

Herald of Holiness

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Appalling Effects

WE have hitherto called attention in these columns to the unprecedented loss in membership in the Protestant churches in the past year. Their increase in membership for 1919 was only 56,000, as compared with an average increase of 771,947, for the ten years previous. For the past year the Methodist church, North and South, had a decrease of 86,344 in membership. All the other most prosperous denominations in the United States suffered a corresponding decrease.

We have no words to express our views and convictions of the seriousness of this situation. It behooves every patriot, and every Christian man and woman to face this matter faithfully, earnestly, and prayerfully in a search for the cause, or causes of this startling condition. Whatever may be found to be the causes, most certainly these effects above briefly noted are absolutely appalling. Unremedied, this condition justifies many slanders long rife concerning the Church and her work and ministry. It will rob us of our only defense against the growing disparagement of the place and need of the Church in modern civilization, as voiced by unbelief, from the rostrum, newspapers, and magazines. These adverse critics can affirm that they are judging the tree by its fruits, and that the Church stands condemned when tried by this standard which is taught in its own boasted Book of divine inspiration.

We offer some suggestions as to these causes, of our own, and buttress them with a lengthy quotation from one of the highest authorities ecclesiastical within our knowledge. We repeat, as we have often said in these columns, that the curse of higher criticism is chiefly to be credited with this state of things so greatly deplored by all Christian people. If the Bible be a mere compilation of human documents of unknown or uncertain authorship and origin, as so generally taught for the past twenty years, from many prominent pulpits, tripods, and colleges of the churches, the public inevitably and rightfully concludes that such a Bible has no

authority to regulate human conduct, to forbid or enjoin anything, much less to threaten penalties or promise rewards, according to man's obedience. Such a Bible has no more right to invade the future beyond death than it has to meddle with man on this side the grave, as eternity, if there be such, can only belong to the administration of God.

This logic can not be controverted by anybody, not even by "the most advanced scholarship of the world," as these higher critics delight to style and consider themselves. With such a destruction of the faith of the public in the Bible has been destroyed its authority and influence. Hence the stubborn resistance of this public to the warnings and appeals of faithful ministers, and the immensely decreased number of such faithful ministers because of the loss of faith in inspiration so largely among the clergy. This sad fact has revolutionized the pastor's work for the worse.

Another cause for this loss in church membership is the turning the preacher's attention, thought, and labor from real gospel work into social, economic, reformatory, and benevolent employments. As often said in these columns, preachers have largely become mere servers of tables. I leave this point for further development in the quotation I shall make.

Bishop Warren A. Candler of the M. E. Church, South, is an able preacher, a faithful and fearless watchman upon the walls of Zion in seeing and warning of threatening evils. We have known him well for thirty years and esteem him highly for his ability and fearless championship of the right against the wrong. We append the following very lengthy quotation from the bishop. We do not remember to have ever given up so much editorial space to a quotation. If any apology were needed we would only refer to the exceptional merit and force of the document appended. Says the bishop:

"The smallest annual increase in Protestant church membership in the United States for thirty years is recorded for 1919 in statistics compiled by Dr. H. K. Carroll, who prepared the first official census of religions, and made public tonight by the *Christian Herald*. The increase for 1919 was only 56,000, as compared with the average increase for the ten years previous of 771,947. The slump started, he said, in 1918, which showed an increase of only 155,000 members.

"The hitherto most prosperous denominations in the United States showed the following decreases for the year: Methodist Episcopal, 69,940; Presbyterian (northern), 32,308; Disciples of Christ, 17,645; Methodist Episcopal (South), 16,404; Northern Baptist convention, 9,156; National Baptist convention, 35,007; Presbyterian (southern), 8,811; United Presbyterian, 2,986; Cumberland Presbyterian, 1,645; Welsh Calvinistic Presbyterian, 992; Norwegian Lutheran, 2,910."

How shall this small growth of so many churches be explained? If it were confined to one denomination only it might be traced to some specific and limited cause. But it is too general for an explanation of that kind. Some widespread condition must be the cause of this widespread decline. What is it?

The effects of the war may explain it in

part, perhaps; but the war and its consequences can not explain the matter fully.

The following brief editorial from the *Philadelphia Inquirer* may point to another cause for this lamentable result:

"If, as a New York clergyman asserts, there is a decline in interest in churches, it may, in part, be set down to the fact that the churches are at present engaged in too many movements that are absolutely foreign to the original purpose for which they were intended. When a church turns itself into a vaudeville house, a political forum, a distributing center for polite Bolshevism, and reform preached by men who have axes to grind and salaries to earn, it degenerates into an omnibus of bedlamic distractions that irritate a lot of persons and disgust as many more."

A SECULAR PAPER'S VIEW

For a good many years there has been a growing number of preachers who have devoted themselves to moral reforms, social movements, and even political discussions rather than to the preaching of the gospel. Most of them have showed symptoms of a weakened faith in spiritual forces and a disposition to rely upon mundane movements for producing spiritual results. It is most natural, not to say inevitable, that a man who doubts the inspiration of the Holy Scriptures, the divinity of Christ, and the efficacy of the atonement should turn to worldly means to achieve moral ends.

During the war this tendency to bring into the pulpit secular themes and into the churches worldly causes was intensified, and accelerated. Sermons upon "the moral sins of the war," "thrift," "patriotism," etc., were poured forth in great volumes of volubility.

That sort of petty pulpitiery is easy; it requires little thought, little study, and little prayer. To produce it in limitless quantities it is only necessary that the preacher be fluent, irreverent, indolent, and indifferent to the salvation of human souls. Hence we have had much of such stuff during the last four years. Here and there was found a man who attracted attention and won meretricious applause by denunciation of the Germans to the verge of profanity in both his sermons and his public prayers.

At the same time there has been another class of preachers who have suffered themselves to be brow-beaten by impudent and ignorant men of the world, who have assumed to censure the churches and to denounce Christianity "as a failure." These critics of the churches have demanded creedlessness in belief and a faithless humanitarianism in life as the sum and substance of all true religion, and a certain class of preachers have echoed in their pulpits this senseless and godless gabble.

It is not strange that by the year 1919 the fruits of such folly begin to appear. Whatsoever preachers sow that they must reap; they can not scatter the tares of the world and reasonably expect to gather from such sowing the good grain of the kingdom of heaven.

A RELIGIOUS PAPER'S VIEW

Commenting upon the *Inquirer's* editorial, the *Presbyterian* says:

"Such a decided statement as this from one accustomed to study the world of men and the relation, work, and influence of institutions, is worthy of consideration. It is a full and distinct warning against the folly appearing in so many churches today, where they think they can draw and hold the men and the young people by various schemes and tricks of amusement and various entertain-

ments, only to learn that men and young people are not to be caught by chaff. The departure of the church in so many places from its own distinctive work to take up the work of the state and other institutions is one of the greatest weaknesses and causes of injury to the Church and the world today. Moreover, the tendency to depart from the Holy Scriptures as God's message and to put in their place the wisdom and schemes of men has sent the people away starving. And why should they come back?"

All this I steadfastly believe. People unite with the Church, if they unite with it at all, for spiritual reasons; and as long as the Church sticks to its spiritual mission it has no competitor and can have no rival. But when it fares forth into the fields of amusement, recreation, and other secular fields it meets with many organizations and enterprises which are able to excel it in such matters. Then the people turn from it to these other bodies and orders.

On one occasion it is recorded that many people turned away from Jesus and "walked no more with him" because He uttered spiritual truths of the highest kind, and refused to give them a repetition of the miraculous multiplication of the loaves and fishes. So great was the defection from the Master that even the twelve apostles seem to have been shaken, and He said unto them, "Will ye also go away?" "Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life" (John 6: 66-68).

In the answer of Simon the only real hold of Christ and His Church is pointed out. Men are held by "the words of eternal life," or, their hold upon God and the Church is false and fickle. It is well enough for the Church to feed the hungry and do other humane things which appertain to her bounden duty; but if men come to her for loaves and fishes only, they have no part in her life, nor love for her Lord. A gastric gospel can not beget godliness. Neither Christ nor His Church can be rightly used as a chief baker, or a commissary sergeant, for people who are concerned only for stomachic salvation. It is time for the preachers to tell the imperious critics of the Church flatly that their "short orders" will no longer be filled, and that the ministry will return to their proper work of preaching the gospel. God's ministers have been "serving tables" long enough. It has brought no good, but has resulted in spiritual dearth.

PROGRAMS OUT OF PLACE

The preachers of the churches ought not to accept any such program for their work. Let them go forth, as did Jesus and the apostles "to seek and to save the lost," and thereby they will do more in one year for the Christian solution of all problems—social, political, and economic—than all the secularized reformers can do in a century.

What our country needs now is a revival of religion—a return of the people to God. We have tried "movements," "programs," "plans," "conferences," etc., until the people have become confused and wearied, and the growth of the churches has been arrested.

It is now time to return to the plan and method of Jesus, and to cease compassing sea and land to attend conferences at the bidding of agitated and agitating men crying, "Lo! here, and lo there!"

"The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you" (Luke 17: 20 and 21).

When the preachers and churches followed

the teaching of Jesus and sought with zeal the conversion of souls, they did "eat their meat with gladness, and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as were being saved" (Acts 11: 46 and 47).

But since they have taken to banquets and "drives," and programs of men, there is an alarming decrease in members.

THE INTERCHURCH WORLD MOVEMENT

This truth needs emphasizing just now, with especial emphasis, in view of the announced purpose of a certain group of men to draw the preachers farther away from their proper work into the discussion of secular themes and the handling of secular issues. One of the avowed objects of "The Inter-

church World Movement" is "to make the teachings of Jesus Christ the paramount influence in the social, political, and economic life of the modern world."

Now, every good man wants the teachings of Jesus to be controlling in all spheres of life; but this object will not be achieved by the discussion of social, political, and economic questions in the pulpit. It will be surely defeated by such methods. Men will be brought into obedience to Jesus when they come to know and acknowledge Him as their Lord in the experience of the new birth; but "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3). This superhuman result is accomplished when men of God preach Jesus Christ and Him crucified, "not with the enticing words of man's

wisdom, but in demonstration of the Spirit and of power" (1 Cor. 11:1-4).

When the leaders of "The Interchurch World Movement" proclaim their purpose "to make the teachings of Jesus Christ the paramount influence in the social, political, and economic life of the modern world," they do not mean anything in accord with the evangelic method of St. Paul at Corinth; but they mean that, as far as they can, they will have their views of the teachings of Jesus preached by the ministers of all the churches; and that means the pulpits of our country are to be used for exposition and enforcement of the social, political, and economic programs of these world-governing gentlemen. And that means secular debates, contentions, and strifes in the churches, and fewer conversions.

The Bustle and Din of the Age

The bustle and din of the age is breaking people down with nervous prostration and sending them to untimely death. There seems no way of stopping the rush as it seems success in every line of life depends on keeping step with the mad rush for death. The *Christian Endeavor World* thus takes off this tendency:

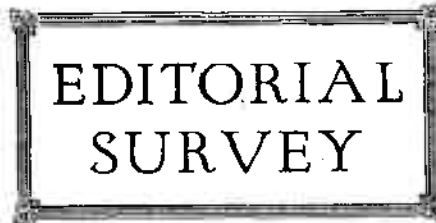
MAKING A MAN

Hurry the baby as fast as you can,
Hurry him, worry him, make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain foods and make him advance.
Hustle him, soon as he's able to walk,
Into a grammar school; cram him with talk.
Fill his poor head full of figures and facts,
Keep on a-jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject, a dip and a dab.
Get him in business and after the cash,
All by the time he can grow a mustache.
Let him forget he was ever a boy,
Make gold his god and its jingle his joy.
Keep him a hustling and clear out of breath,
Until he wins—nervous prostration and death.

Preaching God's Wrath Essential to the Success of the Church Today

Dr. Gillies so declares in a recent sermon on the subject, and we believe he is right in the statement. The *Literary Digest* is constrained to call attention to the general neglect of such preaching in a recent issue. When secular journals feel it incumbent on them to call attention to this matter it is high time the clergy was waking up on the matter. It is sad to think of the decline of the ministry in diligent attention to the fundamentals of the faith in preaching these last days. Says the *Digest*:

The very title of Jonathan Edwards's famous sermon on "Sinners in the Hands of an Angry God" seems nowadays archaic and almost grotesque. Preachers habitually thundered on such topics half a century ago, but in recent years, as a writer in the *Methodist Review* has said, they have laid away "in the attic of their intellect" their "belief in the dreadful consequences of unrepented sin continuing beyond the grave." Acknowledging the truth of this statement, Dr. Andrew Gillies in his recent book on "The Individualistic Gospel" (Methodist Book Concern) deplors the change and laments the forgetfulness of the wrath of God so characteristic of



modern preaching. Dr. Gillies insists that no preacher who studies his Bible or even his New Testament can fail to realize that there is just as much emphasis there on the wrath of God against sin as upon the fact that "God is love." In fact, he says, "the whole New Testament is a continuous series of contrasts between the blessedness of righteousness and the misery of sin, the splendor of eternal day, and the horror of 'outer darkness.'" Read the following taken from Dr. Gillies's book: "He who breathed 'Come unto me' also cried 'Woe unto thee!' The 'wrath of the Lamb' and 'the blood of the Lamb' are both Scripture phrases. The parable of the prodigal son and the parable of Dives and Lazarus lie side by side. The promise of 'rest' to those who die in the Lord is followed by the terrible statement concerning the finally lost that 'they have no rest day nor night.' The same epistle which exalts the sacrificial Saviorhood of Jesus bristles with statements of the irreparable harm that awaits the unrepentant and apostate. Out from the same pages where glow the repeated assurance that 'God is love' blaze the repeated announcements, in one form or another, that 'our God is a consuming fire.' The same commission which enjoins the preacher to comfort bids him also warn, and it would be only a waste of time to ask, 'Warn of what?' Verily the Word of God is a two-edged sword." Dr. Gillies believes that the preaching of "God's wrath" is essential to the success of the Church today.

Perils to the Ministry

The Devil seems to have despaired of beguiling the preachers away from the preaching of the Word by avarice or on selfish engagements, but hit upon a happier thought to destroy their influence. He has attacked them with a multitude of secular work known in Scripture as "serving tables," by which to weaken or destroy their spirituality and influence. This comes to them with the sanction of their churches by whose authority these secularities are placed upon them. This the more readily induces them to accept these unministerial duties, for often their standing in their respective ecclesiastical bodies is gauged by their success in handling these large monetary affairs, and hence they can

not afford to question matters or decline the superimposed obligations but meekly bow their necks to the unjust yoke and plod on wearily. An exchange thus calls in question this modern way of forcing the ministers to serve tables:

The ancient Church was imperiled by the serving of tables. The leaders had to be called away to the task of witnessing, for that was of more importance. The modern Church is facing another peril. It has multiplied among its possessions the office desk. Many have accepted the desk for the pulpit. They read the card index more than their Bible. They dictate to a stenographer instead of pouring out their souls in a Christian message. They think in terms of the office instead of the pastor's study. They substitute the swivel chair for the place of prayer. They charge themselves with the responsibility of promotion rather than of prophecy. Strange, but it is true, we have come to the "age of the desk." We have as many of them as pulpits in the land. Many of those whom God called to preach His Word in their youth are serving desks. Whence cometh this Word? Let him who reads and feels and sees and understands answer. Let him who considers the bearing of witness for the living Christ in the heart of man speak out the word of truth boldly.

Rightly Beginning the Day

IT IS OF PROFOUND IMPORTANCE TO RIGHTLY BEGIN THE DAY. Many make this the secret of victoriously living the Christian life. To make the mistake of just stumbling into the day with no thought or plan or study or devotion is to court failure at the very start and to make sure of it in advance. By all means heed what Sherwood Eddy says when he undertakes to give us the "secret of victory" in an exchange:

How true are the words of Mr. G. Sherwood Eddy: "Communion is the secret of victory. A half hour of communion in the morning will save an hour of confession at night. Perhaps the surest safeguard against sin is the time of communion at the beginning of each day. To meet Christ over His Word, to read the Bible, not as an irksome habit, nor from a sense of duty, but to really feed upon it, to drink from it as a very fountain of living water, is the surest preventive of sin. It is like being inoculated or vaccinated beforehand to destroy the contagion or infection of sin throughout the day. 'Thy word have I hid in mine heart, that I might not sin against thee.'"

"There is no proverb in the whole catalog of them more true than a penny saved is a penny got." —G. WASHINGTON.

WHAT a theme! About as suggestive as the little boy's subject of a composition, "The world and the things that are in it." But it affords a starting point for some things I want to say. Follow religion, as Brother Bud would say, and you are on a "hot track" that leads to the dwelling place of every human being.

"Man is incurably religious." We know not who said it. No weather has ever been cold enough to freeze it out of him, nor hot enough to burn it out of him. In arctic regions and in torrid clime people worship something. Under every skin, white, black, yellow, or brown there is a religious heart; but in the majority of cases a heart that knows not the true God and cares little about knowing, and will follow very reluctantly the light that leads to Him.

When man fell his religious nature was not destroyed, but corrupted and perverted. This state led him to ignore the living God, to make gods according to his own carnal liking. Thus natural religion has ever, as a whole, led away from God, instituting rites, exercises, and devotions that more and more degrade the worshiper and shut out the true light. The gods of the proud Greeks and Romans were creations of their own carnal imaginations. Human lusts and passions deified in their deities, thus affording a worship that fed the carnal heart.

The antediluvian world was destroyed, not for a lack of religion, but because their degrading forms of religion shut out the knowledge of the true and living God. They chose not to retain God in their thought. Their very religion sped them on their way to fill their cup of iniquity to the full, making a great world-cleaning time necessary. God led Abram out from his kinfolds, not to make him religious. God saw beneath all the idolatrous devotion of this Bedouin Arab a hunger for something better than the religion of his fathers. Abram went out to find the true God and thus became the progenitor of a new race. Had there been other Arabs in that tribe as honest and hungry as Abram they might have gone too. But the carnal, polluted heart has ever run after religion to the neglect of the living God. Witness the rise, progress, and strength of the great false systems of religion that impede the progress of true Christianity. Buddhism or Shintuism, Hinduism, Zoroastrianism, and even Confucianism (which is a system of morality rather than religion) were born in the corrupt hearts of men and retain their hold there today because "man is incurably religious," but has not a supreme hunger for a religion that will cure him of sin.

We see how the carnal heart even perverts the light and truth that come by divine revelation in Mahomet, who was acquainted with the Word of God. Undoubtedly he wrote the Koran with a considerable knowledge of Moses and Christ. But he saw error was more popular than truth. He promised his followers sensual indulgence. He accepted the sword as mightier than love. He preached a heaven of the most transcendently sensual delights inevitably awaiting his faithful followers. We glory in the fact today that the "Crescent" no longer waves over Calvary's hill or Abraham's grave, but one writer says

"Religion"

By W. E. Smith

that "twelve Mohammedans are born for every person that unites with the Christian Church." Here is a mathematical problem for those who expect the conquest of the world by the present methods. How long will it take at the present rate?

The tendency of the carnal heart has been to corrupt the truth when given. Look at Christadelphianism, theosophy, Eddyism, Russellism, secretism, Romanism, and all the isms that gain such a popular following. These all testify to a persistent determination in the heart of man to pervert the truth: to create a religion that appeals to his carnal impulses, and shuts out the knowledge of the true and living God who demands the homage of the heart made pure by the precious blood of Christ.

Yes, Rome calls herself religious and Christian, but she teaches another Christ than that the blessed Holy Ghost reveals. Her arrogant pretensions to peculiar sanctity, and as being the sole dispenser of the grace of God, are denied by the religious and secular history of every country where she has gained a foothold or holds full sway today. Though a past-master at modifying her methods to suit the exigencies of the hour, yet she remains the same implacable enemy to the truth—the chameleon that can turn any color that is advantageous—anything save to wash her guilty hands and black heart in the Fountain for cleansing. Her hierarchy knows full well that the priesthood of believers instituted by the Holy Ghost, must invalidate papal author-

ity, break the spell her priesthood holds over the conscience of men, destroy all the charm so-called "holy places," "holy days," and "holy things" have for the worshiper, and bring him face to face with God, thus making himself and not the church, the arbiter of his own destiny. In proportion as Rome prospers, religion will increase, but real salvation will be forgotten and truth must languish and die.

But what about so-called "orthodoxy"? Are evangelical churches getting less religious? We think not. But that they are becoming less spiritual is attested by the lack of spiritual fruitage. General Booth, that great spiritual statesman, just before he died, declared the menace of the twentieth century would be "salvation without regeneration: religion without the Holy Ghost," and surely we have this when we hear so much talk about additions, confessions, and booms for church members and so little talk about conversions attested by joy and peace in the Holy Ghost.

One great leader has said his idea of entire sanctification is "to sanctify everything he can lay his hands on." Rome did that and sold indulgences to procure money to build St. Peter's at Rome. Bishop Potter believed in the same principles and sanctified a saloon in New York city with pious prayer and apostolic benediction, to be a poor man's club, thus meeting the laborer's demand for social improvement(?)

And we find in the name of religion the Church is sanctifying the moving pictures and the dance. Thus she thinks she is capturing the world, but in reality the world is shearing the Church of her locks, to bind her in the prison-house of creaturely activities, and carnal pleasures, only later to make her a laughing stock and an object of derision. Back of the present-day religious movement is the spirit of perversion, substituting everything else for scriptural salvation, that destroys sin and creates holiness. We would have a good deal of hope in the prohibition movement were it not born of the doctrine of human expediency and little of Holy Ghost conviction. The tendency is to think if we can make people respectable enough to keep out of jail, and industrious enough to provide the necessities of life—not degrading their bodies—this is all the religion they need. Yes, carnal expediency, material advantage, worldly compromise, rationalistic audacity are more apparent in religion outside and inside the Church, than is the sincere love of the truth. "Lovers of pleasure," but patronizers of God, "turning away their ears from the truth and being turned unto fables." Talking about "God," but a god that suits their own carnal impulses. The religious movement today as a whole is not toward the supernatural experiences that are wrought by the Holy Ghost, but toward the deifying of human knowledge, and sufficiency, the ignoring of sin, the humanizing of Jesus to the complete sacrifice of His divinity, and deifying of humanity. Religious leaders are seeking to solve the great world problems by tinkering with labor conditions and political situations. They are seeking to corral the young by pandering to their youthful passions and desires. They are seeking the salvation of the masses by moral

A fanatic

By GEORGE WALLACE SCOTT, JR.

A fanatic's a feller that's daffy
Or "off" on religion, they say;
Who spends all his time with the Bible,
And cares not for aught, but to pray.
But somehow, that don't fit my neighbor
E—C—, who farms next to me.
(Some call him a crazy fanatic)
I think he's as wise as can be.
Of course he talks lots about Jesus,
An' "old-time religion," an' hell;
But, say! he's the happiest human
I've lived by for quite a long spell.
An' talk about kind, an' obligin',
You'd think him an' me wuz cahoots,
I'm sure gettin' sick of my sinnin',
An' chawin', an' smokin' cheroots.
I'm goin' to get Ed's religion
An' give the old Devil the boots.
TUMALO, ORE.

reform, legal enactment, and educational and recreational programs. If God is truly back of all this then we are fast on the road to the millennium; but if the carnal, proud heart be dominant then we are on the road to a worse retribution than befell Germany, whose religion took in only an earthly estimate and whose "God" could not deliver.

At a recent conference a college professor said, "In Wesley's day religion was taught from the standpoint of personal advantage of joy and peace in believing; but today we are teaching the kingdom of God on a broader scale. Every phase of human life is to be affected." That poor man must have been badly informed or he would remember that the Wesleyan revival was the most potent factor in affecting social, economic, political as well as religious conditions the world has seen since Pentecost and apostolic days. That movement began with God's glory and salvation, and worked toward man's every condition and need. The present idea is to begin with man's temporal, economic, and social needs; make a program for human betterment and get God to sanction it. Such a movement needs more than "direction." Its viewpoint is wrong. Its trend is away from God by the perversion of the religious impulse and its blindness to spiritual values.

Are we discouraged? No! A thousand times no! We believe in the sovereignty of God whose plans will be consummated no matter how the tide may ebb and flow. But what a good many see as gain we, in the light of history and God's Word, must count "loss." We still believe God lives, who answers by fire, and in our work see some of His manifestation. Complying with spiritual laws brings results in Holy Ghost conviction, repentance, faith, salvation, and holiness. Thus the glory of the true God is revealed, false theories are exploded, human pride is humbled to the dust, ethical standards are created, class differences adjusted, national relations are improved—not merely by religion but by salvation that brings the true and pure love of God to the hearts of men.

In all mere religion and religious thinking and talking, outside and inside the popular church, there is a tremendous spirit of carnal unbelief and self-sufficiency. Real victory is never gained by mere direction, but by a tremendous conflict of spiritual forces, where God's light shines so clear that the Devil's tactics and subterfuges are revealed and defeated. It takes a full orb'd gospel preached by and testified to by witnesses filled with the Holy Ghost and faith. Thank God "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

The world worships its "Diana." If we make a program that pleases carnality and gives Diana some recognition we can have a beautifully agreeable time. Demand all the road for our Christ, and Him to be the only source of salvation, and the battle is on. Religion will be the chief opponent as she was to Paul at Athens; but out of the conflict some souls will be saved who want God more than they desire the world or fleshly indulgence.

The Fruits of Perfect Love

By REV. PAUL GOODWIN, A.M.

"There are certain fruits which flow from sanctification which must exist where the work itself exists, and certain other counter fruits which must necessarily exist where it does not and declare its absence. Now these fruits, if carefully considered, must constitute an important branch of evidence in the case."—BISHOP FOSTER.

PERFECT love is not entirely a subjective experience. I mean it is not an experience to be hidden away in some hidden repository of the soul where it may be enjoyed only by the recipient. To be sure, the personal experimental fruits which follow the reception of the second blessing are wonderful. There is the testimony of consciousness and the witness of the Spirit to the fact that our hearts have been cleansed and filled. Emotional accompaniments always follow. Thank God our religion has some feeling in it. Some testify to a tremendous increase of faith, or a sense of complete dependence upon Christ. Some have ecstatic joy over the coming of the divine presence and a consciousness of a mighty purifying refining power. One man says he feels as if a sweet, holy river of love were flowing through his soul. One shouts, or leaps, or runs for joy. Another weeps like a child as the love of God sweeps over his soul in great tides and billows. Another walks as though in a dream, face radiant and peaceful, reflecting the deep soul rest within. And so it goes, differences in blessings but one Blesser enthroned in the soul.

This blessing of perfect love is also objective. That is, it has outward fruit in life. After all that is the test mark of purity by which the wholly sanctified may be identified in the church or in society. It is the outward fruit of a holy life, a loving spirit, loving words, and loving actions which constitute the supreme testimony to the world.

St. Paul wrote to the Corinthian Christians about this fruit of love. Jesus said we might know his true disciples by these features of character. Every Christian filled with "the greatest thing in the world" will bear this golden fruit, not in the same quantity as every other Christian, but of the same quality. Beloved, are we bearing this fruit at all? Are we bearing it in the abundance that we might? Can the world taste and see the power of a new affection in our lives? Let us consider some of the fruits of love.

1. *Perfect love is patient.* Love "beareth all things, believeth all things, hopeth all things, endureth all things." Think for a moment of that poor wife tortured in body and mind by that wreck of humanity which calls himself husband. Her friends urge her to abandon him, but like the faithful bloodhound that licks the hand stained with its life-blood, so that faithful woman clings to her husband. Nights of agony in prayer. Days of patient, long-suffering devotion and service. And love's labor is not lost, for finally the reward comes and the erring one is rescued and reclaimed. Now he can not do enough for that godly woman, who, when he was deep in sin, would not let him go.

Beloved, patience will have "her perfect

work." Father and mother, the long-suffering of perfect love will save that wandering boy or girl. They advised the old Scotchman to "give up that wayward son." He answered, "Yes, yes, ye can all gi' Charlie up, but his auld father will ne'er gi' him up." He lived to see Charlie's face wet with the tears of penitence. Brother, God doesn't become impatient and discouraged and give up the wandering sheep. Then why should we? Think of the prophet Hosea and his unfaithful wife. Did he give her up? No, he went out into the wastes to rescue her and brought the one whom his soul loved back to guard her until the day of his death.

"Love is indestructible.
Its holy flame forever burneth,
From heaven it came, to heaven returneth."

Perfect love is patient, not only with the sinner, but also with its brethren. When they are dry, and long-winded and uninteresting. When they misunderstand and falsely suspicion us. Sanctified folks know they are full of mistakes and blunders and they will never be faultless until they stand before the throne clothed with a new body. Therefore they can overlook faults in other sanctified people. Perfect love may stop, look, and wonder, but then it will understand, smile, and pass on.

2. *Perfect love is kind.* "Be kind one toward another." The word "kind" comes from "kin," meaning a near relation. A kind man is a brotherly man. A kind man treats all men as his nearest flesh and blood. He is just as highly interested in their welfare. Christianity is the religion of loving-kindness, it is the religion of the good Samaritan. The kindness of perfect love means more than the giving of a basket of groceries to a poor widow once a year on Christmas day, though it may certainly well include that. It is kindness in word and deed. Perfect love would not injure a brother with a thoughtless, unappreciative, slighting remark for a whole world. And if it did it would hasten to ask forgiveness. Perfect love would not do an unkind, impolite, ungentelemanly act knowingly for any price.

It is true Christian kindness that lays the flower in the stricken sufferer's hand. It speaks the word of cheer which lends a gleam to the glazing eye. It speaks the word of hope which means life and salvation to the erring one. It lifts the heavy burden from the weaker brother who is about to go down under the strain. It gives the little attention that pleases and the comfort that cheers. And in the midst of the pain and sorrow and misery of this world the kindness of love breathes out light and joy and happiness. None of us is deliberately unkind, and yet among holiness people there are words and actions which seem so unkind to others that we misrepresent the very cause we love. Oh, beloved, let us watch carefully and cultivate more of the fruit of loving kindness.

3. *Perfect love is humble.* "Vaunteth not itself, is not puffed up." Humility comes from the Latin word *humilis*. The Roman

THE CHURCH AND THE MINISTRY

A Series of 12 Articles by JAS. B. CHAPMAN, D.D.

1. THEOLOGICAL AND PRACTICAL UNITY

"Endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). In his "New Testament in Modern Speech," Weymouth renders this text thus, "Earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit."

Saint Paul recognizes that theoretically the Church is one. Its essential doctrines are enumerated in the verses following the one quoted as a text: there is the personality of the Holy Spirit, the deity of Jesus Christ, the hope of immortality; the Fatherhood of God, the necessity and sufficiency of having faith, and the definite significance of Christian baptism. The acceptable creed must include, at least, these tenets; the omission of any one would strike at the foundation of the "sound doctrine" which is to save both us and them that hear us; additions to this creed must largely consist of things that are expedient, rather than things that are positively lawful. As to essential doctrines, the church is one.

The apostle also recognizes the unity of the Church as an experimental fact in grace. Entire sanctification makes God's people one; and no scheme for the uniting of the forces of Christianity, which ignores this fundamental requirement, can ever succeed. Where there is carnality, sinful jealousies and strifes are sure to arise. Resolutions and legislation can never make people one so long as sin remains. Heart differences can be removed only by the sanctifying grace of God. The seventeenth chapter of Saint John gives the receipt for essential Christian unity. But since holiness is the normal experience for believers, "The unity given by the Spirit" may be presumed to exist wherever men profess to follow Christ implicitly and fully.

But there is a distinction between experimental unity and practical unity, like the distinction between the grace of sanctification and the life of holiness. Perfect holiness depends upon the practical application of the principles of purity to the activities of the individual life; in like sense, practical unity is the product of an intelligent interpretation of heart oneness by the whole body of believers. Divisions may be hindrances to the kingdom of God and still not be sinful differences, so far as the condition and intentions of the individuals who are parties to the disagreements are concerned. There is need for exhorting all God's people to endeavor to keep "In the uniting bond of peace, the unity given by the Spirit." Sanctified people may differ on mat-

ters of policy in the propagation of the work of God; they may even vary on theological questions and still maintain the grace of holiness. But differences are aggravated by rehearsal and their character changed by persistence, so that excusable differences may gender carnal strife. Professors of sanctification have been known to whip others into line with their way of thinking by urging that "Sanctified people are one." This policy results in a mean and galling tyranny and is not promotive of "The uniting bond of peace."

Some men make no distinction between their own judgment of a matter and the Word of God on the same subject. I have known a man to refuse to change a single word in an article which he had written on the ground that God had given him what he had said. Some interpret their own impressions as the leadings of the Lord, and, by implication, require others to accept them as such. Such people are hard to get along with, even if they are sanctified; they would be good material for nuns and monastics, but are a care to the organized Church of God. Some good people have been so used to having their judgment accepted that they find it hard to endure the exceptions that even the wisest and best are sure to encounter. When both parties have charity, neither will need much; but when forbearance is all on one side, there is necessity for that love "That beareth all things."

Then there are those who possess so large an amount of charity, using the term in the popular sense, that they presume that you will overlook every fault of theirs; so they are not careful to satisfy your conscience. Their conduct may not be just what you would classify as unchristian, but it borders on that very frequently. In the average church, there are the over-scrupulous who are usually inclined to be uncharitable; the under-scrupulous who are naturally bent to compromise; the vari-scrupulous who condemn one thing and commend another in the same category; and the scrupulous who may justly take offense at all the others. It is, therefore, a great art to preserve the unity of any church, and the preacher who can do it will succeed. It is perfectly easy to get up a turmoil and divide the forces, but it is a prize worth seeking to maintain the unity given by the Spirit. A study of churches will reveal that the most visible factor in the church that succeeds is its practice of presenting an undivided

front to the world. A preacher may preach whatever he chooses, but his usefulness depends upon his ability to preach what should be preached in such a way that it will be heard and accepted by them that hear.

Certainty of one's convictions is the best basis for proper charity for those who differ with us. Argument is frequently a necessity with the arguer—his own position needs bolstering up. If you are sure you are right, then don't be nervous; knowledge always brings assurance and rest. There are few people who are uncharitable toward themselves and also uncharitable toward others. The rule is that the merciless critic of others is lenient toward his own mistakes and blunders.

"You that are strong enough to bear the infirmities of the weak." This duty is nowhere more applicable than in the matter of plans for the prosecution of the work of God. There are those who can not be enthused with a plan which they themselves did not originate. The caliber of the man is not better revealed than in his ability to adopt the plans of others. The proverbial mover of amendments is always a small man; but to prove your bigness, you must adopt many of his amendments and not allow them to cool your ardor for the main question involved. There are those who are jealous of their ecclesiastical dignity and will not approve anything unless they are consulted and advised with. Such people are annoying; but if you bear their infirmities, you must consult them and, so far as principle will allow, adopt their advice. Big men must often direct by allowing little men to seem to direct, otherwise there would be no unity of action. Then there are those who will object to almost any aggressive policy, if they are consulted before the matter is undertaken; but they will fall in and approve after the project is under way; it is the part of the strong to bear with this class and not be distracted by their initial opposition.

The problems of the aggressive church are many and varied, but it may well be said that the greatest problem is that of maintaining unity. The first and most important step in the solution of this problem is to keep the unity of the Spirit: that is, to keep the members in the grace of sanctification which makes them one in heart. The second step is to keep the unity that the Spirit giveth in the bond of peace: that is, to keep the church practically united in head and hand as well as in heart. A DIVIDED CHURCH ALWAYS FAILS: A UNITED CHURCH ALWAYS SUCCEEDS. Therefore, let us give diligence that we may possess that lowliness and meekness, with longsuffering forbearing one another in love which will enable us to be one in such a practical sense that the world may know that God has sent us.

would have been offended if called *humilis*. To him it was something unmanly. He wanted to be called *superbus*, i. e., proud. The gospel of Jesus changed all that. "The least among you shall be greatest." "He that humbleth himself shall be exalted," said Jesus—at the feast, in the assembly, the board meeting, the revival meeting—everywhere this is the divine law. Perfect love seeks not the highest place in the synagogue—she is happiest when serving. When Christian passes through the vale of humility and dies forever to self, his old friends, *pride*, *arrogancy*, *self-conceit*, and *worldly glory* are left behind. Perfect love terminates the carnal career of green-eyed monster *pride*. It implants the choice and becoming flower of humility in the garden of the soul.

"Nothing so becomes a man
As modest stillness and humility."

4. Perfect love is *mannerly*. "Doth not behave itself unseemly." Manners do not

make the man, it is true, yet we can not despise the *manner* of perfect love. Perfect love is not boisterous, loud-mouthed, brusque, rough, and careless of the rights of others. On the other hand it is not "dudish," affected, artificial, or fastidious. Previous training may make a difference in the manner of the sanctified, but the blessing of perfect love will give a beautiful and simple grace to the most uncultured and unlettered which is unmistakable. It will put a new tone in the voice, a gentleness in the eye, a thoughtfulness in the movement of the hand which all contribute to the making of the most attractive and graceful manner. A lily would still be a lily without the fragrance, but how much more attractive is it when it fills the air with its beautiful aroma. A gruff Christian may be as true a Christian at heart as his graceful neighbor. But which of the two will be most attractive? Which will be most useful in winning men to the Master? Brethren,

perfect love makes Christian gentlemen and gentlewomen.

5. Perfect love is *unselfish*. "Seeketh not her own." Thackeray described England's great hero-soldier in India, General Clive, as "a generous soul who knew no envy, and fired and kindled at the success of his friends." I wonder how many of us are fired and kindled with enthusiasm over the successful revivals which crown the efforts of our friends. It is that way with perfect love. She looks upon the works of others with vision undimmed by envy.

Oh, the magnanimity of the great apostle! Sorrowfully he admits that some preached Christ of envy and strife that they might raise up affliction for him in his bonds. But what matter! "If Christ be preached, therein I rejoice and will rejoice." What noble words! St. Paul could get blessed over the fact that the gospel of full salvation was being preached, although by those who were entirely

out of sympathy with the movement he represented. Great God, give us more of that unselfish, generous spirit among the holiness people of America! Let us realize that the success or failure of any branch of the holiness work is the success or failure of every branch.

What unselfish generosity was John the Baptist's. He had been the center of vast popular enthusiasm. Crowds thronged him. But his work as a forerunner came to an end. And when his friends called his attention to the fact that the young man whom he had baptized in Jordan had now become the center of popular attention, his quiet, almost pathetic reply was, "He must increase, I must decrease." John didn't pout and complain because God had raised up one to take his place, to reap that which he had sown. He had attained heights of spiritual grace far beyond that. He has set the standard of unselfishness for all ages.

6. *Perfect love is sweet-tempered.* "Not easily provoked." The new version says, love is "not provoked." Now, ill-temper, fits of anger, and bursts of unholy passion are regarded as incurable weaknesses by most Christians. The ancients said, "Anger is a brief madness." But however it be regarded, as a mental, or spiritual disease, thank God it can be cured by the healing balm of the great Physician. Perfect love will cast out unholy temper as well as fear if we will but yield our whole being to the work of the Spirit. "Then shall the one stain be taken from many a character capable of great nobility, the one hindrance lifted to splendid spiritual progress, the one vitiating ingredient plucked from many an otherwise saintly life, the one false note struck from the discord of many a true soul, the one evil element eradicated which poisons so many good men's happiness and peace, and permeates the society they love with untold dispeace and misery." In the place of this base intruder of ill temper, perfect love will bring the sweet, tender, gentle, forgiving spirit of holiness.

7. *Perfect love clings to the good and despises the evil.* "Thinketh no evil, rejoiceth not in iniquity but rejoiceth in the good." Perfect love is not everlastingly suspicious and surmising evil. Indeed, like the noble King Arthur, it is,

"Too wholly true to dream untruth."

Perfect love has confidence in its friends and will support them against all odds. Nothing but sin and carnality can separate holy people. They will be true to each other. Perfect love does not go around misinterpreting the motives of others, for it is inherently unsuspicious and willing to give the benefit of the doubt. Love insists upon thinking only good until it is forced to see the evil and then it can only be deeply "grieved at iniquity." Then love yearns over the sinner as did Jeremiah over erring Judah. Love will follow the wanderer as did the Master, sobbing, "Ye will not come unto me that ye might have life." After all, the test of love's loyalty to the truth is her deep grief over sin, and the desire to see its power broken in the individual life or in the state.

Love rejoices in "the good." The holiness man or woman is back of every good cause

and supports it so far as they can without entangling themselves in worldly alliances. Perfect love is reluctant to mingle with gay, vain, worldly society. It loves the association and communion of God's saints. It is instinctively opposed to impurity, inward or outward, and is watchful against worldliness or worldly-mindedness in speech or conduct. Perfect love may always be recognized by its firm stand on every issue.

By what sort of fruit may perfect love be known? Said Wesley, "By love, joy, peace, always abiding, by invariable long-suffering, patience, resignation; by gentleness triumphing over all provocation; by goodness, mildness; sweetness and tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, and evenness of spirit." *Plain Account*, p. 94.

Foreign Missions in the Homeland

By EDITH P. LONG

"And Elisha prayed and said, Jehovah, I pray thee, open his eyes that he may see. And Jehovah opened the eyes of the young man: and he saw." (R. V.)

ELISHA'S prayer is peculiarly fitting as we face the great field of Foreign Missions in the homeland. We as a nation are blind to certain conditions existing within our borders—conditions for which we are today unconsciously responsible to God, and for which we shall be, on that day of days, consciously responsible to Him. We need a mighty blaze of penetrating gospel light in order that we may sense the seriousness of the problem which confronts us. Indeed such Godgiven vision—a vision which will move us to action—is essential if America is to keep her place as a Christian nation.

Unmistakably God is opening wide the doors of evangelistic opportunity. He has made for us an entrance into every heathen country of the globe. And we are going, in response to His command and to His call, into all the world preaching the gospel in India, Africa, China, Japan, South America, and the islands of the sea.

Through Foreign Missions, we are sending the gospel to the ends of the earth, while God is opening a great Home Missionary field by sending the ends of the earth to us at the rate of one million a year. In many respects the situation is becoming appalling, and yet there is a hopeful view. Americanization and evangelization of these foreign peoples is possible if American Christians are awake and are faithful to God and to their foreign brothers. We, as Christian young people, realizing that immigration is only another way of spelling obligation, must do our part to remove that tremendous if.

Since the dawn of the twentieth century, more than ten million five hundred thousand immigrants have entered our country. Add to this number the children born of alien parentage and we have a total foreign population in the United States of nearly forty millions. In order that we may realize something of the immensity of the incoming surging tide from across the waters, let us go back together to the year of 1905. Let us stand at the gateway of Ellis Island and imagine that all the immigrants during the year came in through that wide open gate. Let us patiently stand for three hundred sixty-five days watching the steady stream of humanity flowing through. On each day there would pass by two thousand eight hundred living beings. As we watch this seething, conglomerate mass of Slavs, Bohemians, Russians, Italians, Chinese, Japanese, and scores of other nationalities, we are prone to cry out, "Why do they come, and what will become of them?"

Why do they come? We have only to take a look at the conditions which surround many of them in their homeland, and the question will answer itself. We, who live in America, can understand the desire planted in every heart for freedom. But we can not understand the religious and political oppression which makes life across the waters almost unendurable. We can not understand the hideous and savage outbreak against the Jew in Russia, which starts an

impulse that will end only in the ghetto of New York. We can not understand the condition of peasant poverty in the homeland of the Slav, which causes sixty-six million people every night to go to bed hungry.

To escape a life of depression, poverty, and want the foreigner comes to America. And to him, despite the deplorable condition in which his lot may fall, it is indeed an exodus from Egypt into the promised land.

Thousands of young girls and women are making their escape from bondage, from hard labor, from little wage, from depression. Let the poor wife and mother tell of the cruel beatings at the hand of her lord and master, with no law to protect; no hand of justice and of mercy to extend aid or sympathy.

No wonder they come from every nation, seeking refuge in this fair land of ours. But we must remember they come from countries where conditions are appalling, and it is inevitable that they create for themselves, even in America, the only type of environment which they know anything about.

What will become of them? That is a question which we must answer. Could we scatter these immigrants at our will over the farming portions of our country, the problem would be easily solved. But instead of this we have in our large cities colonies of foreigners, into whose midst no American influence ever penetrates. New York, though a city in America, can hardly be called an American city. It has well been termed the Jewish metropolis of the world. In a single ghetto there are living seven hundred thousand Jews, while two thousand Jewish children may be found in one block. New York contains more Italians than does Naples or Venice, the total number now nearing five hundred thousand. More Irish are there than in Dublin. In one block eighteen different languages are spoken.

The great tenement portions of American cities are inhabited by our foreign brothers. They live in the most unwholesome surroundings—veritable hotbeds of vice—and naturally they develop tendencies which even their warmest friends in America can not defend. It is impossible for one to spend any length of time in a foreign community without a sense of disquietude. Horrible though the picture may be, I would that God might open our eyes to the misery, and hopelessness, and grind, to which hundreds of thousands of human beings are subjected day in and day out, in New York alone. I would that we might see in its horrible reality, the cellar population, the blind alley population, the swarming masses in the worse than rattrap buildings, whole families herded in a single room—a wretched place, which, frequently, is shut off from every ray of sunlight, and is thus dark, dreary, and unhealthful.

The immigrant is often far cleaner morally the day he lands than after six months of life here. And why should he not be? What has Christian America or American Christianity done to safeguard or help him? If he does not become a criminal, a pauper, or a drunkard, it is because he is superior to his environment. And yet he is truly good material. Christian influences could and would make shining lights out of these people for whom Christ died.

The thing that makes the tenement district so appalling is the throngs of children who crowd the streets, who know nothing of home as we know it, who are neglected through necessity. It is the million and a half children who are sacrificed to Mammon, the god of greed. Figures, however, mean little to us, for we can not put into statistics, tired eyes, languid bodies, and pale cheeks. We can not put into figures the depths of sin into which these children have been dragged. Not one little tenement child is escaping the awful powers of destruction, while multitudes of them are never made to feel the force of Christian influence. What are we going to do about it? Here is foreign missionary work in the homeland calling for noble blood and high endeavors.

While the situation in the city tenements is terrible beyond description, it is fully equalled, if not surpassed, by conditions outside city limits. Go with me to Whisky Hill or Guinea Hill, Pa., where we find miserable hillside huts, cold, damp, unfit for the storing of vegetables. There are thousands, yes, tens of thousands of such homes in Pennsylvania. Let us take a look at the many mining towns in America where the gospel has never been preached, and where sin and crime have sway. We, in our happy homes, and in our genial and uplifting sur-

CONTINUED BOTTOM NEXT PAGE

Dear Fathers and Mothers of the HERALD OF HOLINESS Family:

Some weeks ago we had on our page a true account of how one father dealt with his boy who had deceived him. He knew his son had failed to do the work which he had left for him. Nevertheless he asked Frank if he had finished the task, and Frank answered yes. The father said nothing further, but he *did* something. He prayed for that boy the whole night, and the boy, when he found out how his father had spent those long hours, was broken to pieces. He was deeply convicted of the exceeding sinfulness of his sin, and did not rest until he had made peace with God through the blood of Jesus. He afterward became a minister of the gospel, spending his whole life in devoted service to God.

A little later we had another true story of a father whose son had acted a lie for the three days he had stayed out of school. This father, too, was deeply grieved over his son's conduct. He talked gently and sorrowfully with Phil, yet made it plain to him that he must be punished for his sin. Phil was sent to the attic to stay as many days as he had deceived his parents.

But this father suffered with his boy, and when he could stand it no longer he went to the attic, the place of punishment, and slept with Phil those three nights, his arm around the boy, their tears mingled together.

This boy, too, was brought to his father's God and became a missionary.

This week I want to tell you the true story of a third father, and how he dealt with a disobedient son.

When I was a young woman I spent several days in the home of some friends in another city.

Their little boy, ten years old, went to Sunday school alone one Sunday. There was sickness in the family, and the parents were not able to go to church. James did not come home as promptly as usual, and the mother was worried about him. "He may have gone by his Aunt Annie's," said the father, for the child dearly loved to go there. He called up this aunt and found that James had come by on his way from church, staying half an hour, but that he had already started home. The boy came in a few minutes later. You know how a child feels under such circumstances. It hasn't been so long since we were children, but that we can remember all about such things. James wasn't altogether easy, for he knew he had not acted just right. Then his mind was in a state of uncertainty because he couldn't tell what was in his parents' minds. Had they been too busy to notice that he was a bit late? If they had, were they angry about it?

He tried to feel unconcerned, but in reality he was listening for the first word from them. That would help him to know how matters stood. How do you deal with a situation like this? Let me tell you what this father did. He acted as if he knew nothing about the child's disobedience. For he said, in a quiet, natural way, "James, you are a little late. You didn't go by Aunt Annie's, did you?"

He had set the trap and concealed it by his pleasant tone of voice. The boy was thus caught off his guard, and beside, he was weak because of the nature he had inherited from a long line of ancestors running back to Adam, so he fell right into the trap, and answered "No." As soon as he had told the lie, a quick change came over his father's face. He may have thought it was due to righteous indignation. It is probable that the boy supposed it was anger.

THE HOME

Conducted by
Mrs. J. T. BENSON

"You have told me a dreadful falsehood," he said, "and that on Sunday. You have been to your Aunt Annie's and I knew it when I asked you the question. It is my duty to punish you severely for being such a wicked boy. Go to your room at once and stay there until supper. We will send you a very plain lunch in place of your Sunday dinner. You can not carry a toy or book up there, for I wish you to have time to think about the two sins you have committed, your disobedience, and your falsehood."

"I sincerely hope that by night you will be sorry for them, and make up your mind to be a different boy."

The child went upstairs, and the others of us found comfortable places to rest or read. I went to the hammock on the cool side porch, but I never spent a more uncomfortable Sunday afternoon. It was one of those warm days in early summer when it is good to be alive, if only you can stay outside. The sun beamed down in splendor, and there were great cool patches of shade under the trees. Birds called happily to one another, and bees were busy among the flowers. Oh, it was not a day to stay indoors. It was really very hot upstairs and so dull and quiet.

I thought of the active, restless child shut up there with nothing to do or read and the hours seemed to drag by, oh, so slowly. I wondered how the boy spent that endless afternoon. You can't force children's thoughts, you know. Was he thinking of his wrongdoing and of trying to be a better boy as he had been told to do? Or did his heart become bitter as he grew more and more tired and restless? I couldn't get the thing out of my mind.

He knew, of course, that he had committed an offense against his parents, and was being pretty severely punished for it. But I didn't see how that was going to make him realize the real sinfulness of the lie, since his own father had thought it right to act deceitfully toward him about it.

Now, I knew that my friend wasn't a bad man. He did not have a violent temper nor a hard, cruel disposition.

He really was a fine man in many respects, generous, kind-hearted, and upright, and he loved his children, but he had made a complete failure as a father in dealing with the child.

Why? First of all, because he wasn't on to his job as a father.

He was a success as a business man. But if he had been as ignorant of the best methods of handling problems which came up in his business he would have made a failure of that too.

We can't be good fathers and mothers offhand. It is a bigger undertaking than being a bank president. It takes more study than it does to turn out a lawyer or doctor. This man, like thousands of others, just supposed that because

he was a father he would somehow act the part of father as the occasion arose. But knowing what to do with a disobedient child doesn't come to us in such a haphazard way.

Again he was irritated because the child's absence worried the mother and because he was irritated he had pronounced a *hasty judgment* out of all proportion to the offense. Because it was too severe it was unjust, and the child felt the injustice of it, even though he was but a child.

Then it seemed certain to me that he had really tempted his boy to tell the story. And I decided right then that if God ever gave me any children I would never ask one of them if he had done a thing when I already knew that he had. I would never invite one of them to lie. That is the business, which Satan engages in.

I have kept to that determination through the years. If I find out that one of my children has disobeyed me I go into a room alone with him and say kindly, "Now, son, mother knows that you have done this, and so let's talk it over together just between ourselves and see what must be done about it." Of course I have to punish at times, but at least I have not dealt treacherously with my child and I have kept his trust and respect.

Would you like to know how this third boy turned out?

He became a very bad young man, bringing great sorrow and trouble to his parents. It was said that he hastened his father's death. He had not been a specially bad child. There was nothing vicious about him. He was affectionate and warm-hearted, a bright, good-natured little lad. Why had he turned out so badly? Paul says, "*Fathers, provoke not your children, lest they be discouraged.*" Do you suppose it was possible that these parents dealt so unwisely with their little son that he became discouraged, then hardened, and an easy mark for the Devil?

Just such things as we have talked about come up in every home where there are children. What do you do about it? Beloved, don't you think we ought to ask ourselves these questions: What sort of a father, what sort of a mother am I? When my child deceives me what sort of a feeling takes possession of me? Is it anger or indignation, or grief? And is it personal? Am I offended? Beloved, let us be clear at this point. Irritation or indignation or any feeling of personal offense in the heart of the parent will never bring about that melting, godly sorrow in the heart of the erring child which will lead to true repentance.

What the parent needs is a profound grief in his own soul because the child has fallen into sin, sin against a holy, loving God.

This kind of grief is unmingled with anger or personal feeling and it will send us to prayer for our children, to prayer which takes no note of time or bodily weariness, but holds on to God until the answer comes.

The Lord help us to pray for our children as parents ought to pray who believe in the deceitfulness of sin and the power of God to save from every manifestation of it.

SENTENCE SERMONS

God bases His records, not on conspicuousness of service, but on fidelity to opportunity.—G. CAMPBELL MORGAN.

Religion does not call for many mighty works, nor indeed for any mighty works whatever: it does call for good works; for whatever is true, honest, pure, and lovely.—WATKINSON.

roundings, can not comprehend the depths of sin reached in these foreign districts of America.

Of course the great body of immigrants have some form of religious belief; but, generally speaking, it is degrading rather than elevating. Many of them have come from Mohammedan and Hindu countries, and have brought their religion with them. As a consequence we have on American shores heathen temples, where Chinese, Japanese, and Hindus, bow before their gods.

The multitudes, however, are from hotbeds of Catholicism. A great percentage of these Catholics

have, on reaching America, turned away from their religion with a bitter hatred, and have become an irreligious, infidel band. In Chicago there are at least one hundred thousand Bohemians, two-thirds of whom, having left the Roman Catholic church, have drifted into the infidelity of Tom Paine and Robert Ingersoll. Three hundred Bohemian societies in Chicago alone are maintaining Sunday schools for the teaching of infidelity. One of the most pathetic things in America is the attempt to crush God out of the childlife. To this end a catechism is taught, one of the first questions of which is, "What duty

do we owe to God?" to which the children must reply, "Since there is no God, we owe Him no duty." A Bohemian editor tells us, "It is not so much religion we are fighting, but Catholicism"; incidentally, however, the hatred extends to all religions. The Catholic church is fighting this spirit of infidelity by maintaining strong parochial schools, by encouraging organizations under its own protection, and by doing everything possible to keep the people under a dread terror of the priest. A very small Protestant work is carried on in the Bohemian section, of which the infidel leaders say, "We don't know

they are here," and of which the Catholics take no notice whatever.

God has gathered together on American soil people of all nations of the earth. If we listen, we shall hear His voice saying, "Here are all these people. I have taken them from overcrowded countries and sent them to you that you might mass your forces to save them."

But, to a great extent, America is failing God. Instead of seeing in the immigration tide a divine mission, she sees in it a human menace.

We, as American Protestants, are bending every effort to save the Chinese in China, but we are neglecting the Chinese in America. We have great faith for Foreign Missions across the waters, but we have little faith for Foreign Missions at home. And yet, the key to the situation abroad lies at our door.

Fung Yuet Mow, a Chinese missionary in New York, tells us that at a convention in Canton, fifty native Chinese missionaries were present, one-half of whom were converted in America. It is our privilege and our duty, through Foreign Missions in the homeland to send native missionaries to every country on the globe. But the number of missionaries among the immigrants would be greatly multiplied if only America were faithful to her God-appointed task of giving the gospel to the foreign population, whose very presence in our midst constitutes a special call from God to seek diligently their salvation.

Thus far, the Protestant Church has swept around the edges of the great missionary field in this country, while she has left the downtrodden masses of degraded beings practically untouched by the gospel message.

The Church of America must awaken to the need. She must give to the immigrant more than a social service. She must give to him a Christianity that will satisfy his spiritual nature and which will become the law of his life. She must give to him a religion that will bind him and yet make him free.

The task of Foreign Missions in the homeland is so tremendous; the situation is so appalling, that God must have the noble blood of young Americans; He must have the staunch, courageous, Spirit-filled youth of our church; He must have young people who are willing to go among these immigrants and live Christian lives in their midst, thus revealing to them the mighty, compassionate love of Christ.

The call sounds insistently today from hearts that are overwhelmed with sin's misery, "Come quickly and help us." It is the voice of those who are dying in Christian America without ever having heard the gospel. The call, moreover, rings out with clarion-like distinctness: "Whom shall I send, and who will go for us?" It is the voice of God calling to His children to whom He has entrusted the glorious but responsible task of teaching all nations. May the answer ring back to heaven from consecrated hearts—an answer which will cause the courts of heaven to resound with shouts of rejoicing, "Here am I; send me."

OLIVET, ILLINOIS

A GRACIOUS VISITATION OF THE HOLY SPIRIT

By Miss BERTIE H. KARNS

Two weeks ago the district convention or camp-meeting was held at Akase, a beautiful place tucked in between the mountains and the sea, about twenty miles from Kumamoto.

We had been praying earnestly that God would start revival tides in the churches that would reach out and save the people.

On coming to Japan we noticed that the Japanese, especially the cultivated, were a quiet, gentle people, true to what we had heard and read about them. There are times when under the scourge of conviction they are broken and weep but, characteristically, they are much more undemonstrative than western people.

But I began to think that if God walked mightily in their midst they would realize it just the same as any other people. It became a profound conviction. I longed to see them "look" as if they were blessed. My burden became so great that I felt that if God did not answer by fire the powers of darkness had struck my faith a staggering blow. But He heard. Bless His name!

We went to the appointed place of meeting. Mrs. Staples, Brother Kitagawa and others had worked

hard to secure places for entertainment and get things in readiness. From the first service the Holy Spirit brooded over us with blessing. Each service increased in volume and power of the mighty presence of God. One thing was marked—the abundance of tears, another—confession. Last, but not least, the almost overwhelming joy in every heart. It would have thrilled the hearts of the dear ones at home to see these dear redeemed ones—preachers, lay members, student-preachers, and missionaries—sitting on the floor, clapping off the songs with their hands equal to a congregation of American Nazarenes. Oh, it is not mere noise and excitement we want, but the mighty POWER of God's presence, which will manifest itself and bring conviction.

I must not fail to tell you that one night we had a landslide. It struck simultaneously. Waves of holy joy rolled over us. We were on our feet, waving hands and handkerchiefs, shouting, laughing, crying. I noticed two of our young preachers hugging each other and dancing a little "jig." To Him be all the glory!

We left determined, by God's help, to make this meeting a yearly feature.

On the way home several stopped with us in Amuta, where we had four night services. Brothers Isayama and Nagamatsu and Miss Privat did the preaching. In these services about forty were blessed. As for me, I was delighted and overjoyed beyond the telling. Hallelujah! It pays to pray! I believe this is only the beginning of greater things. I feel with Miss Carpenter that God is coming with worldwide revival if we hold on.

Please continue to pray for us in Omuta. There are precious souls—some personal friends—for whom my soul cries out. A few days ago my teacher, a thoughtful, intellectual boy, said that he must choose between Buddhism and Christianity. He is weighing the question with the precision of a scientific investigation. Pray that the Spirit may break up his nice discriminations and flood his soul with salvation. He is worth saving!

OPPORTUNITIES ENLARGING

By Mrs. FERGUSON

Sunday, May 23d, was a busy day. Despite the cold we were able, by two street cars, to reach the new mission hall in time for 9 o'clock Sunday school. We were so glad to see forty-two children and two older people present. Brother Miller and Mr. Ferguson taught the boys and I taught the girls.

The presence of the Lord was so real to me that truly I could say that the joy of the Lord is my strength.

At 10 o'clock the children were dismissed and the service for older people was held. Two ladies seemed to be especially interested; they had never heard the gospel before.

We came home from there, and after lunch and a short rest we went for the Sunday school at the other hall at 3 o'clock. We were encouraged to see a young woman who was converted a short time ago, and who is very faithful, bring with her to Sunday school her brother and his sweetheart, neither of whom had ever been in a gospel service before.

After Sunday school we gave out several hundred tracts, and invited people to the night services.

At night many heard something of the gospel, and some fifty remained for the entire message. It is something like a street meeting—they come and go. How much we need prayer. How true, "Without me, ye can do nothing."

Truly the harvest is ripe; sinners by the hundreds all around us, and how insufficient is all human effort unless impelled by the Holy Ghost. He is power. Glory be to His name. The coming of the Lord is near. How we need to press the truth on the people. Pray for us.

BUENOS AIRES.

REACHED COBAN SAFE

By Rev. R. S. ANDERSON

You will be glad to know that we have reached Coban safe and sound. The Lord was very good to us all along the way. The sea was calm, we had a good visit with the Butlers in Zacapa, and a good trip from Barrios to Panajche. The little train made a fine run—made the twenty-eight miles in about three hours. That was fine for it. We

prayed God to let it get to the station as early as possible.

The horses and Indians were there to meet us, and we were soon in the saddles for Coban. Three native Christian boys brought the horses to us and looked after the pack-mule on the way back. One rode a horse and carried one of the children. All the children came on horses—nine people on six horses. We slept on the ground in Tucuru, that is, on the dirt floor of a hut.

In Tactic we were received royally by the native worker, Javier de la Cruz, and his family and fine congregation. They had planned to come out about one mile to meet us, but we were too early for them and deprived them of that privilege. However, soon after we had entered the mission the believers gathered to greet us, and after a few minutes of friendly conversation we had a very precious season of prayer and praise. Our hearts were made to greatly rejoice. The evening meeting was another time of gracious blessings. One woman claimed to get saved. The Tactic work has grown by leaps and bounds in the last few weeks. Thank God!

From Tactic we set out about 7 a. m. and reached Coban at 3 p. m. We were too early for the school and missionaries to get out to the bridge to meet us. They soon gathered in and gave us all a hearty welcome. How glad we are to be back on the field. We have been busy getting a few little things straightened out at home and getting out among the people to shake hands with old friends and visiting a few sick people. Everybody seems glad to see us.

The Attitude of the Evangelist to the Church After the Revival

NOTE—The following paper was read by F. W. Johnson at a meeting of the preachers of the Eastern Oklahoma District held early in this year at Durant, Okla.—*Man. Editor.*

The word *evangelist* occurs only three times in the New Testament—Acts 21:8, Ephesians 4:11, and 2 Tim. 4:5. In the first passage cited Philip is designated "the evangelist." He was also chosen among the seven disciples to serve in a financial capacity. In the second passage *evangelist* stands among the gifts, and in rank stands between the prophets and pastors. In the third quotation we learn that Timothy was to endure affliction and do the work of an *evangelist*.

Under the persecution of the early church the disciples were scattered everywhere, and as they went they preached the Word. From this going and preaching Philip seems to have received the title *evangelist*. The word means primarily, "A bringer of good tidings." From the above we get the idea of one going with a message. This is the conception of the church fathers and seems to be the generally accepted view till this day.

The evangelist must have two qualifications—one to give out good tidings and another to go. His field is not so local as the pastor's nor so general as the apostle's. From a given center he must go from place to place with his glad message of full salvation to a lost world. His relation to the local congregation begins when he reaches them with the message and ends when the message has been delivered.

The evangelist's attitude after the meeting is indicated by the fact that his official relation to the local church ends with his finished message. His is not the duty of an apostle or General Superintendent; nor that of the pastor. In the first place the General Superintendent has general oversight over all the churches, giving him some authority in each local church. The evangelist has no general oversight, and no authority other than to deliver his message to the local church to which he may be called. In the second place the pastor has local oversight of the church to which he has been called as pastor, giving him authority over his parish. The evangelist has authority to deliver his message, and that authority is only exercised in the pulpit he may be occupying. After the meeting he should deposit the hearts of the people with the pastor, pack his grip, and get a ticket for the next meeting.

It is a grave mistake, if not a crime, for the evangelist to take the hearts of the people with him. When he does, the last state of that church is worse than the first; for the influence of the pastor is spoiled, and a change of pastors becomes necessary;

Brother Bud's Good Samaritan Fund



To the saints scattered throughout the length and breadth of the territory that is covered by the HERALD of HOLINESS, whether it is in the United States or the foreign fields, GREETING.

Let me congratulate you this week on the fact that you

are a peculiar people doing a peculiar work in a peculiar way, and that will naturally make you a peculiar people as you can see at a glance; and I don't mean by your peculiarity that you dress in a certain way or eat certain things, for nothing in the world will make you a peculiar man or woman only to be saved from all sin and to believe a whole Bible; and live a holy, consecrated life. And you can't live any better on the outside than you are on the inside. If the Old Man lives in the heart, the Old Man will be seen walking about the premises. He will be seen in the snap of the eye, and the clench of the fist, and the stiffening of the joints. He carries a flashing eye, and a flushed face. The end of his nose is white and his lips are generally blue; and even when he testifies, for he is somewhat religious, he tells you that he has had the blues, and he looks like it—and his trouble is on the inside. He has failed to obey the command of the Lord, to have the Old Man crucified that the body of sin might be destroyed that henceforth he should not serve sin. For he that is dead is freed from sin.

And the reason why so many people have lost their way is the Lord offered them salvation from all sin, and they said, "No, not at present. I'll call for that later on." And before they made up their minds to seek and obtain the "Pearl of great price" to their sad surprise their daily companion—who, of course, was the Devil—had wrecked and ruined them and blasted and mildewed them, until their lives were so dark and gloomy that they would just about as soon commit one crime as another. Therefore we find many precious boys that by saying No to Jesus and Yes to the Devil have waded through the prayers of their mothers and maybe a faithful

pastor and many dear friends and have at last landed behind the bars.

And now the Devil will tell them they are ruined eternally and never try to rise and mend their lives because, he says, they can not do it.

Well, now let us be brave and face the facts as they are. In your own strength, you can not; but by placing your will power over on the side of God and right, and by rising up in your God-given power by His help and love you can shake off the iron shackles of sin; and if you will confess and forsake your sins, in the twinkling of an eye you can put on the new man, and become at once a new creature in Christ Jesus.

And then you can take the second step in divine life, and by consecrating your life wholly to Jesus, and by simple faith you can put off the Old Man, and you see in the new birth you put on the New Man, and in sanctification you put off the Old Man, and now are prepared to live; and being prepared to live, you are now ready to die. And no man is ready to die until he is prepared to live, and no man is prepared to live until he is saved from sin, and is made clean and pure and holy through the cleansing blood of the crucified Son of God.

Beloved, if you could have been on the Lincoln campground on the night of June 21st, and have heard Dr. John L. Brasher preach on the worth of a human soul, you never would have gotten over it in this world. It would have given you a real vision of your worth such as you have never probably seen before in your life. No man that heard that message will ever forget it. And the reason why a man or woman breaks with God and goes down in sin is because they have not thought of the great wealth that they carry in their own bosom—a soul that will never die, but will live as long as God lives, and is capable of enjoying all that God enjoys. Therefore let no boy or girl that has gone wrong, think for one moment that God doesn't love you with a love that will last while eternity rolls, and because we see today the greatness and grandeur and the glory and the beauty of a human soul, we make this appeal to our readers to at once send us an offering to place the HERALD of HOLINESS in every jail and rescue home and orphan's home in the United States.

In love,

UNCLE RUDDIE.

and frequent changes create dissatisfaction, and the church is weakened if not ruined. Sometimes such a mistake takes years to correct; and may never be corrected.

There is another course as fully disastrous, namely, staying too long. The writer had a sad experience with one well-meaning evangelist. He came and ran well for two weeks, and did tolerably well for two more weeks, at the end of which time there was a feeling on the part of some that he should go; but some others thought he should stay longer. He agreed with the latter and remained two more whole months, lost the respect of the people in general, and did more harm than he had done good.

Under this head there is one other very common temptation presented to evangelists, almost as harmful as the two errors cited above. To this we would like to lay emphasis. In almost all the meetings conducted by the evangelist some one of more or less influence falls in love with the one conducting the revival and flies to the conclusion that the church needs that one for the pastor of their church. Under such circumstances it is bad faith on the part of the evangelist to figure on that pastorate. In the first place he is under obligations to the pastor. Almost always he is holding the meeting by the invitation of the one whose place he is invited to fill. In the second place it will bring on a campaign in the church which usually causes division, and thus defeats the very end of the revival.

Two things an evangelist should never do. First, so long as he is unsettled as to whether God wants him to continue in the evangelistic work he should, under no circumstances, consider taking a pastorate. To act in such a case would be to act in bad faith

with God and with the church he is figuring with. Second, the evangelist should NEVER figure with a church for the pastorate so long as the relation of the present incumbent is unsettled, lest he might help to root out and take the place of a good brother who is filling his place by divine appointment.

Industrial Conditions in Japan

DURING the last two years a remarkable change in public sentiment toward labor has taken place in Japan. Since the rice riots of August, 1918, the problem of labor has been the greatest domestic problem in the minds of publicists and officials. This accounts for the very great excitement in Japan regarding the choice of a labor delegate to the conference on labor in Washington. Two men were chosen one after the other, and both were forced to resign because of the growing democratic element and opposition to bureaucracy in the government. Finally Mr. Motsumoto was chosen, and on his appearing to take the steamer for America the labor parties appeared in a huge funeral procession, with funeral rites performed and thousands upon thousands gathered as though to bury the representative of labor chosen by the government.

Nevertheless labor conditions are extremely unfavorable. No public gathering of laborers can meet without a force of police being present. Every labor leader lives and works under constant and minute police surveillance. The police department absolutely dominates the situation. Labor organizations, as we understand them, can not exist. Laborers are practically serfs with few manhood rights.

The hours of labor are: cotton spinning, 12 to 14 hours; home and art industries, 14 to 16 hours; silk spinning and weaving, 12 to 18 hours; miners, 12 hours; general manufacturing, 12 hours; ship building, iron foundries, etc., 10 hours. Two rest days a month—the first and fifteenth—are usually allowed. Most mills now allow a third day.

The attitude of labor is generally turning toward political action. Such action has not yet come, but the tendency is in that direction. Submissive; apathetic; resentful; increasingly suspicious; these words may perhaps accurately represent the situation. The more intelligent groups are seething with dissatisfaction and discontent but lack intelligent leadership. This last statement is, however, rapidly changing. Christian men like the Rev. Toyohiko Kagawa are coming to the front; are forming labor organizations, with semi-approval of the government, and these men are managing to keep the confidence of the leading officials of government. Indeed Mr. Kagawa has repeatedly been quietly called to the home office to advise with government officials as to the best methods of leading and protecting the labor element of the nation. The hopeful sign in Japan is the increasing respect shown toward Christian leaders together with a distinct growth in the democratic sentiment which has manifested unusual strength since the doubling of the franchise last fall.—*World Outlook*.

The River Spanned

By Miss LILLIAN COLE

It was spanned, not with a beautiful bridge, but by a little boat which was made, not by a master mechanic and run by a motor, but made of ceiling boards and flooring planks and run by muscle-motor. It was built by the man who wears glasses, and made for the man who frowns—frowns at sin or obstacles, and laughs at impossibilities. He said, "I'll open the bushveldt." They said, "It can't be done." The river intervened, a broad river, infested with gaping, man-eating crocodiles. But he saw the multitudes across the river, attracted there by the fertile soil. He swam the river; he rode his horse swimming it; he said he would put a boat there. They laughed at first; he laughed later, when that little boat spanned that big river, bringing both shores together as one.

Over that river, in that quaint little boat, go the preacher boys every week-end to carry the living Word down into the great bushveldt.

"I praise God for our paper [HERALD of HOLINESS]. I praise God for the blessings received the past year through reading it." Mrs. LYDIA CLARK, Yakima, Wash.

PASADENA UNIVERSITY

Every mail brings us letters asking the question, "Can a young man or woman earn enough to pay part, or all, of their expenses through Pasadena University?" We have many times attempted to answer this question. We herewith set forth the facts and say that any energetic young man or woman, who is able and willing to work, can earn enough to pay all of his or her expenses while carrying their course of study without in any way interfering either with their studies, or their health. In fact, the best students we have had have been those who have worked their way.

Pasadena offers unparalleled opportunities for poor students to work their way, but we must safeguard this great asset of the institution, and in order to do so, a few things are necessary and we would ask our people to note them carefully.

First. Pasadena University placed seventy-eight young ladies in homes of Pasadena the past year. They received from fifteen to thirty-five dollars per month and their board and room for helping mornings and evenings and on Saturdays. We could have easily placed as many more. We placed nearly as many young men who made their expenses, some making from seventy-five to eighty dollars per month. One averaged a hundred dollars a month and kept up his regular course of study, and made good grades.

Second. No young man or woman has had to leave Pasadena University during the past two years, so far as known, for lack of work wherewith to make expenses, unless they were too young, or physically unable, to do ordinary manual labor, or were morally unfit to remain in the school. Please remember that we are not conducting a reform school, and any student who comes to Pasadena University will have to be a gentleman or lady and obey the rules and regulations of the institution, or else leave at once.

This applies without exception to the children of ministers as well as of the laity.

Third. The management of Pasadena University secures the positions for the students and do not allow students to secure their own positions without consent of the proper authority. It is necessary that we know the character of the student and also that we know the character of the place where he is to work. Some mature students may work where younger students may not.

Fourth. All students who wish to work their way must furnish a first-class recommendation, signed by a responsible party or parties, and who can vouch for the character and qualification of the individual.

Fifth. Every working student is required to pay a fee of twenty-five cents per month to help defray the expenses in providing employment.

Sixth. Many married students with families are working their way and this is possible where there is perfect co-operation, and where both husband and wife are able and willing to work.

We hope the above facts will enlighten those who desire to know of Pasadena University and the opportunities afforded for students to work their way through. For further information, address A. O. Henricks, D.D., Pasadena University, Pasadena, Calif.

BRITISH ISLES ACTIVE

In a recent letter to the Managing Editor, Rev. George Sharpe, Superintendent of the British Isles District, and pastor of the Parkhead, Glasgow, church, writes of their successful debt-raising service on a recent Sabbath. We print this detailed account that our American readers may not only appreciate that our cousins across the sea have the vision, but that we may rejoice with them in their successful attempt to clear their church property of debt.

"We had a glorious day in Parkhead on Sabbath last. The board agreed two months ago that a special effort should be made to reduce the indebtedness on the property. The debt being £760 or \$3,800. The first announcement was made a month ago and I began by asking £300, each Sabbath I raised the amount expected £100, so that the Sabbath prior to the special effort I asked for £600.

"It seemed an impossible amount to think of. However, when the day came the table offering in the morning came to £430 10s. We hoped to make it £500 when the evening service was over; but the Lord undertook for us in His own way. Brother and Sister Stevenson (he is the tailor) came to our home after dinner and as soon as they spoke it was to the effect the balance of the loan that they gave to the church was to be given to the church. This they had decided to do after being on their knees before God. The amount was £160, and they immediately gave me notes signed by the trustees in their favor. I now saw the £600 coming, viz., I saw the £600 in the distance. I went to the Sabbath school and saw a few of the officials, and during the open air meeting I saw some others so that when the service began I had the promise of £73 10s more.

"I made no pressure on the usual offering. This offering was announced to me, and then I took things in hand. We lacked £30 of £500 and in about one minute the £30 was promised. I saw that that was not all that could be received and the officials passed around slips of paper with the result that when they were collected and the money that was again paid in cash, we had £73 10s. No sooner was the service over than £16 10s were passed on to me, making the day £560.

"Everybody was greatly blessed, and I did not preach; they testified and sang all the time, and in the middle had a blessed march around the church. It is acknowledged on every side that such an offering was never taken in an east-end church in Glasgow. We are now moving to get the whole amount, £760. We had £25 in our ordinary building fund, and since Sabbath I have received in cash and pledges £30. So that we have more than a fourth of the £200 needed to pay off the whole amount. We are certain to complete the whole amount by the middle of November when we shall pay the bond of £600 held against the property.

"Praise the Lord with us for all His wondrous dealings toward us."

NORTH DAKOTA-MINNESOTA ASSEMBLY

The Dakota-Montana District met in Assembly session at Minot, North Dakota, June 30-July 4, Dr. H. F. Reynolds presiding. The Assembly was marked by the largest attendance in the history of the District. Harmony prevailed and the high tides of spirituality in evidence in the evangelistic services indicated that all came prayed up and that as John Wesley said, "Best of all, God is with us."

Church Extension, as presented by Rev. Speakes, was given hearty endorsement by the Assembly. Rev. N. B. Herrell spoke on the work of Home Mis-

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

Diligence

R. W. Dale in his Yale lectures on preachings says, "Our time in this world is too short for an experiment the issue of which is uncertain. In the great affairs of life we can afford to risk nothing. It is as if we were making our way across a mountainous and perilous country, through which we had never traveled before; we are bound to reach the hospice on the other side of the great pass before darkness sets in. We can not venture on doubtful and unknown paths. Here is the well beaten track under our feet; let us keep to it. It may not be quite the shortest way; it may not take us through all the grandeur and sublimity which bolder pedestrians might see; but the track will bring us safe to our quarters before night sets in." This truth applies not only to the great aims and goals of the Christian life, but to the methods and means employed in the attainment of such ends as well. It was observed by Alexander Maclaren that while the world revealed a sad folly in its aims, it offset this with noble wisdom in its means: on the other hand, while the Christian revealed noble wisdom in his aims, alas! too often he disclosed a fatal folly in his means. The truth of this observation is confirmed by the Scriptures. Jesus said, "the children of this day are in their generation wiser than the children of the light." Paul, in exhorting the Corinthians said, "And every man that striveth for mastery is temperate in all things. Now they [referring to the professional athlete] do it to obtain a corruptible crown: but we an incorruptible."

It is hardly necessary to give space to contrast again the aims of the world with those of the Christian. There is scarcely a testimony given or a sermon preached in which such a contrast is not drawn. Furthermore to be made a partaker of the divine nature means in addition to dominion over sin a clear perception of the glorious ends of the Christian life: its sacred companionship, its moral beauty, and its noble achievement for man and God. The wisdom of the choice of such a life is self-evident, the grave danger and often sad folly lies in the manner in which we go about to realize these ends. Of a truth, there is no career in the world that opens with such wonderful prospects or that may be consummated with such honor. And yet, on the other hand, there is no prospect that will dim

and fade away into the darkness of disappointment and discouragement through carelessness and indolence any quicker than the Christian prospect. It is here that we may take counsel from the children of the world, "making for ourselves friends of the mammon of unrighteousness."

In the means used by the world for the achievement of their aims, the first thing that will catch an alert and attentive eye is the manner in which they apply themselves to their task. In other words, their application and industry and diligence. The entertainer, traveling with the circus or some vaudeville circuit, puts forth more honest effort to attain even such shabby ends as his life presents than the most of us do to become good Christians. And when we pass into the realm of scientific, literary, political, and industrial achievement the world undertakes her task with settled purpose and diligence that can not but bring a blush of shame to the most active among the Lord's followers. The world has its trained artists, its skilled musicians, and its vast display of talent while the church begs for who-soever will to come and labor in its fields. Why this disparity? Largely because of the indolence and indifference of the Christian to his high and holy calling. Paul commands Timothy to "Neglect not the gift that is in thee . . . but . . . give thyself wholly to them; that thy profiting may appear to all."

Carlyle, in his inaugural address as rector of the Edinburgh University, to the students, said, "Above all things the interests of your life depend upon your being diligent." And is it not true in the Christian's life as well? How often is the blessed truth of salvation by grace, and eternal life a free gift, perverted into an excuse for indolence. "By grace are ye saved through faith" is a Bible truth, but the Word also commands us to "Work out our own salvation with fear and trembling."

We represent ourselves to the world as being contestants in a race that demands our best, exponents of a cause that requires our all, soldiers in an army that seeks no respite, stewards of the grace of God who ask for no earthly reward, worshippers of a God who will countenance no division in either our affection or our service. Ought not our lives then bespeak diligence?

sions and Evangelism. Five thousand dollars was set as the goal for Home Missions this year. The District will be canvassed and its needs in workers and money supplied. We are expecting great things from the Home Mission work the coming year.

The Foreign Missionary anniversary was held Sunday afternoon, General Superintendent Reynolds presenting the subject in a comprehensive survey of our mission fields, using maps to illustrate his remarks and adding observations and experiences on his tour of the fields. Rev. and Mrs. F. B. Janzen, under appointment to South Africa, were then introduced. Brother Janzen is a member of this District Assembly, and the presence of himself and Mrs. Janzen on the foreign field will give this District a personal interest in the work in Africa. One thousand dollars was raised for their support and more pledged for the future. Miss Myrtle Mangum brought home to all present the need of India in a way that caused all to feel they have a personal touch with the work and workers. She made an appeal for volunteers, and twenty young men and women responded.

Rev. R. G. Fitz, M. D., who leaves this fall to establish and conduct a hospital on our field in North China, is a product of this District, was licensed to preach among us, and went from this Assembly in 1912 to Oklahoma Holiness College, finishing with a medical course at Oklahoma State University. He has the prayers of our people and we feel we have a personal interest in his work. We have Rev. O. P. Deale in the China mission and we now have another tie binding our hearts to the Celestial nation.

Rev. DeLance Wallace ably presented the aims and claims of our Publishing House and asked for continued co-operation, which will be given, for we can not do without the *HERALD of HOLINESS*, *The Other Sheep*, and the other excellent publications of our own presses. The goodly number of young people reported in attendance or contemplating going to Northwest Nazarene College, greatly encouraged

Sister Winchester, who presented the work of our school at Nampa.

The evangelistic and song services were largely under the leadership of Rev. W. P. Jay, wife, and daughter. Other preachers of the Assembly were Rev. C. J. Penn, N. B. Herrell, and J. N. Speakes.

Owing to the refusal to accept the office of District Superintendent by the first appointee, it is impossible to state his successor at this time. Rev. H. G. Cowan, of Freewater, Mont., was elected District secretary and treasurer for the eighth time.

By action of the Assembly, all the territory west of the 120th meridian, and the entire state of Montana, was given to the Idaho-Oregon District, without consideration. This leaves the District to be composed of the two states of North Dakota and Minnesota, and will be known hereafter as the North Dakota-Minnesota District.

Four new churches were added to the District, namely, Mohall, N. D., St. Paul, Minn., West Ann Lake, Minn., and Pleasant Lake, Minn. The pastoral arrangements are as follows: Bock and West Ann Lake, Minn., N. E. Durkee; Hamlet and Mohall, N. D., C. C. White; Minot and Surrey, N. D., to be supplied; Norma and Pleasant View, N. D., to be supplied; Pleasant Lake, Minn., H. C. Downey; Sawyer and Center, N. D., C. H. Beck; St. Paul, Minn., L. W. Scott; Van Hook, N. D., Clarence E. Thayer; Velva, N. D., C. B. Print. The arrangements for the Montana work, ceded to Idaho-Oregon District are as follows: Homestead, Charles Detienne; Nashua, Henry and Irene Bell.

Rev. C. J. Penn, from the Washington-Philadelphia District, A. L. Ford, Tennessee District, and W. H. Tullis, South Dakota District, were received by transfer and enrolled as elders. Mrs. N. J. Tullis, who was received by transfer from South Dakota District, and Ben Mathison, C. H. Beck, N. E. Durkee, J. H. Richards, W. B. Houser, Charles Detienne, J. O. Schaap, and Clarence E. Thayer were licensed

CHURCH EXTENSION DAY

According to the action of the last General Assembly the second Sunday in October was set apart as Church Extension day. It falls on the 11th this year.

1. Every pastor is earnestly desired to preach on the subject on that date, distribute literature, and otherwise press the claims of the cause.
2. Advertise the occasion well for weeks ahead, and make it a time worth while. Give our church extension work one chance to get before the people.
3. Make it a special time to take up the 75 cents a member asked by the General Board of Church Extension. Nothing less than this amount will make it possible for the board to do the work it has in hand. The sum is very modest in comparison to that asked by other boards. Please don't fail us.
4. Let every pastor and Superintendent begin now to pray and plan for a big Church Extension day.
5. Literature and information will be furnished all pastors and Superintendents and others interested by the Secretary.

GENERAL BOARD OF CHURCH EXTENSION.

and their names enrolled as licensed ministers. C. B. Prime, Mabel Stake, C. J. Penn, W. H. Tullis, elders, and Mrs. N. J. Tullis, Nels Olesen, Ben Mathisen, and J. O. Schaap, licensed ministers, were commissioned as evangelists. The following transfers were given: Rev. Lyman Brough to the Michigan District; William M. Irwin to the Northwest District; Earl C. Pounds to the Idaho-Oregon District; J. O. Young to the Indiana District; Clive Williams to the Idaho-Oregon District, and J. J. and Pearl L. Neufeld to the Southern California District.

H. G. COWAN, Secretary.

HUTCHINSON BIBLE SCHOOL

The Holy Spirit has laid it upon my heart to speak in behalf of Hutchinson Bible School through the columns of the HERALD of HOLINESS.

It is a school where God is magnified and an uplifting inspiration given to the students. I count it a privilege to attend such an institution. When I entered I was not "washed in the blood" and indeed was not concerned about my soul. But coming under the influence of these surroundings caused me to realize my need of salvation and I came to Jesus. I am one of a family of twelve. My mother is a Catholic and much opposed to the Protestant religion, but praise the Lord, I know it is real.

If you are unable to meet the necessary expenses incident to a course, come anyway and opportunity will be afforded you to work your way through. Claim the promise as given in Philippians 4:19, for it is for you.

ALICE REED.

COLORADO DISTRICT Y. P. S.

We have about two hundred and twenty-five members on the District, and I believe I can conscientiously make the statement that every one of these two hundred and twenty-five can be depended upon to take active part when called upon. We are not only growing in numbers, but in spirituality. Best of all, we are satisfied, we are established, we are put, and we believe in being put. Our vision is large for the possibilities ahead. Let us, as young people, stay on the job for God and holiness.

FRANK ROBINSON,
District President Y. P. S.

ARIZONA DISTRICT

Greetings from the Arizona District, Church of the Nazarene:

It is always in order to spread broadcast any good news. We are glad to report that the Arizona District, Church of the Nazarene, has completed its organization, and is now laying plans for an intensive, progressive revival campaign.

This great state has yet to feel the impact of the oncoming armies of the Nazarene movement. We as a District are few in number, only a handful of churches, but with God's help a great vision, united band, and intensive evangelism we propose to plant the banner of holiness in this ripe field.

We solicit the prayers of the Nazarene family in behalf of this work. If you are interested drop me a card. I will be glad to correspond with any Nazarenes or those interested in the work of the Church of the Nazarene living in any city in Arizona where we have no church organization.

The General Board of Home Missions has planned to open campaigns in the large cities of the state,

with the Wilde-Knight evangelistic party as engaged workers.

Address for the present, 876 N. Chester Avenue, Pasadena, Calif.

EARLE F. WILDE, Supt.

CHURCH EXTENSION RECEIPTS

From Oct. 22, 1919, to July 1, 1920.

E. G. ANDERSON, Treasurer.

DISTRICT	Amount
Alabama	\$ 10.00
Arkansas	16.00
Chicago-Central	498.88
Dakota-Montana	55.46
Dallas	20.65
E. Oklahoma	185.69
Georgia	11.00
Harbin	78.54
Idaho-Oregon	227.55
Iowa	25.00
Kansas	142.00
Kentucky	12.50
Little Rock	5.00
Manitoba-Saskatchewan	3.70
Michigan	102.44
Missouri	22.64
New England	55.00
New Mexico	37.25
New York	72.00
Northwest	86.39
North Pacific	225.89
Ohio	468.93
Pittsburgh	52.00
San Antonio	110.69
South Dakota	38.83
Tennessee	123.19
San Francisco	216.65
Southern California	338.69
Washington-Philadelphia	12.00
Western Oklahoma	192.00
Total	\$3,446.56

SOUTH DAKOTA DISTRICT ASSEMBLY

The first annual Assembly of the South Dakota District, in session with the Beulah Nazarene Church, near Fulton, S. D., July 7-11, proved a great blessing and power and from the beginning a sweet spirit of harmony prevailed.

This is indeed a small District, but the God of heaven is leading forth to certain victory. We look back upon this Assembly as a time of enlarged vision and new inspiration for every phase of our church work. The anniversaries of our work of Foreign Missions, Education, Home Missions, Church Extension, and Publishing House were brought to us, giving us inspiration and new and enlarged vision and has been like fire in our bones. In truth we thank our God for sending these representatives of our connective interest our way. Sister Mangum, a returned and also an outgoing missionary, brought us soul-stirring messages on Foreign Missions which caused our eyes to look upon the ripened fields, and our souls to burn with a passion for the lost of other nations.

Our educational interests were represented by Miss Olive M. Winchester, vice-president of our Northwest Nazarene University, Nampa, Idaho. As we listened to her message we were compelled to feel that the great cause of education is a true "fundamental" in our God-given task of spreading scriptural holiness.

The Home Mission work was represented by Rev. N. B. Herrell, District Superintendent of the Idaho-Oregon District, who has enough fire to consume all the undiscovered coal beds of the West. Thank God, we caught the vision and we believe that the general church will hear from the home missionary work in South Dakota. Five thousand dollars is our slogan for the coming year and we believe God will help us establish new churches on this new and small District during the ensuing year.

Rev. Joseph Speakes made us feel that Church Extension is a forerunner of our other church activities.

Our Publishing House was represented by Brother Speakes, since Brother Wallace could not be with us.

Our Assembly was ably presided over by our Dr. Reynolds. The Assembly voted to leave the appointment of the District Superintendent to the General Superintendent, and Dr. Reynolds appointed Rev. M. T. Brandyberry, of Richmond, Ind.

The consecration-ordination service Sunday morning was a time of great spiritual blessing. Mrs. Florence H. Garvin was consecrated as a graduated deaconess. Brother Hahn, who is a graduate of our Pasadena University, was elected to elder's orders and ordained also. After the ordination services Dr. Reynolds brought a soul-stirring message.

STEERING ALLOTMENT CHECKS

STRAIGHT

During the twelve months ending January 31, 1920, through the efforts of the bureau of allotment inquiries at National Red Cross headquarters and the effective work of home service sections, 47,391 allotment checks which had not reached the proper allottees were successfully delivered to the designated recipients.

Additional requests for assistance to the number of 15,317, received during the same period, are still having the attention of home service workers.

The Red Cross bureau of allotment inquiries receives requests for assistance in the connection above stated from persons who apply direct to home service sections asking help in tracing through the bureau of war risk insurance and service allotment offices the payments that are due; it also receives from the bureau of war risk a list of names of those persons whom the bureau has been unable to locate and to whom checks are due. Red Cross headquarters sends the names furnished by the war risk bureau to the proper home service section, whose workers make a careful search to find those to whom money should be paid.—Red Cross Bulletin.

During the last day the following appointments were read by the chairman: Beulah Church, N. B. Arnold; Mitchell, Miss Cora Ryan; Loomis, L. W. Collar; Mt. Pleasant, H. B. Garvin.

The day closed with an evangelistic message from Rev. Joseph Speakes, and benediction by Dr. H. F. Reynolds, and as we left Beulah at a late hour we felt "Truly the Lord hath been in this place."

H. B. GARVIN, Reporter.

OHIO DISTRICT

Greetings in Jesus' name. We shall never forget the manifest presence of God upon the first Ohio Assembly. Glory to the Lamb!

God is with the Ohio District and leading us on to victory. We have visited several of the churches since the Assembly and helped push the battle. Our churches are supplied with pastors and they are down to business in real earnest. Tent meetings are in progress in many places.

We recently closed a good campaign at Findlay, Ohio. Rev. W. C. Urschel was of great assistance to us in this meeting, as was also A. H. Johnston as singing evangelist. A fine class was organized and Brother Urschel unanimously called as pastor. He has the work on his heart and will push ahead for God. Some of the finest people in the town have come in with us and the outlook is good. Plans are being made for the opening up of other new fields. We covet your prayers.

Pray for the revival meeting in Cincinnati, which will be on in full swing when you read this report. We are facing many difficult problems with our work in this city and we know that your prayers will help.

E. E. WORDSWORTH, Supt.

AMONG THE CHURCHES

ST. LOUIS, Mo.

—We are glad to report victory and progress at Flower Memorial Church. Have just closed a five weeks' tent meeting which has been of real aid to our work here. During the first part of the meeting Rev. M. E. Borders assisted us and was followed by Rev. W. E. Shepard. God greatly blessed the labors of Professor and Mrs. Sutton, who had charge of the music. Good crowds were in attendance and many seemed eager to hear the old-fashioned gospel. About fifty people sought God for pardon or purity and we thank God and press on.—R. V. Starr, Pastor.

DEMING, N. M.

—Yesterday was our regular monthly trip to the Hurley Nazarene Church and Santa Rita Mission, copper mining towns in the mountains. We had hardly finished our sermon at Hurley when an Indian jumped up and said he must be sanctified; that he had left off work to get the blessing, as he did not know what delay might bring him. He wept and prayed aloud until God brought peace to his heart. Just before the evening service a Mexican came weeping to the altar and prayed through. He had been separated from a blessedly sanctified life. It was a thrill to the soul to hear the clear and earnest testimonies. On our visit in June two women definitely prayed through to victory. Sionia Soltero is in charge of the work. Our work in Deming, though small, is moving forward.—H. J. Kerns, Pastor.

COMING!

We announce a series of ten articles on "The Creed of Jesus," by Rev. GEORGE SHARPE, Superintendent of the British Isles District. The first article, "Jesus on the Mountain," will appear in the HERALD OF HOLINESS for August 4, 1920, and subsequent articles will appear every other week thereafter until the series is completed.—MANAGING EDITOR.

LAWRENCE, KAS.

—Our annual campmeeting closed June 20th with victory. A goodly number were either saved or sanctified. Rev. Earl E. Curtis, of Lowville, N. Y., was the evangelist this year. The messages brought were full of Holy Ghost power, and conviction did its work. The Southeast Kansas Group came in and added much to the working force during the latter part of the meeting.—Henry A. Dunlap, Pastor.

BROOKESMITH, TEXAS

—We closed out a good meeting last night with a goodly number of souls in the fountain and nine additions to the church, and "the end is not yet, praise the Lord." Rev. J. M. Messer and Rev. Attebury assisted in the meeting.—E. R. Gentry, Pastor.

SEEBE, ARK.

—Six souls have prayed through to victory at our altar recently. New faces are seen in our congregations from time to time and the spirit of love and unity prevails.—Joe Bishop, Pastor.

TOLEDO, OHIO

—We held a tent meeting June 20-July 4, with Rev. W. R. Cain as evangelist. The Hafer orchestra, composed of Brother Hafer and his three daughters, had charge of the music. Conviction came on many hearts and there were some definite results from the meeting, though not so many as we had hoped for. Prejudice was overcome in the community and a favorable impression left of our church. Finances came easily, and aside from the offering for the evangelist and other special needs, over \$800 was raised in pledges and cash toward a thousand-dollar payment on the church property.—Church Reporter.

COLFAX, WASH.

—Our Sabbath services have been times of meeting God. The church is alive and has a real passion for souls. With the assistance of our two deaconesses we expect to enter, as nearly as possible, every home in the city this year and pray and extend invitation to our services. Strangers are coming out and seem much interested. We are encouraged to press the battle.—V. W. Anglin, Pastor.

CHERRYVALE, KAS.

—We have just closed a good ten days' meeting with Rev. E. M. Murrill and wife evangelists, of the Free Methodist Church. They work as freely among the Nazarenes as in their own church and are fearless preachers of holiness. A number were converted and some sanctified. An old man seventy years of age found salvation.—H. N. Morris, Pastor.

MALDEN, MASS.

—We have advancement to report. Nothing particularly phenomenal, but a steady, healthy growth. We have just returned from the Grand View Park campmeeting at Haverhill, Mass. This camp brought blessing and help. We notice the good results in our prayermeetings where new voices of praise are heard. Our people are having fine street meetings and we find it an outlet for the spiritual energy of both young and old, bringing positive blessing and definite results in the salvation of souls. We are asking the Lord not only to give our people added vision but divine impetus to keep them apace with the vision they have. There was a time when we needed to pray for more light and more open doors, but now we need to stress the necessity of utilizing the abundant light and opportunities which surround us.—Orval J. Nease, Pastor.

MOSCOW, IDAHO

—There is a shout of victory in our camp. Conviction is on the people and the crowds are increasing. June 30th Rev. and Mrs. F. A. Anderson and Rev. and Mrs. Prescott Beals, outgoing missionaries,

were with us. An offering of \$230 was given them.—J. Stewart Maddox, Pastor.

LAMBERTON, MINN.

—Just closed a good meeting here. Old-time conviction was on and between twenty-five and thirty found the Lord in either pardon or cleansing.—B. F. Shelin and wife, Evangelists.

HILLSBORO, TEXAS

—We are in the midst of a gracious campmeeting. Crowds are coming. We have two more Sundays and are expecting a real revival and many souls.—Lee L. Hamric, Evangelist.

DANBURY, CONN.

—God is blessing and we are moving up the way. Souls are praying through to victory and a revival spirit is on the church. Seven new members were received during the last month and two reinstated. Our aim is \$1,000 for foreign missions. Sister Marshall was with us for a brief service before sailing for Africa. Eighty dollars was given to pay for the backbone of that horse she needs to carry the gospel into the jungle.—H. M. Moore, Pastor.

ELLIS, LA.

—We are making steady progress. Each month we find we have made some advancement over the preceding one. The campmeeting conducted by Revs. Allie and Emma Erick was a time of great grace, victory, and blessing to the church and surrounding community. Mother Seeley, of Durant, Okla., was a great inspiration to us. Sister Clara Black, of Bethany, Okla., conducted a Young Peoples' prayer band; also a children's service in which twenty-three were saved.—A. W. and Lillian Wilson, Pastors.

BICKNELL, IND.

—The revival is on! The church is in fine shape and every one is under the load. The meetings are free and the preaching easy. When the glory abides other things which are necessary come in due season. Pray for us.—C. V. Stevenson, Pastor.

WINCHESTER, TENN.

—Organized a church here July 3d and Brother S. W. Strickland takes the pastorate until the Assembly. Twelve charter members will soon organize a Young People's Society and later a Sunday school started. During the meeting recently held thirty-two were at the altar for pardon, reclamation, or purity.—B. L. Patterson, District Superintendent.

MAPLEWOOD, MO.

—December 6, 1919, Rev. W. I. Deboard, District Superintendent, came to First Church and preached on tithing, after which our pastor reminded the congregation of a long standing church indebtedness of \$1,043.25 and solicited pledges for the payment of mortgage due June 18, 1920. One thousand three hundred and forty-five dollars was pledged and June 17th the mortgage cancelled. June 28th we purchased a good tent 40x60 and paid for it and our pastor is holding evangelistic services to goodly numbers every night. We purpose to keep up the fight all summer. Sunday school and Sunday morning services are held in the church. We have paid the apportionment for General Superintendent, District Superintendent, and District Treasurer in full and about three-fourths of that for Home and Foreign Missions. We expect to go to the Assembly paid up. God is guiding and we are rich in spiritual blessings.—Reporter.

CLARKSVILLE, TENN.

—God has given us a blessed revival. Rev. E. T. Cox did the preaching and the Holy Spirit drove his messages to the hearts of men and women. His day services proved a great blessing to the church. They were strengthening to the weak, encouraging to the discouraged, and a help to all. There were only twenty-two professions, but the church was so helped that we think it the best meeting we have had for years. A great missionary anniversary was held on the second Sunday afternoon. The Sunday school went over the top with a monthly offering of \$138.07 for missions. With only 117 enrolled it has given over \$300 to missions and over \$100 for other expenses during the last ten months. In the afternoon Brother Cox preached and ten young people signified their willingness to go to the mission field. The Clarksville church has a splendid class of young people. An offering was given of \$514 in cash and pledges to support a missionary for India. Ten new members were added to the church during this meeting. Pray that God may keep the revival spirit burning in our hearts.—A. L. Parrott, Pastor.

TROY, IDAHO

—Had a good missionary rally Thursday, July 1st. Rev. and Mrs. F. Arthur Anderson and Rev. and Mrs. Prescott Beals, outgoing missionaries, were with us; also Rev. W. W. Hess, of Spokane, Wash., and Rev. J. S. Maddox, of Moscow, Idaho. An offering

"JUST BETWEEN US"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

THE PUBLISHING HOUSE AND CHURCH
ACTIVITIES

The Publishing House may very properly be termed the "Spokesman of the Church." In this connection it has an important place in church activities. Since the last General Assembly the plans of every department of the church have been characterized by an enlarged vision, encompassing the needs of the Christless multitudes in the far corners of the earth and not forgetting the hungry hearted in our homeland.

The manner in which the different General Boards have formulated their plans and put them into execution is a testimony of faith in God and reliance upon the rank and file of our people, without which the vision of world need which we have publicly acknowledged would be mockery before God and deservings of the finger of worldly scorn.

As a preparation for and a means of perpetuating this period of increased activity our Publishing House has had a part, principally through the columns of the HERALD OF HOLINESS. If our folks are to be kept enthused about, and financially interested in any project, they must be thoroughly informed. Information begets inspiration. After this it's only a step to enthusiasm and co-operation. With these and God's added blessing, the battle is ours.

In unity there is strength. Through the printed page the most remote member may be kept in vital touch with the entire connection. Thus, we are enabled to plan, pray, and pay with intelligence and unity of purpose.

It may be that we have been accepting our Publishing House and its product of printed pages as a matter of course. May these lines "stir up our pure minds" to appreciate God's guidance up to this time; and to realize the need of more earnest prayer and closer co-operation that a full gospel may be given to the whole world, in the sending forth of which there is no more effective medium than the printed page.

NAZARENE PUBLISHING HOUSE

was given of \$112 for the missionaries and \$6.85 toward the expenses of the missionary party with probably more to follow.—C. E. Conatney, Pastor.

JOHNSON, VT.

—Just closed a series of evangelistic meetings at this place July 4th. There was bitter opposition, but God gave us victory in the reclaiming of a goodly number of backsliders and the quickening of the saints. We are expecting abiding results for the upbuilding of His kingdom.—R. S. Phillips, Evangelist.

HOT SPRINGS, ARK.

—We are still in a gracious revival with the Salvation Army. The old-time mourners' bench is in evidence and souls are finding God.—H. P. and Rosa T. Blakely, Evangelists.

NORMAN, OKLA.

—Our work is moving on and the church is in good spiritual condition. Ten have been saved or sanctified during the last month in our regular services and four new members added to the church. We bought a parsonage one block from the church and have raised \$1,026 in cash to pay down with \$250 more pledged.—R. E. McLain, Pastor.

GAINESVILLE, FLA.

—We are just six months old. We were organized with twelve charter members; some have moved away, but we are encouraged to push on. We would be glad of the assistance of any Nazarenes who are contemplating spending the winter months in the South.—Mrs. N. H. Eby, Reporter.

NEWCASTLE, IND.

—We have just closed a great meeting with Dr. J. E. L. Moore and the Aeolian Quartet. The messages were heaven-born and brought conviction. All prejudice was broken down and we have reason to believe the results will be abiding. The singing and personal work of the Aeolian Quartet added much to the meeting. A number found the Lord.—Chas. M. Harrison, Pastor.

TELEGRAMS

HERALD OF HOLINESS: Frankfort, Ind.

Closed great Home Missionary campaign here of four weeks. Aeolian quartet did great singing. Organized church with twenty members, and more to come in, on Wednesday night at prayermeeting. Professor Berle Sparks rendered splendid service as the leader of song. Hallelujah! Amen!

Rev. R. R. STILL.

HERALD OF HOLINESS: Sherman, Texas.

Sherman missionary meeting with Rev. Stella B. Crooks and Miss Ruth Rudolph a success; \$350 raised, special offering, making total \$650 a year. Great evangelistic meeting in evening. Revival continues two weeks in tent.

Rev. M. V. DILLINGHAM, Pastor.

HERALD OF HOLINESS: Chicago, Ill.

Woodlawn church last night unanimously recalled H. B. Wallin, who accepted pastorate for another year. Expecting greatest year in history of Woodlawn.

FLOYD B. JOHNSON, Secy.

HERALD OF HOLINESS: Hillsboro, Texas.

Greatest revival in history Hillsboro church. Rev. Wells, evangelist, Joe Lyson and wife leading singing. Can't seat people. Altar full Sunday night. One week yet.

I. L. FLYNN, Pastor.

NOTES AND PERSONALS

Brother and Sister Wallace arrived at General Headquarters, Friday evening, July 9, and were gladly welcomed by the church. Sister Wallace is taking up evangelistic work, and for the month of August will be engaged in the Canadian Districts in Home Mission campaigns. They will live at 1218 East Twenty-eighth street.

Sister Lura A. Horton, 29 Broad street, Attleboro, Mass., reports a fine meeting at the Grand View Park campmeeting. The preaching was with power and the conviction was deep, resulting in a goodly number finding the Savior precious to their souls.

In a recent communication from Rev. A. J. Obrecht, of our church at Morgan, Ill., he says: "A self-denial offering was taken last Sunday of \$135 to cover expense of a tent meeting to be held July 16-August 1st. Rev. W. G. Schurman and H. B. Wallin will be the evangelists; Virginia Shaffer, soloist, and Floyd Johnson, choir director."

Brother I. D. Farmer, writing from Darling, Miss., reports a good meeting at Cowan, Tenn. Brother Farmer is an old pioneer worker, and preaches a gospel that saves from all sin and sanctifies wholly.

A correction: The report of Brother A. B. Anderson, in our issue of July 7th, was from the meeting at West Huntsville, Ala., instead of from Cullman, Ala.

In a recent communication from Rev. E. E. Words-

worth, Superintendent of the Ohio District, he announces the birth of a daughter, Sara Ruth, born June 12th.

In a recent communication received from Dr. E. P. and M. Emily Ellyson, 1420 Garfield avenue, Nashville, Tenn., they say, "We will not be connected with Trevecca College this year except for a Bible study conference the last of January. We are open for calls for evangelistic meeting or Bible study conferences, preferably the latter. Beside Bible study by books, sections on different subjects, we can give special lectures on theology, pastoral theology, Christian psychology, also illustrated talks on the second coming of Christ and the 'Tabernacle and Its Service.'"

Rev. H. H. Dickey, writing from Brazil, Ind., states he is open for evangelistic meetings along full salvation lines.

L. M. Lawson, Fredericktown, Mo., was a visitor at Headquarters July 10th. Brother Lawson has given us hearty co-operation in the work of the Publishing House and we were very glad to make his acquaintance.

Captain John Anderson, of Portland, Ore., well known in the Pacific Northwest, where for many years he has been engaged in evangelistic work in logging camps among the lumber mills of that region, was a welcome visitor to General Headquarters recently. He had just come from Chicago, and reports that Dr. Carradine is not dead as has been reported, but on the other hand, is slowly improving, now being at his home, 835 Leland avenue.

B. F. Howard, of Gulfport, Miss., en route to Lincoln, Neb., to attend the Prohibition national convention, visited General Headquarters last week. Brother Howard has recently been a hospital patient in the Marion, Ind., Soldiers' Home.

RESOLUTIONS

To the HERALD OF HOLINESS:

The following resolution was presented by Rev. E. F. Wilde at the Fourteenth Annual Assembly of the Southern California District Assembly, held at San Diego, Calif., June 16-20 and was adopted by a rising vote of the Assembly. A copy was ordered sent to the HERALD OF HOLINESS for publication:

"'Tis better to buy a cheap bouquet, and give to your friends this very day, than a bushel of roses, both white and red, to pile on his coffin when he is dead."

We, as a people, are very liable, if not careful to become more or less slack in our words of appreciation for the services and past labors of our faithful officers, especially those who are retiring.

During the past five years our retiring District Superintendent, Howard Eckel, has passed through conditions in our church work on the Southern California District, peculiar to no other Superintendent previous, and perhaps none in the future.

He has under great pressure stood firm and true to his convictions as to the best policy to be pursued, regardless of his future. He has freely and spontaneously given of his own in money and earthly store, in the furtherance of the work of the church. He has in many instances, shared his last dollar with workers on the field in revival effort. He has not spared his physical strength wherever necessary, in attending multiplied official duties, urgent calls for preaching appointments. Partly because he possessed a rugged constitution has he been enabled to carry through. So it

Resolved, That we, as members of the Fourteenth Annual Assembly of the Southern California District of the Church of the Nazarene, do hereby, by a standing vote, convey to our retiring District Superintendent, Howard Eckel, our sincere thanks and heartfelt appreciation for his untiring, faithful, and efficient services as our District Superintendent for the past five years. We also pledge to him our prayers in the pursuance of his labors. Praying that the God of all grace will bless and sustain him in all his labors for the kingdom.

Mrs. PAUL BRESKE,
District Secretary.

WANTS

WANTED—Purchaser for an eight-room house at Olivet, heated by hot water system, large, dry basement, best location. Burn two poultry houses, and fifty fruit trees on premises. Two or three adjoining lots also for sale; also a small house. Price reasonable. Address O. A. Nesbitt, Olivet, Ill.

WANTED—By young man, 23 years old, an experienced farmer for either large or small place; a farm with equipment furnished. I can furnish good reference, and will be pleased to correspond with farm owner who desires experienced man to run his farm. Address J. L. Lancaster, Route 2, Box 60, Pleasanton, Kas.

WANTED—Man and wife to take pastorate of church and charge of Nazarene graded school at Jasper, Ala. Parsonage close to church and school building. Send reference and address to W. C. Jackson, Jasper, Ala.—H. H. Hooker, District Superintendent.

FOR SALE—Pet young buck deer. Price \$100 f. o. b. Pensacola, Fla. Entire proceeds go into church building in Pensacola. Apply Box 262, Jasper, Ala.

ANNOUNCEMENTS

NOTICE—To the Eastern Colorado-Wyoming District: Mrs. Maudie C. Robinson, of Denver, District missionary treasurer, having resigned, Rev. M. R. Dutton, of Yuma, Colo., has accepted the office. Please send all missionary monies to him.—A. E. Sanner, Superintendent.

NOTICE—Those on the Hamlin District, in the first year's course of study and desiring to get review questions on the books to be examined on, may receive same by writing Thomas Ahern, 706 Avenue "A," Chico, Texas.

REQUESTS FOR PRAYER

284. A mother in Ohio desires the prayers of our people that her son may yield to the will of the Lord and return to the holiness school he has been attending and answer the call to the mission field which he has already received.

285. A sister in Oklahoma requests prayer for the blessing of the Lord to rest upon a new Sunday school which has recently been started.

286. A brother in Illinois requests prayer that his wife may be healed.

287. A mother in Texas desires prayer for the healing of her daughter.

288. A sister in Oklahoma requests prayer for the healing of her husband and daughter.

291. A sister in Montana requests prayer for the reclamation of her son.

292. A sister in Alabama writes for prayer for the healing of one of our pastors.

293. A sister desires prayer for herself that she may be sanctified.

294. A sister in Illinois desires prayer for her sanctification.

295. A brother in Missouri desires prayer for the healing of his daughter.

296. A sister in Tennessee desires prayer for the sanctification of a friend.

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CAMPMEETING ANNOUNCEMENTS

BRICK, OKLA.—July 16-August 1. Rev. Oscar Hudson and wife will be the evangelists. We ask that the entire church have special prayers for this meeting. All who can, come and enjoy this feast of good things.—VERNA McCANNIE, Pastor.

COLLINSVILLE, TEXAS.—At Union Grove, two miles south of Collinsville, beginning August 5th. Come and help in this great battle. Preachers in charge, Rev. R. B. Gilmore and Rev. Steve Herman. For information, write committee, J. J. Gilmore, S. C. Fountain, H. A. Fullenwider, Collinsville, Texas.

DAYTON, OHIO.—Miami Valley holiness camp, July 28-August 8. Workers: Rev. W. R. Cox, Rev. E. E. Shelhamer, and Rev. A. H. Johnston and wife, of Akron, Ohio. Address, J. L. Kennett, 23 Louis Block, Dayton, Ohio.

WHEELING IND.—Campmeeting July 30-August 8. Workers: Rev. R. W. Chaffield, Mr. and Mrs. O. C. Myers, Rev. Fred Fudge, Missionary worker. For further information, write Mrs. Ruth McRoberts, R. F. D., Hazelton, Ind.

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PENIEL, TEXAS—Annual campmeeting of the Dallas District at Peniel, Texas, July 30-August 3. Workers: Rev. U. E. Harding, Rev. W. E. Shepard, and Haldor and Bertha Lillenas. For information, write P. F. Dozier, Peniel, Texas.

LA PLATA, MO.—Nazarene District camp, July 30-August 3, 1920, situated on Papa's Creek branch Penn R. R. Workers: District Superintendent and pastors—Rev. J. H. Penn, Business Manager, High, Mo.

HASTINGS, NEB.—Nazarene Campmeeting and Assembly, Nebraska District, August 3-15. Workers: Rev. B. H. Edwards, Professor and Mrs. Harry Wenger, Emma Hanson. For information regarding tents and entertainment, write Rev. H. N. Haas, Hastings, Neb.

McCONNELL, TENN.—Euba Springs campmeeting will be held August 6-22. E. P. Elyson and wife, of Trevecca College, Nashville, will be in charge. Come, you will be welcome.—J. 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: Rev. Bud Robinson, Rev. W. E. Shepard, Miss Virginia Shaffer, John E. Moore. Write Rev. A. E. Sanner, 502 W. Platte, Colorado Springs, Colo.

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

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

WICHITA, KAN.—Kansas State Holiness Association Camp, Linwood Park, Wichita, Kas., August 19-25. Workers: Brasher, Neely, Babcock, Ma. Minnie Ludwig, Rev. Arthur Johnston and wife. For information, write Rev. A. L. Hippie, Chase, Kas., or Rev. W. R. Cain, 515 S. Vine street, Wichita, Kas.

GLADWIN, MICH.—Aug. 11-29. Workers, Lyman Brough, Charles Koteskey, and Annie West. Address Rev. V. Buxton, Cadillac, Mich.

MR. 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.

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

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

MARION, MASS.—Cape Cod Union Camp Association campmeeting, August 15-16, Christian Advent Camp Ground, James P. Haddle, president, 364 Commercial street, East Weymouth, Mass. G. G. Edwards, vice-president, 206 Lockwood street, Providence, R. I.

KEARNY, NEB.—West Nebraska Holiness Association campmeeting, August 19-25. Workers, Rev. M. E. Borders and Kewton Bird; Aeglian Quartet, singers. For information write Gus Sipple, 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 Northwestern railroad, near Sioux City. For particulars write L. W. Strong, superintendent, Horlick, Iowa.

NEAR WATERLOO, VA.—August 25-September 5. Workers: Rev. L. B. Williams, Rev. J. H. Penn, Rev. J. T. Maybury, and a band of Christian workers and singers.

NORMAL, ILL.—Central Illinois Holiness Association, August 20-29. Workers: Rev. and Mrs. A. P.

Balsmeier, Rev. J. S. Glascock, and Mrs. Della B. Stretch.

CHARITON, IOWA—The Tri-Church Campmeeting, July 29-August 5. Workers: B. F. Neeley and the Acolian quartet. For information, write C. K. Spell, Chariton, Iowa.

OLIVET, ILL.—Chicago Central District campmeeting, August 10-29. Workers: Dr. R. T. Williams, Denver brothers, Miss Fern Dennis, and Miss Della Smith. Men's free to ministers and their wives; reasonable board to others. Write Rev. J. H. Dennis, Olivet, Ill.

SPRINGERTON, ILL.—Annual holiness campmeeting, September 1-12. Workers: Rev. I. G. Martin, Rev. Mattie Wines and Miss Merle E. Hooker. For information, write Mrs. John H. Chapman, Box 445, Frankfort Heights, Ill.

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A. B. ANDERSON, 6211 Centennial Blvd., Nashville,
Tenn.
Jasper, Ala. July 21-August 1
Cullman, Ala. (Shiloh) August 4-15
Nauvoo, Ala. August 15-29
JARRETTE AND DELL AYCOCK, Atwood, Okla.
Howe, Texas July 30-August 8
Calera, Ala. August 13-29
T. E. BEERE and daughter, 950 Atlantic, Long
Beach, Calif.
Rosedale, Kans. July 22-August 29
E. S. BLAYSTONE, 2109 Troost Avenue, Kansas City,
Mo.
Dover, Tenn. July 27-August 5
Hollywood, Tenn. August 10-22
R. E. BOWPE, 201 Stephen Girard building, Phila-
delphia, Pa.
T. A. PATER, Md. July 30-August 6
North East Md. August 13-29
Bendleysville, Pa. August 19-28
WILL BRANFORD, Edinburg, Ark.
Cale, Ark., Caney Church. July 23-August 1
Cale, Ark., Mt. Moriah. August 6-15
LYMAN BROUGHS, Pottersville, Mich.
Portage, Ohio August 5-15
Gladwin, Mich. August 19-29
JAMES B. CHAPMAN, Bethany, Okla.
Cedar Hill, Texas. July 22-August 5
Hudson, Ia. August 12-22
W. R. CAIN, 515 South Vine Avenue, Wichita, Kan.
Malden, Mo. August 1-15
Hazelton, Ind. July 30-August 8
C. C. CLUCK AND WIFE
Buffalo Gap, Texas. July 30-August 8
Hudsonville (Telephone Texas). August 13-22
REV. F. W. COX, Lisbon, Ohio
Cartersville, Ill. July 14-August 1
Indianapolis, Ind. August 5-15
Burlington, Iowa. August 16-29
MARTHA E. CUNY, 136 Larch St., Providence, R. I.
Greencastle, Ind., Care of Rev. Guy Mc-
Henry.
L. W. DEASON, Des Arc, Mo. July 24-August 16
Peachtree, Mo. July 25-August 11
Des Arc, Mo. August 14-29
H. J. ELLIOTT, 916 16th Avenue S., Nampa, Idaho.
Canton, Ill. July 28-August 15
MR. AND MRS. C. P. ELLIS
Lafayette, Colo. Until August 15
I. M. ELLIS, Bethany, Okla.
Duncan, Okla. July 23-August 1
Wheeler, Gageby Camp, Texas. August 6-15
Davis Chapel (Howe, Texas). August 20-29
TENA ELSNER and wife, 1428 Pacific Street, Brook-
lyn, N. Y.
East Rockaway, L. I. July 30-August 15
E. P. AND EMILY ELLSON, 1420 Garland Ave.,
Nashville, Tenn. August 8-22
FARRIS AND WATKINS, 3219 Cedar Avenue, Cleveland,
Ohio.
Sharon Center, Ohio. July 22-August 1
Mount Vernon, O. (Camp Sycamore). Aug. 5-15
Millersburg, Ohio. August 19-29
MRS. M. E. GASKAWAY, Houston, Miss.
Cincinnati, Ohio. July 23-30
Palestine, July 31-August 1
Holcut, Miss. August 14-22
H. A. GREGORY, Van Alstyne, Texas.
Ren Franklin, Texas. August 1-8
L. HAMRICK, Merkel, Texas.
Shawnee, Okla. July 23-August 8
Atkins, Ark. August 13-29
URAL HOLLENBACK, Greenfield, Ind.
Indianapolis, Ind. August 1-29
H. P. PUFFMAN, Box 355, Carnegie, Okla.
Lula, Okla. July 13-29
Bennett, Okla. August 7-22
ARTHUR JAMES AND WIFE, Bethany, Texas.
Milton (Deport, Texas). July 23-August 1
Lehigh, Okla. August 5-22

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Dayton, Ohio. August 13-29
Wichita, Kan. August 19-29
LUM JONES, Box 3, Kingston, Okla.
Durant, Okla. July 16-August 1
Paris Point, Texas. August 4-15
E. ARTHUR LEWIS, 341 W. Marquette road, Chi-
cago, Ill.
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Milltown, Ind. August 6-16
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W. H. TULLIS, Olivet, Ill.:
Log Cabin, S. D. July 29-August 8
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W. B. WALKER, Skedee, Okla.:
Holla, Okla. August 1-15
J. S. WALLACE, Hull, Ill.:
Hull, Ill. July 13-August 1
Frankfort, Ind. August 6-16
Clarence, Mo. August 13-29
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