given, a burden for souls came upon a girl of eleven who was recently sanctified; she wept and prayed aloud. In a few moments five bowed at the altar. A man and his wife were reclaimed, their son and daughter saved, and a woman gloriously sanctified. To God be all the glory! We feel like pressing the battle on.—Bessie L. Kesler, Pastor.

#### SAWYER, N. D.

—We recently closed a twelve days' revival at the Center schoolhouse, in which in all but two services, souls prayed through into a real experience and manifested the same by at once getting to work for God. About thirty prayed through, among them being some that the people hardly expected, but He still answers prayer if we meet His conditions. Four united with the church and several young people are coming later. We are going to organize a Young People's Society in the near future. Rev. J. O. Schaap, of St. Paul, Minn., brought us the messages and through them the Lord made that which seemed "impossible," "possible," and all realized that "this is that which was spoken by the prophet Joel."—Chas. H. Beck, Pastor.

### Where Hymns Have Wives

In America there seems to be little objection in some quarters to using secular music with religious words in a church choir. Even the tunes of our national hymn and anthem are not really their own. It is quite common to use the same tune with different words. But Madagascar has no such *laissez-faire* attitude toward music. There it is considered wrong to use the same tune for two hymns.

A missionary who spent thirty years in Madagascar tells how the people of Vonizongo once supported their attitude by argument: "There was a new

missionary hymn," he says, "which I wanted them to learn to sing, as I wanted it sung at the opening of our new church. 'Now,' I said, 'I want you to learn to sing this hymn, as it is a very good one, and the author is coming to preach at the opening services. I am sure he will be pleased to hear his hymn well sung.' On this I started off singing the hymn to the tune 'Missionary'; but no one joined in. I stopped and asked, 'Why are you not joining in the singing?' They answered, 'That won't do, sir.' 'Why won't it do?' I asked. 'Sir,' they said, 'that can't be the proper tune for that hymn, for that is the *vady* (the wife) of another hymn.' They had married that tune to an adaptation of the English hymn, 'Go when the morning shineth.' They felt that it would be improper to separate this well-mated and harmonious couple. They demanded consistency on my part. 'You often tell us,' they said, 'that divorcing is wrong, and yet here you yourself want to divorce *by* *viavady* (these united ones). 'But,' I said, 'that's carrying the idea as to divorce to absurdity. Why the hymn suffers nothing by the separation, nor does the tune.' They said: 'It would not be right, sir, and we don't like the idea of separating them. We regard it as culpable divorce, and altogether wrong.' I asked, 'Do you really mean all this in sober earnest?' 'Yes, sir,' they answered."

The missionary did not wish to outrage the islanders' sense of propriety, so he gave up the idea of singing that hymn and announced another. The people, on the other hand, encouraged him to "seek a *vady*" for his new words. "If you set yourself to it, you would manage somehow," they told him. And he did.—*Forward.*

### The Unavoidable Christ

We can not order our lives so as to be out of the range of Christ's influence, power, and presence. Like some snow-clad mountain, visible from every part of the plain, so is Christ on the horizon of every man's soul. The sinful soul can not escape from him, but is reminded of his claims in every serious thought that comes into his mind. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Dr. Dawson expresses this truth in his sermon on "The Unavoidable Christ." He says, "You may avoid the company of Christian people, but you can not avoid Jesus Christ. He will meet you where you least think of Him."—*The Presbyterian.*

"Mr. F. C. Eastman, the class leader of our Church of the Nazarene in this city, since he became a subscriber for the HERALD of HOLINESS, says the editorial on the first page each week is worth the price of the paper. His now recommends it as one of the best holiness papers in the country. He has become a booster. May the Lord use you, through your paper, in the future as He has in the past."—E. C. Krapf, Pastor Bloomsburg, Pa.

"We can not tell you how much this paper (HERALD of HOLINESS) means to us. We pray for all at the Publishing House. God bless you."—Hilda M. Steck, Melba, Idaho.

### NOTES AND PERSONALS

Rev. Lura A. Horton, 29 Broad street, North Attleboro, Mass., advises she is free from pastoral responsibilities and open for evangelistic meetings.

The following telegram was received from Rev. Albert J. Obrecht, Chicago, Ill., too late for insertion in our issue of August 4th: "Morgan Park Church just closed a two weeks' tent meeting with Revs. Schurman and Wallin as evangelists, Floyd Johnson, song leader; Virginia Shaffer, soloist. Fifty seekers. One thousand dollars raised for expenses."

Rev. Charles E. Thomson, formerly of Claresholm, Alberta, advises his change of residence to 10744 95th street, Edmonton, Alberta.

Dr. A. O'Bannon writes that he has an open date for August 12-22. Any one desiring him for meeting for that time may reach him by wire at 519 Cate avenue, Jonesboro, Ark.

Rev. J. S. Wallace, Carterville, Ill., writes that he has entered the evangelistic field and is now open for dates for revival meetings. Brother Wallace has served nine years in pastoral work, one year as presiding elder, besides having had previous experience in evangelistic work. He is heartily indorsed by the Church Board, of Hull, Ill., as a safe preacher of holiness.

Rev. C. C. Dipboye, of Vilonia, Ark., on his way home from a successful meeting near Hutchinson, Kan., visited General Headquarters recently. Brother Dipboye reports excellent prospects for the church in his recent meetings.

In a recent communication received from Rev. E. Arthur Lewis, he informs us that himself and Rev. D. Rand Pierce, of Peabody, Mass., "Have decided to work together for a while in the evangelistic field. Judging from present calls and from what now seems to be the Spirit's leading, we plan to work in New England and the Middle West in the fall, and in the extreme West in the winter and spring." He asks those desiring to correspond to address himself at 341 East Marquette road, Chicago, or Rev. D. Rand Pierce, Peabody, Mass.

In a meeting held recently in Lowell, Mass., by Rev. O. W. Nease, Sister A. B. Riggs, wife of our greatly loved Brother Riggs, of Lowell, was wondrously healed. She was in ill health for many years, but through it all held up the hands of her husband in his long pastorate. Below we give her letter of rejoicing:

"The prayer of faith shall save the sick, and the Lord shall raise him up." James 5: 16 was given me by the Spirit in great power and assurance. It was for me, even in my old age and great weakness, and so when other sick ones from our church came to be anointed with oil in the name of the Lord, I felt led to come also for healing, although I was very weak and my age was against me, being 77 years old. Our God is able to do great things if we have the prayer of faith, and it is for the glory of God, it will be done. Praise God. He is faithful who has promised, and has done it. The Lord is surely raising me up to new life and health. Have rode out several times, my appetite is much increased so new strength is coming in. Can it be possible? Yes. "All things are possible to him that believeth." All glory and praise be unto Father, Son, and Holy Ghost. May my added life be all spent for the glory of God and lost souls. With love to all the saints and faithful.

In the name of Jesus, I am,

Mrs. A. B. Riggs.

In a letter received from Rev. J. D. Edgin, evangelist, he states a change in plans gives him two open dates.

### ANNOUNCEMENTS

Any one having secondhand books of the First Year Course of Study for Ministers, for sale or loan, write J. M. Davin, 303 East Elm street, Independence, Mo., stating price.

Notice—Kansas District: All missionary money should reach me not later than August 25th. The books will close on the 26th.—J. W. Young, Missionary Treasurer.

Notice—To the pastors of the Little Rock District: We would urge every pastor on the District to take an offering at once for Home Mission work and send to O. H. Beasley, 3108 West Fourteenth street, Little Rock, Ark. We have bought tents and have them at work. God is blessing, new fields are being opened up, and some new churches organized, but there is a balance due of \$1,900 on the \$2,610 pledged by the District, and we need this money to push the campaign on to success.

### WANTS

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TELEGRAMS

**HERALD OF HOLINESS:** Coffeyville, Kas.  
Great service Sunday with missionary party—Field Secretary Stella B. Crooks, Misses Williams, and Bursch. Good offering and salvation. Lafontaine church, with a membership of twenty, takes Miss Williams' support.  
H. W. SMITH and Wife, Pastors.

**HERALD OF HOLINESS:** San Antonio, Texas.  
Second tent campaign ended gloriously. Evangelist Lewis did great work. Last week's meeting in church; crowds followed evangelist. Received nine members; more soon. Nine hundred forty dollars cash, five hundred fifteen pledges. Gave evangelist fifty dollars weekly. Pastor surprised with love offering and two weeks' vacation.  
Rev. CLYDE E. GREEN.

**HERALD OF HOLINESS:** Rosedale, Kas.  
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CAMPMEETING ANNOUNCEMENTS

**MCCONNELL, TENN.**—Euba Springs campmeeting will be held August 8-22. E. P. Elyson and wife, of Travecca College, Nashville, will be in charge. Come, you will be welcome.—J. B. McDowell, Fulton, Ky, President.

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

**BONNIE, ILL.**—Campmeeting August 12-23. Workers: Rev. Ailsa and Emma Irick, of Pilot Point, Texas; Jack Linn and wife, of Oregon, Wis.; Miss Etha Garrison, of Marion, Ill.—W. T. Lawson, Secretary, Whiting, Ill.

**LESLIE, MD.**—Nazarene District camp (North East Md. P. O.) August 12-22, situated on B. & O. R. R., half way between Philadelphia and Baltimore. Workers: District Superintendent and pastors—Rev. J. N. Neilson, Business Manager, 1105 Chestnut street, Darby, Pa.

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

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

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

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

WHEN THE OLD MAN DIED  
AND THE VERY GOD OF PEACE SANCTIFY  
YOU WHOLLY  
I'M IN SWEET BEEHIVE LAND  
HELL WILL BE AWFUL  
KEEP ME ON THE FIRING LINE  
IN OUR HEARTS THE BELLS OF HEAVEN  
MOTHER, NOW YOUR SAVIOR IS MY SAVIOR,  
TOO  
(Old Tune: Make Me a Child Again)  
LORD JESUS KNOWS THE WAY I TAKE  
WHAT YOU NEED NOW IS SANCTIFICATION  
I AM LOOKING DAILY FOR MY SAVIOR  
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**BLACKWELL, OKLA.**—State Holiness Association, August 28-September 5. Workers, Rev. C. W. Ruth and Rev. J. E. Williams; Prof. John E. Moore, song leader. For information, address Rev. C. A. Strickland, secretary, Blackwell, Okla.

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

**MARION, MASS.**—Cape Cod Union Camp Association, August 6-12. Christian Advent Camp Ground, James P. Haddle, president, 344 Commercial street, East Weymouth, Mass., G. G. Edwards, vice-president, 206 Lockwood street, Providence, R. I.

**KEARNEY, NEB.**—West Nebraska Holiness Association campmeeting, August 19-23. Workers, Rev. M. E. Borders and Kewton Bird; Ascetic Quartet, singers. For information write Gus Hipple, Hastings, Neb., or B. J. Patterson, secretary, Kearney, Neb.

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

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

**NORMAL, CENTRAL ILLINOIS HOLINESS ASSOCIATION,** August 20-29. Workers: Rev. and Mrs. A. F. Balameier, Rev. J. S. Glascock, and Mrs. Della B. Stretch.

**OLIVET, ILL.**—Chicago Central District campmeeting, August 19-29. Workers: Dr. R. T. Williams, E. S. Benner and sons, Miss Fern Dennis, and Miss Della Smith. Meals free to ministers and their wives; reasonable board to others. Write Rev. J. H. Dennis, Olivet, Ill.

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

**ALTUS, OKLA.**—August 13-29. Workers: Rev. and Mrs. Oscar Hudson. For information, write Rev. James N. Cooper, Box 465, Altus, Okla.

**OSARK, ARK.**—August 27-September 6. Workers: Rev. J. B. Chapman and Rev. J. E. Moore.

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

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

**ERMA, N. J.**—Annual campmeeting of the Cape May Holiness Association September 16-19. Workers: Rev. Fred De Weerd, of Fairmount, Ind., Rev. John Neilson, of Darby, Pa., and Sletor Moore, of Philadelphia. Pray and plan to be with us the entire ten days. Write Eldredge Hawk, Secretary, R. 1, Box 45, Cape May, N. J.

**PIONEER, IOWA.**—August 26-September 12, ninth annual holiness camp of Pioneer, Guthrie county, Iowa, four miles west of Redfield. Workers: Rev. Fogg and others. Write George Dunbar, Redfield, Iowa.

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

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

**EUBA SPRINGS, TENN.**—August 6-22, annual campmeeting. Workers: Dr. and Mrs. Elyson. Pray

that God will give us many precious souls. Write Rev. G. W. Pirrie, Martin, Tenn.

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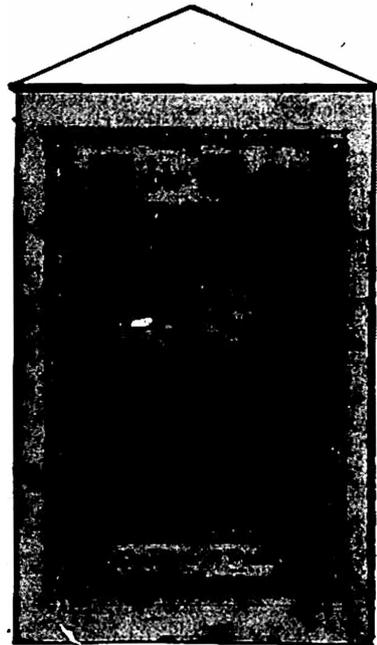
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BALEMEIER, A. F. AND LEONORA, T., Kansas City,
Mo.:
Normal Camp, Normal, Ill.....August 18-29
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Gladwin, Mich.....August 18-29
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Oak, Ark.....August 26-September 5
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MARTHA E. CURRY, 138 Larch st., Providence, R. I.:
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