

# Herald of Holiness

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## BITTERNESS OF UNAVAILING REGRETS



HOW true it is that the saddest of all thoughts are when we reflect upon what might have been; opportunities past unused forever. Chances to do or get good let pass unused forever. The irrecoverable nature of these lost opportunities is the sting of bitterness.

Some one has said, "How bitterly must Peter, James, and John have reproached themselves for sleeping during the time that Jesus suffered in Gethsemane." This is true. As they look back with unavailing remorse on their dullness and failure they no doubt felt how great an honor it was for them to have been chosen by their Lord as His companions in these hours of His inexpressible sorrow and grief. They wonder now in this retrospect how they could possibly have failed Him in such an hour. And we wonder, too, as we review their inexcusable conduct how they could have been thus guilty.

We had better be careful, however, how we rush upon these apostles with our censures. Before we cast any stones we had better look narrowly to see if we are guiltless. Let the reader examine himself and ask if he has been faithful to tarry with Jesus every opportunity that has come to him. What about staying with Him in the hours of worship on the Sabbath days? Do you meet Him on these occasions when He is always present and only to meet and bless you as His friends and followers? Are you found always in your place in the sanctuary on the Lord's Day to meet with and worship the Christ who has done so much for you?

What about the sacred hour of the prayermeeting when the saints meet not only to worship but to intercede for others and bring down blessings on the church and community? Does Jesus find you always in your place on these solemn occasions to join your voice and heart in these prayers? Or is He grieved at heart and compelled to ask, "What, could ye not watch with me one hour?" Oh, brethren, search your hearts and honestly answer as you will have to do in a coming day! Now, while time is left for amendments, examine yourselves and right up where you find yourself wrong.

The day will come when we will think how great an honor it was to be blessed with the privilege to meet Him thus often every week as we are permitted now to do. Think of the countless millions in the world denied these opportunities in

heathen lands. How we should prize our wonderful privileges in this favored land of ours. What flagrant ingratitude our neglect shows. The very goodness of God should lead us to better things. Awake, oh people of the living God, to the height of your great privileges in Christ Jesus, and be faithful to use your opportunities as you should before it is too late forever.

Suppose you lived in a land where no Sabbath's heavenly light ever broke upon you; where no sermons were ever heard; where no prayermeetings were held; where no Sunday schools were known and no preachers or Christians were known. What would your home be worth? What security would you have for life or property with no laws to safeguard them such as we have in this country? Were you suddenly transferred to such a land with its ignorance of Christ and its insecurity and brutality and heathenism we imagine you would have a profoundly increased sense of appreciation of the honors and blessings with which God has surrounded you.

### A Thankful Heart

**G**RATITUDE, like happiness, abides in the heart, not in surrounding circumstances. It abides in the heart and not in conditions. Always; even in misfortunes, it should be remembered how much worse things might have been, and just this thought will come uppermost in the mind when the heart is really thankful in its attitude before God. So many make a sad mistake here and suppose that happiness and gratitude depend upon outward surroundings. In reality a profoundly grateful heart can consist with deep personal afflictions when all around is darkness and gloom. If God abide within the heart will always maintain a happy and grateful spirit whatever be the outward conditions and there will ever be a happy frame within.

It is a delightful sight when God's saints are seen to praise Him amid the severest afflictions and sorrows. It is such victory that attracts people to the cross and makes them hungry for such a conquering religion. They are in a world of defeat and disappointment and when they see perpetual victory in a human life as full of the things which bring gloom as their own they are compelled to admire and want such victory in their lives and hearts. This kind of religion is a practical sort and appeals to the practical mind. Men want things of real value and this kind of an all-victorious experience appeals to them. The Spirit will give this perpetual conquest when He comes in to abide if we give Him absolute right-of-way and renounce self and its ways and claims. Let God have His way with and in you if you would have true victory. Paul says, "In everything give thanks."

Matthew Henry's experience when robbed of his purse is in point. He said:

Let me be thankful, first, because I never was robbed before. Second, because, although they took my purse, they did not take my

life. Third, because although they took my all, it was not much. Fourth, because it was I who was robbed, and not I who robbed.

A poor cobbler was always praising God, even in misfortune, believing it to be by God's permission. His wife scolded him daily for thanking God for nothing. One day the poor cobbler fell downstairs and broke his right leg. The wife rushed to the scene of the accident only to hear him exclaim, "Thank God." "Are you fool enough to thank God for a broken leg?" she said in vexation. "Thank God I did not break both legs," was the unexpected reply of the smiling cobbler.

### Fatal Counter-Currents

**T**HE home and school should be thoroughly agreed in the line of religious and moral instruction of children. It used to be the case but is no longer so. A case in point: It was a large school for girls and young women. In the faculty was a lady Bible teacher, who had evidently received her own Bible training in some institution where the higher criticism was taught. She taught the girls under her care that there was no inspiration about the Bible; that it was a complement of human documents, and there was nothing supernatural about the miracles. Explaining the crossing of the Red sea on dry land, she told the girls there was nothing divine or supernatural about that, but it was merely an unusual occurrence wholly the result of natural causes. She illustrated her point by saying that a comet sometimes shot athwart the heavens; though very unusual, it was a natural phenomenon with no supernatural cause or connection. One of the students who had been properly trained in evangelical faith at home, dissented from this teaching and so expressed herself. It so disturbed her mind that she wrote home to her mother of the character of the Bible instruction she was receiving. The mother wrote promptly to the president, vigorously protesting against the outrage, and demanding that her daughter be excused from the class or returned to her home at once. Brave, wise mother! Far better for the child not to be taught the Bible at all, than be taught false, infidel views about the Bible. The founder of the college above referred to was a venerable and distinguished preacher of the gospel, thoroughly evangelical in faith, and sound as a teacher.

The Devil seeks to control the home and the school, knowing well that if he succeeds in this, he will capture the situation. Let parents watch keenly their children's work at school and be as prompt and courageous as was this mother, in protecting them from infidel teachings in their classrooms.

### A Nation-wide Revival

**O**NE of the best things we have seen of late, and to which we wish to give our hearty indorsement, is a plan which has been decided upon, for a nation-wide

united evangelistic campaign of the Protestant churches. This has been projected by the leaders of at least eighteen of the larger denominations at the suggestion of Rev. Charles L. Goodell, secretary of evangelism, for the Federal Council of the Churches of Christ in America.

From September to December of this year evangelistic committees are to be organized and trained in every local congregation. Later the plans will be presented to a church rally to be held by each congregation in the early fall. Surveys will be undertaken to ascertain definitely the persons who should be reached by each church. From January to Easter of 1921 every Protestant pulpit is expected to stress especially the evangelistic note in preaching. The appeals during this period are desired to be especially for personal consecration of life service, for the extension of the habit of personal prayer, for the erection of family altars, as well as for sinners to turn to Christ for salvation.

This period of special appeals is expected to culminate in special revival meetings centering about Easter. It is planned as these revival services close that opportunities will be given for the active enlistment in definite Christian service of all the new members received by the churches.

We see no objection to any of the features of this plan. It is not over-organized, or burdened with machinery, and we trust it will never become so. It is an effort of co-operative work in evangelism which is to be commended. In such union there will be found increased strength for all participating local churches. The united prayers of the multitudes simultaneously engaged, ought to be a tremendous power and bring down gracious showers of blessing from the Father above. We trust there may be great unanimity in this evangelistic campaign and that many revivals of old-time fire and power may break out, and that multitudes of souls may be saved from sin and death.

### A Fundamental Law of Christian Life

**C**HRIST makes forgiveness a fundamental law of the Christian life. He practiced this high law under the most crucial circumstances by forgiving His murderers in a prayer to the Father for their forgiveness. He places this law on the highest round of importance and tells us if we forgive not, our heavenly Father will not forgive us. We could never understand how any man, whether a Christian or not, could have pleasure in unforgiveness. The mere presence of a spirit of unforgiveness in the heart and mind, it seems to us, would so fill the soul with the shadows of malevolence and disturb its needed serenity as to create such a fruit of unhappiness as to lead any thoughtful person to seek to avoid it altogether, if only for the result of greater serenity and equanimity of spirit to be gained. The truth is, God has required only those virtues of us which will

make for our highest good, personally and socially as well as spiritually. How true it is that godliness is profitable for all things. It pays in more sorts of coin than one to obey God.

Forgiveness is a blessing to the forgiven, as well as to those who forgive. It is hard to resist the charm of this beautiful trait. There is a beauty and force in it well-nigh irresistible.

There is something in human nature which admires beauty, and moral beauty is as truly attractive to people as physical. Abbie C. Morrow furnishes the following striking illustration of the power of forgiveness in the *Sunday School Times*:

In our faith home we had a garden and a beautiful patch of tomatoes. But a neighbor's chickens threatened to ruin it. My husband drove them home a number of times, and

asked her to shut them up, but she would not; one day they totally destroyed half a bushel. He drove them home, and carried a basket of the finest fruit to our neighbor, saying, "Do you like tomatoes?" "I should say we do," she responded joyfully, and added, "Do the hens trouble you much?" He replied, "They have destroyed half a bushel." "I'll shut them up," she said, and she did. By forgiving, and loving, and giving he saved his tomatoes and won his Catholic neighbor.

## Eternal Life

We wonder if we realize the real import of the declaration that Christ is our life. When God gives to us whom He finds dead in trespasses and sins true spiritual life in and through His Son He does a most wonderful thing for us spanning the eternities. There must be carefully discriminated a wide difference between eternal existence and eternal life. The editor of the *Sunday School Times* thus draws this distinction:

Eternal life is God. Every human being has everlasting existence; but only those who have been born again from above, through faith in Jesus Christ, have eternal life. So endless existence and eternal life are very different. God offers eternal life as a gift, when he offers his only Son Jesus Christ as the only Savior of sinful and lost men. Christ said, "I am . . . the life" (John 14:6). And the Holy Spirit says through the Apostle John, "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). And here is a wonderful fact as to eternal life: it is, as some one has pointed out, not merely endless; eternal life is "from everlasting to everlasting." It is without beginning, as well as without ending. For it is God's gift of Himself in Christ to all who believe; and we know, with the psalmist, that "Lord, . . . even from everlasting to everlasting, thou art God" (Psalm 90:1, 2). When God takes a created man, who by nature is dead in trespasses and sins, and who turns to Christ in conscious helplessness and in glad acceptance of Him as Savior, God gives that man the New Life, uncreated, without beginning as well as without ending. This throws light on the blessed fact of God's ability to deal with a man's past as well as with his future when that man is saved. God actually replaces the sinful man's past with the sinless Christ as that man's life. Not that a man may not have to suffer, in some ways, in this world, for his past sins; but eventually that man, member of the body of Christ, and eternally in the presence of Christ, will be as though he never had sinned. Are we praising God for His unspeakable gift of Christ our eternal life?

## Supply of Bums Exhausted but Not of Sinners

The closing of Water Street Mission in New York City and other such missions from the working of prohibition, which has cut off the supply of bums to need rescue by these great rescue missions, is widely noticed by the press of the country as one of the most conspicuous and convincing proofs of the efficiency of prohibition. This is certainly cause of gratitude to God but it must not be forgotten in our exultation that while the supply of drunkards may have been cut off by prohibition there is still left us a supply of sinners each needing rescue from the clutches of sin as truly as did the hopeless

bums of the days of the reign of King Alcohol. The *Sunday School Times* emphasizes this fact as follows:

Rescue missions in America are going out of existence. The papers are calling attention to this "most remarkable perhaps of all the testimonies yet cited to the effectiveness of prohibition,"—that, as one puts it, the "supply of bums is exhausted." It is noted even that "the old time Water Street Mission in New York City, the first enterprise undertaken by redeemed Jerry McAuley to save his former companions in degradation and crime, . . . must be closed. It was established and has lived for the sake of the drunken bum, whom nothing but the manifest grace of God could redeem from his besotted shame. . . . And the bum is gone. . . . Prohibition has finished him—and the Water Street Mission has no mission left." But, humanly speaking, the hardest part of the mission of the gospel of Jesus Christ in America is still left: the mission of reaching and saving, not the "down and outs," but the "up and outs," those who, blinded by their prosperity and "temperance," are living in the degradation of their sinful natures and in the crime of rejecting God's Son as Savior. Perhaps "bum" has two very different interpretations, on earth and in heaven. The Eighteenth Amendment, welcome and needed though it is, has not yet prohibited sin. Only the gospel of Jesus Christ is sufficient for that prohibition. So God's rescue missions are still needed, and will be, until the last unsaved soul whom God can reach has been reached. The supply of sinners is not yet exhausted, nor, praise God, is the infinitely sufficient supply of God's grace through Jesus Christ.

## Responsibility for Example

We are equally responsible for our actions, our words, and for the influence of our example. We have heard men justify their antiprohibition views and their so-called temperate use of strong drunk moderately without becoming drunkards. This is too narrow a test. The question is not as to its effects on you, but its influence on others. This, determines the rightness or wrongness of our actions. A man might be a moderate drinker for ten or twenty years without personal drunkenness and yet during that time might send a dozen young men into debauchery and death from drunkenness. The *Banner of Temperance* says:

At a temperance meeting some years ago a learned clergyman spoke in favor of wine as a drink, prov-

ing it quite to his own satisfaction to be scriptural, gentlemanly and healthful. When the clergyman sat down, a plain, elderly man rose and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at last prevailed upon, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful, till one evening at a social gathering glasses of wine were handed round. They came to the clergyman present, who took a glass, saying a few words in vindication of his practice. 'Well,' thought the young man, 'if a clergyman can take wine and justify himself so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a downward course, he died of delirium tremens—a raving mad-man."

The old man paused for utterance, and was just able to add: "That young man was my ONLY SON, and the clergyman was the reverend doctor who has just addressed the assembly."

## A High Resolve

The plain old homely resolution to be good, is after all one of the finest that man can make. We can resolve to do many exploits. We can resolve to be a great many things in this world. Yet, if we resolve and carry out the resolution simply to be good, we will make life a success and do something which many men, with more high-sounding resolutions, have failed to accomplish. No grander thing was ever written about Christ than was contained in the words, "He went about doing good." The glory of this high resolution to be good, was illustrated in the case of Queen Victoria as illustrated in an exchange:

When Queen Victoria was a little girl, her mother purposely left the papers containing the line of succession to the throne of England where she would find them. After a while the little queen-elect came to her mother with the question: "Mother, who is to be the next heir to the throne after Uncle William? It looks as if I am."

"Yes, daughter," said her mother thoughtfully, "you are."

The little princess answered not a word, but stood thinking deeply as she saw the responsibility of the nation upon her young shoulders.

Suddenly she turned, and, lifting her sweet, young face up to her mother's, she said earnestly:

"Then, mother, I will be good!"

The childish resolve was never forgotten, and Queen Victoria's long reign was one of unusual blessing and happiness.

You may never be called upon to be a ruler of nations, but every day you will have to be ruler of your own heart, and no resolve that you can sincerely make will bring more peace, happiness, and blessing into your life than Queen Victoria's motto, "I will be good."

"Love, hope, fear, faith—these make humanity," says Browning: "These are its sign and note and character.—A. HURLSTON.

# The Need of Trained Workers

By H. O. FANNING

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Daniel 1:3; 4).

**L**ET us enter upon this discussion with several things definitely in mind. In the first place, training will not take the place of the new birth. The successful worker must not only be a preacher or minister, but he must be a witness also. He must have something to which he can testify. Without the new birth he has nothing to which he can bear witness.

Neither does training take the place of the pentecostal baptism with the Spirit. Nothing can take the place of this. With a perishing world around Him, and a company of His disciples commissioned to preach the gospel to every creature in every land, He commanded them to tarry in the city of Jerusalem until they were endued with power from on high.

It does not take the place of a call to the ministry. Men are not to enter the work of the ministry simply because they are trained for it, but because they are divinely called to it. Jesus called the men He afterward commissioned to evangelize the world, and gave them three or more years of the best all round training men ever received on earth.

It does not take the place of love for God and souls, tact in soul-winning, and zeal in service.

The new birth, sanctification, a call, love for the work are not expected to take the place of training in any other line of activity. No one expects these things to make good farmers or good business men out of novices, or good housekeepers out of women without training. We expect to be trained for everything else but the ministry. Law, medicine, teaching, and all manner of professional life. The physician of souls needs training also. "A bishop then must be blameless . . . not a novice [one newly come to the faith], lest being lifted up with pride he fall into the condemnation of the devil." "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

In order to train our workers we must have schools, we must have teachers. The movement that fails to train its leadership is doomed to failure. Other things being equal, the movement with the best trained workers will be the most successful. Nothing else can take the place of training.

This is an age of specialization. Business houses train men to fill positions in their own organizations. If it is necessary and profitable for business houses to train men for special service in their own organizations, it is necessary for the Church of the Nazarene to train workers for its own work. Jesus did not commit the training of His disciples to the rabbis, or rabbinical schools of His day—He attended to it Himself. If a general training is not sufficient for workers in other businesses, it is not sufficient for workers in our business. Jesus trained His disciples for the work He designed for them to do. We must train men and women for our work. If the training given in other schools is sufficient for our workers, let us let other schools train them. If a general training is sufficient, let them be trained in schools designed for that purpose. If general purpose schools will not do for people who are making a success of their business, they will not do for us if we expect to make a success of our business. Men are being trained for the automobile business, the cash register business, the railroad business. We must train men and women for our business.

The more thoughtful and better informed men of our movement are seeing the need of special training for the men whom

God is calling into His service too late in life to get an academic education and training for their work. These men are making good when they get the help they need, and are proving themselves to be among the most useful men we have. Training adapted to the needs of the men who are receiving it, should be our slogan. Not an effort to run all our students into the same mold, and that a mold adapted only to those who are in the period of adolescence. Such a method is wisely adapted in public schools, where economy in teaching force is desired, and in ordinary educational work is the most economical plan now in use. But in the matter of the training of our workers, methods must be adapted to meet their needs.

The text at the beginning of this article shows us that all this is neither new nor peculiar to this age. Nebuchadnezzar saw the benefit that would come to his kingdom through trained men, and considered it a good investment to train several of his Hebrew captives for service in his court. In some respects this heathen king was ahead of some modern church members of today who regard schools as an expense and a liability instead of an investment and an asset. He did not propose to treat them niggardly, but to give them the best the kingdom afforded in the way of food, care, and expert instruction. He saw that in order for them to do well in their work, these young men needed to understand that they were appreciated, and that the value of their services was recognized. While the king made a mistake in the quality of the food the young men needed, he made no mistake in recognizing that they needed food and shelter, and a proper environment in which to pursue their studies.

Nebuchadnezzar showed his wisdom in selecting young men of talent, and of proved ability, as subjects of his investment. He did not make the mistake of trying to make something out of young men who had never made anything out of themselves. He also showed his wisdom in educating these young men for his own service, and not for the service of some one else. He educated them for a definite purpose. It is a mistake for our church to educate its young people for service in general. They should be educated for our work in particular. The importance of our own work should be stressed. If we give them the instruction we should, and they profit by it, they will be misfits elsewhere.

America has become great among the nations because she has seen the importance of educating her citizens, and has found it a good investment to do so. Business enterprises have become great as they have seen the need of educating their employees, and have been willing to put their money into such education. Churches have become great as they have properly educated their people. It is nothing against education that some people have abused it. The thing itself is good, and where it has been properly used it has resulted in good, and only good. It is safe to say that Babylon never made a more profitable investment than the one it made in educating Daniel. As a return for the investment of a small amount, Daniel became Babylon's most valuable asset. No man ever made a better investment of time, talent, and energy than Daniel made in securing a first-class education, and devoting his life to the service of God, his day and generation, and the generations that will follow until the end of time.

CLARENCE, IND.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose to make thee a minister and a witness"

(Acts 26:16).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

**W**E mean spiritual demonstration, which includes shouting and praising God, clapping the hands, and marching in holy triumph, as well as perhaps complete physical prostration.

Nothing is more natural or scriptural than special demonstration under special blessing of the Spirit. Who can forbid it? They might as well forbid the birds singing when the sun shines again after the storm, or command the trees not to bow and the branches not to wave, nor the leaves to flutter when the strong wind goes by. Everybody believes in juvenile, social, athletic, patriotic, commercial, political, and every other kind of demonstration. Why put the ban on the spiritual?—the thing made so prominent in Scriptures, and which manifests itself wherever the Spirit of God works in power.

There was a big demonstration on the other side of the Red sea when Miriam led the "women of Israel" with the timbrel in the dance. Gideon's spiritual demonstration with the sanctified three hundred reached its climax when they broke their pitchers and shouted, "The sword of the Lord and of Gideon." Israel's demonstration was more spiritual than military when they compassed Jericho and shouted the walls down. It was a triumph of faith, not of arms.

David, dancing before the returning ark, was a notable example of demonstration, due to spiritual joy. The carnal wife did not like it. She despised David. Her barren experience and bitter spirit were cursed by a barren womb, which has its analogy in the spiritual barrenness of people and churches that despise spiritual joy today.

David believed greatly in demonstration. "O clap your hands, all ye people; shout unto God with the voice of triumph." And Isaiah said, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." These are only a few

## Demonstration

By W. E. Smith

exhortations to physical and vocal demonstrations found in the Psalms and prophecies.

Pentecost was thought to be a drunken spree by those spiritually dead. The Christians were truly drunk with the wine that does not inebriate.

Every great spiritual awakening has been a time of special physical demonstration. There has been a shout of triumph in the camp. Wesley was by no means a neurotic man. He put no premium on mere physical manifestation but recognized it as something inseparably connected with the great work God was doing in raising souls from nature's death into fulness of life and joy. There was a real demonstration when the "valley of dry bones" in Ezekiel's vision began to move, come together, take on flesh and receive life. It must ever be so.

And the church that expects real spiritual triumph without Holy Ghost demonstration will ever be "faultily faultless, icily regular, splendidly null." The writer has been reproached for being too reserved in this matter. But he wishes to testify to the personal blessings some demonstrative folks have been to him. Before attending a certain holiness campmeeting we had been told of the extreme demonstration there. We went to get blessed and be a blessing, but secretly resolved we would take no part in anything spectacular. But one evening the glory of God came down in special manner.

Things broke loose. "Everything was afloat." People were marching, shouting, singing, weeping. The Holy Spirit said, "Fall in line and get your share." We found it easier than we thought. We got a liberty there we never had before though we knew we had been wholly sanctified previous to that time. For a good many years we have had no trouble to keep step with God's triumphant people and to love a meeting with a real swing and go to it. When we have seen folks go down with a thud by our side at the altar, we have prayed, "O Lord, let it fall on me if such a thing will make me a better man." We remember that Rev. J. A. Wood, one of the greatest of early holiness preachers, was prostrated when "the blessing" came to him, "to cure him," he said, "of the prejudice he had against such a thing." And while we have seen a good deal on the line of prostrations and other demonstrations that has not appealed to us, only God can distinguish always between the false and the real. Here is where we shall ever find tares mixed with the wheat, and sometimes the tares may seem to dominate.

But without any show of superior wisdom we might note some dangers that accompany demonstrations. First, they may be prized as all-essential instead of being regarded as merely incidental. Brother J. A. Wood had too good judgment to demand that complete physical prostration should be an invariable accompaniment of entire sanctification and baptism with the Holy Ghost simply because they came to him that way. Not only do we make a great mistake in demanding that everybody shall do as we do, but we get into bondage if we think we must always act the same way and get the same kind of a "spell" in every meeting. The thing then becomes a human "workup" and not a spiritual "down-pour."

Recently we went into a meeting where

## "Be Still, My Soul"

By FRED C. DAVIS

Though surrounded alway as thou art by sin,  
Amid the chaos of a world of strife and din  
Which threatens oftentimes thy peace within—  
Be still, my soul;

Remember Him who ever speaketh peace,  
Who made sin's clamoring voice in thee to cease,  
Who gave thee from its bondage sweet release—  
And made thee whole;

Repose on Him and find the promised rest,  
Have courage even in stormy test,  
He knoweth when thou art not bright and blessed—  
Thy sun is dim;

And when a passing cloud would hide thy light  
So that thy sun seems not to shine so bright,  
Or make the day almost approaching night,  
Have faith in Him:

For He is with thee in the *darkest* night,  
As near as when the sun is shining bright  
To manifest His power and His might—  
And His control;

And though now sweeping o'er the peaceful calm,  
There is a storm and threatens thee much harm,  
Thou shouldst instead of taking great alarm—  
Be still, my soul:

For soon the darkening cloud is past thee rolled,  
And if on God steadfastly thou wilt hold  
It's precious, more by far than even gold,  
The fiery test;

Be still, my soul, till it is understood  
That all things worketh out for thine own good,  
Till peace is thine again, for sooner would  
Thou find thy rest.

the demonstration began with the first song. There was the biggest racket in a little while, and all through, we ever heard or saw. A little sanctified Frenchman was present, the most demonstrative man in testimony usually we ever met, but he remained perfectly quiet through it all. When we came out he said, "Oh, brother, I never saw such bondage as that; they seem to be worshipping demonstration instead of God."

Again we do not believe God's Spirit inspires women to make demonstrations that are physically grotesque, not to say immodest; nor does the Holy Spirit encourage free and improper intermingling of the sexes in demonstration. We remember that Miriam led the "women" only, in the dance. When a stout sister says she is led of the Spirit to take a brother by the hand and jump up and down, we must feel it is not the spirit of prudence and modesty that prompts unseemly actions. Were all to be led that way a big scandal would soon be on, and the cause of God reproached. We have seen brethren go to other brethren in their seats and try to pull them out to "demonstrate," crying, "Come on, here, you dead folks." Such actions increased the noise but did not help the meeting as to power, especially when the effort ended in a sort of a squabble.

Again, there is a danger of keeping up the demonstrations after the blessed Spirit has gone. To use it as a cloak to cover spiritual barrenness and even backsliding. The evangelist who preaches to the bottom of things often sees those who were shouting most loudly at the beginning of the meeting get silent as it progresses. Sometimes they come to the altar, other times go to the back seat and finally out the door to stay. The man I saw make the biggest demonstration at a camp-meeting one night, was brought face to face next day with an awful accusation of crime he could not deny but had to confess.

A holiness preacher after he has lost out may preach more loudly than ever, and run the platform, jumping over things, but lack the real unction of the refreshing and anointing Spirit. There is a holy radicalism that hews "Agag" in pieces. It drives out the "money changers," it uncovers sin. But it always has oil to soothe and balm to heal the wounded, penitent heart.

We have heard of an old-fashioned gun that hurt the man who fired it more often than the object fired at. The mark was often missed but the recoil was always sure. An unholy radicalism hurts the one who fires that gun by violent reaction.

Thank God, we have been called into liberty. We are not in bondage to "quietism" as were the abnormal mystics, nor are we in bondage to noise and physical extremes as were the "prophets of Baal." Our highest and greatest liberty comes through deliverance from sin, to become a "habitation of God through the Spirit." God has enough on hand to give each of us an "overflow" quite often. It is His glory to "beautify the meek with salvation," and to fill the hearts of His people with joy and their mouths with laughter and praise. "The children of the Lord have a right to shout and sing;" to clap their

hands, and march with holy delight. The truly sanctified will have such visitations, especially if they are going through great trial and persecution. God spreads a table before them in the presence of their enemies and thus convinces the world there is a joy in salvation the sinner knows not of. They have to look on as did the heathen when Israel returned from Babylon captivity with

songs and holy laughter, and they said, "The Lord has done great things for us whereof we are glad." Where one goes to an extreme in noisy demonstration, many others fail to praise God as they ought for fear of criticism and thus lose their liberty. We can keep the glory on only by being humble enough to obey the Spirit in all His leadings in the happy and sacrificial way.

## Lessons Taught by Jesus Christ

By OSCAR SMITH

**S**AID a man coming late to church to one going out early from church, "Is the sermon done?"

The reply was, "No! It has only been said, it remains to be done!"

Our Savior has taught the sanctified some important lessons, not so much by what He has said as by what He has done.

In this way He has taught us that *children ought to be sanctified wholly*. No one will deny that Jesus was in this experience from the very beginning. It may be objected that He was free from sin by virtue of His deity, and that other children could not be expected to be like Him. On the contrary, Jesus is our example. While a child can not be born into the world without sin, and while a child can not surrender to God before he reaches the age of accountability, he can and ought to have Jesus for his model from the time he is old enough to be converted.

In a questionnaire circulated among those who had been wholly sanctified it was found that most people who were sanctified at all entered into the experience within a year after their conversion. This was more conspicuously the case among those who had been converted early. It is evidently a great mistake to get children converted and let the years roll on and on without pushing them into the fountain opened in the house of King David for sin and uncleanness. Suffer the little children to come unto me, says Jesus. Is it His divine will to leave their hearts polluted when it is in His power to purify them?

Our Savior taught by His example that *growth after entire sanctification is an important and an essential thing*. A great need at the present day among holiness people is a Moses or a Paul to instruct and inspire God's chosen people of the present day to gain heights after heights of glory, never stopping until they stand in the very presence of God!

A beautiful analogy has been drawn between the Mount of Transfiguration and the experience of entire sanctification. And there are some striking and instructive resemblances. And yet we must not take this analogy too seriously. We are not to think that we have attained unto the highest possible glory in this life or in the next when we become wholly sanctified. Nor can we say that we are leaving our experience behind when we go to our work down in the valley.

One is forcibly reminded of the prayer of the prophet who asked for his servant, "Open his eyes, Lord, that he may see!" After his spiritual eyes were opened he then saw the heavenly hosts encamped about the city. Likewise Peter, James, and John saw on the mount as they would later see in heaven. They were not wholly sanctified at this time;

Jesus had passed into the heavens before this took place.

And so, at the risk of damaging some of our poetical notions, the truth must be told, which is that the sanctified experience is not necessarily a mountain top experience; that is, *our* mountain top experience. It is true that entire sanctification is as high above mere regeneration as the mountain is above the valley, and in this sense we can sing, "I am living on the mountain, underneath a cloudless sky." But our mountains, the mountains we are expected to climb, loom high above the point at which we stand when we have just been sanctified wholly. Brother, there still remains much land to be possessed. When the children of Israel crossed the Jordan into Canaan they had not as yet gone over the mountain tops.

Our Savior taught by His example that *pain, misfortune, and persecution may be marks of rapid progress after entire sanctification*. This is apt to be a puzzle and a discouragement to the newly sanctified who have received and nurtured the impression that the sanctified life is nothing else than a heaven on earth. It is a stumblingblock to some well meaning but insufficiently instructed people who fancy that they have somehow fallen under the displeasure of God or else, instead of pain and persecution, God would be giving them exquisite bliss.

This leaves an open door to fanaticism. The newly sanctified soul strictly examines herself to see whether all is on the altar and whether her conduct has been such as she would regard to be pleasing unto God. Not finding anything else she may come to the conclusion that she has lost her experience because she has been doing her hair up neatly, and feels led to let her hair hang down in strings hereafter.

Woe unto you when men shall speak well of you from the least to the greatest. Rejoice and be exceeding glad when you are persecuted for righteousness' sake, for great is your reward in heaven. When you feel blue do not necessarily lay it to a lapse in your experience. It may be an overloaded liver or it may be the agony of a semi-unconscious spiritual burden. Never was Jesus "blue" and never was He nearer to the divine will than when He sweat, as it were, drops of blood on Gethsemane.

Our Savior taught by His life that *entire sanctification does not make our natural body a supernatural body*. After we are wholly sanctified we will still suffer hunger and thirst. We will need to sleep, and if we lose sleep night after night for weeks we may feel the effects of disobeying the well known laws of physical health. After tramping many miles

we may grow weary, as Jesus did when He sat "thus" on the well and talked with the Samaritan woman.

When, then, somebody arises in testimony meeting and testifies to some marvelous physical power that God has given them, we can believe them implicitly without believing at the same time that it always comes to every wholly sanctified soul, or that we did not get the blessing or that we have lost the blessing because we do not have the power. It is an unquestioned fact that Jesus gave Peter, at least for the time being, the power to walk on the water; and yet if you or I should attempt to do the same thing we would probably drown or have an excellent opportunity to demonstrate our ability at swimming.

All this being granted, the fact remains that *entire sanctification makes, or may make, the natural body a wonderful body*. Not a supernatural body, but a wonderful natural body. One does not enjoy sanctification long before it glows in the eye and smiles in the cheek, and gives a certain beauty even to the plainest face. It may be the will of God for us to have a thorn in the flesh; our souls may be cultured by suffering in a way to enhance our usefulness here or at least our happiness in the hereafter. But if it lies in the providence of God that we are to be spared physical pain, then the prayer of faith will bring us healing from disease, or even more; we may, if God so wills, become a veritable dynamo of healing for others, able to pray down on one near by or even one that is far away, sudden release from their physical sufferings. If God wills, our physical power may be greatly increased after sanctification, enabling us to grow fat under a load of work that would have given us nervous prostration before we were sanctified.

Our Savior taught by His example that *it is not necessary for every one to become a preacher, an evangelist, or a missionary as soon as he is wholly sanctified*. Let this teaching be received by those for whom it is written. The world is crying out for the gospel, and so if you have enough money to do so you should probably go to China or to India at your own expense and spread the blessed gospel of our Lord Jesus Christ. Or if you can get somebody to send you, then rejoice in your great privilege. If, however, you have offered yourself and have not been accepted; if you have advertised for meetings to hold and have received no answer; if you have applied for a pastorate and have been disappointed; if your pastor has not asked you to fill his pulpit at all, or as often as you would have liked; again I say unto you rejoice and be exceeding glad! The sermon has only been said, it remains to be done! "Actions speak louder than words."

The three thousand converts on the day of Pentecost must not all be ascribed to the preacher of the day. The power of the Holy Ghost fell upon all of the apostles, and they all testified, and had souls for their hire. Jesus sent out the seventy, not to stand on the street corner and preach, though that has been done thousands of times since to the great glory of God, but He sent them out to make a house to house canvass; to go two by two, and entering into the homes of the people to testify and lead people into the kingdom.

CONTINUED ON PAGE NINE

## THE CREED OF JESUS

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

Written by REV. GEORGE SHARPE

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

IN 10 PARTS

PART 3

### GRIEF THAT ORDAINS CONSOLATION

"Blessed are they that mourn: for they shall be comforted."—Matt. 5:4.

**A** WRONG conception of life needs to be stated. This, that only those who are free from grief and tears are happy. Such a statement is fallacious. The broken-hearted may know something that proves that in their sorrow they are not without hope, and the hope is much greater than the sorrow. Paul's saying, "Sorrowful yet always rejoicing," is a unique phrasing of the experience known to the true disciple of Jesus.

Mankind has little in common with God in regard to grief, and tears and suffering. Man has often to confess that he does not know how to approach suffering. That is because he is empty of consolation. He has not the heart, hence he has not the sympathy. It may be more proper to say he has not the love, hence he has not the consolation. Love, when it is strong, has the tenderest of touches, the softest of tones in speech, and the deepest of heartaches for those in sorrow.

Now the mourning here is not related to the physical and the material in our lives. Not that the Comforter does not give consolation when cords are broken in our families, and when losses are facts in our material things. The promises of God have come to the relief of all again and again under these circumstances, and the inspired words, "All things work together for good to them that love God, to them who are the called according to his purpose" have been balm and consolation to many a suffering heart.

Jesus in addressing the multitude and the disciples was speaking to them on spiritual things. They wanted a physical kingdom and an earthly sovereign. He wanted a spiritual kingdom made up of spiritual subjects. He was the heavenly King. Their kingdom was to be without sorrow and grief and mourning. Christ's kingdom could only be when "they mourned," and thereafter they would find the true consolation. Here are some things necessary to mourn over:

**FIRST. To mourn over belated faith.** It can not be said that Jesus was welcomed with open arms. "He came unto his own, and his own received him not." Neither can it be said that they were easily persuaded that He was the Son of God. The seeming success of the first year's ministry was practically destroyed through the final events of the last days of His earthly career. The resurrection caused some to believe, but only after the Holy Ghost was given did faith become stable in the disciples. Again and again He drew from them confessions concerning Himself, but only after Pentecost did they stand with the rugged faith that was never overthrown although persecution raged unceasingly. They mourned over their blindness, and their failure to understand His message and the purpose of His coming to earth. Peter illustrates our meaning. He resolved to follow Jesus to the death. When the test came on the night of the betrayal he denied his Lord, and "he went out and wept bitterly." What a comfort it must have been to the heart of Peter when the angel after the resurrection sent this message by the Marys, "But go your way, tell his disciples and Peter that he goeth before you into Galilee." Peter mourned and he found consolation.

How many who read these words have tried everything but Jesus. Their faith and trust have been put in "fables," in "traditions," in "science falsely so called." But with what grief they have turned from these empty cisterns to Him, and believing have found the divine presence their consolation forever.

**SECOND. To Mourn Over Sin.** This comes with

the conviction inwrought by the Holy Ghost. There are no tears over sin, no sobs over any wickedness until we are in the pangs of conviction. When the pains of disease come men are full of concern and wonder. They study their family tree to find a cause; study their environments to find a reason, or study their work and their habits to find a solution. It fills their moments with anxiety. Signs of grief are seen in the wrinkled brow, the twitching lips and quivering chin. They lose work, they spend money, they travel far and near to find health, but over and over again hopes are dissipated and there cometh death instead of health and consolation. How differently when we mourn over sin! No hope in man and the sinfulness of sin increases. No hope in rite or ceremony, in priest or prophet, and the plague of the heart enlarges with each passing day. "O, Saviour, where shall guilty man find rest except in thee?" The true light comes. The fountain of our tears opens, the cries of our soul never cease, the Savior only is in our thoughts, and from Him cometh the sweet consolation of sins forgiven and of sin destroyed. Jesus invites us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is really true. "Blessed are they that mourn: for they shall be comforted."

**THIRD. To Mourn Over Failures.** Failures to test the impressions regarding the work of God. Look around and see the souls you have hindered from entering into salvation through the first and second works of grace. Grief, you say, is not yours. If not, it should be. You pleased yourself on certain days and nights. The joy of fellowship with craftsmen was before the joy of saving lost men. The calls of God came and you disobeyed. Have you found an easy conscience, and do you consider yourself a true disciple? The Church, having lost in power, and having failed in its mission, must blame those who have failed to obey the calls of God. Have you failed? Blessed are they that mourn. But have you mourned? Jesus, through the justified, has been dishonored by those who profess that He is their abiding Guest. And on they go, indifferent to their treatment of both. No wonder their faces are clouded, their hearts irresponsible to the truth, and their spirits void of keen and reverent interest in spiritual and holy things. It is time to mourn. He will not cast you away. He will comfort you. True joy is the fruit of sorrow. Sorrow for doubt, sorrow for sin, and sorrow for failures will be answered by the Father, the Son, and the Holy Ghost with the consolation that is blessed and glorious.

**The Comfort Received Is Not Temporal.** In forgiveness and purity nothing of the kind is mooted. "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20). "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11). The suffering and persecuted Christian finds always his consolation and comfort in Jesus. The preacher who, through a series of meetings, had reason to feel discouraged and to mourn over the indifference of both the Church and the world to the message of God's truth retired with a grieved heart. He wept and sobbed through the hours of the night, but just before dawn he saw standing at the foot of the bed, His Savior of mankind. What consolation! What comfort! What encouragement to go forward into the fight! Such grief ordains consolation and will come into every life that follows Jesus.

## Dear Children:

Would you like to hear the story of a Bulgarian boy who came to America to get an education?

Bulgaria, you know, is a little country in southern Europe which has the misfortune to be a neighbor to Turkey.

The boy I am talking about was born of very poor, peasant parents. The back part of their house was a cave cut out of a rocky hillside and the front part was built on to it, of very rough lumber and logs, but it was quite as good in its way as the coarse food they ate, or the poor clothes they wore. And just why there should have been in the breast of the little Ferdinand a strong desire to get an education and be somebody, no one knows, unless it was God who put it there.

Well, you say, why didn't he go to school?

Because there were no schools for such children. You are used to schools, plenty of schools in America.

It is not this way in Bulgaria. There are not many schools of any kind, and only the well-to-do can afford to go to those few.

Ferdinand didn't tell any one he wanted to go to school. They would have thought him crazy. Whoever heard of a peasant boy going to school?

Peasant boys had to work, and work hard just as soon as they were able, to help provide a living for the family. And it was a bitter, unending grind, even when all hands toiled day in and day out.

## FERDINAND VISITS THE CONVENT

Ferdinand had a grown sister who had entered a convent in a little town some miles away.

One day when he was about ten years old he went to see this sister, and to carry a few simple articles of food from their scanty store.

It was a long tramp for the boy, but his sister kissed him and was glad to hear all the news from home. And then she said, "Now you must go and pay your respects to Father M—. When you enter the room don't forget to drop on your knees, and do not rise until you have made your way to him on your knees and kissed his hand."

So the boy followed her through the low stone hall to the priest's room.

He looked about him curiously. He didn't know what he had expected to see, but certainly nothing like this. For on an untidy bed lay a fat, flabby old man, unwashed and unshaven.

The priest did not get up, merely turned heavy indifferent eyes on the boy, and held his hand over the edge of the bed to be kissed.

I looked at that hand, Ferdinand told me, for it was the young Bulgarian himself who told me his life story, and it was both *puffy* and *dirty*. I seemed to see things clearly all at once and I knew that this old man was fat because he was a glutton, and dirty because he was lazy. We peasants were at least lean, and strong, industrious, and had a certain self-respecting cleanliness. I was filled with disgust. Something gave away inside me, probably the feeling of awe I had been taught to have for these "holy men." And I was not afraid, for I did something awful.

I deliberately walked across that floor, took the fat, dirty old hand and *shook it*! And I said, "How do you do?" in my Bulgarian language.

Oh, but there was excitement! The priest fairly choked with rage, my sister screamed, and other sisters ran in. They hustled me out of the convent, locking the gate upon me.

I was sorry for my sister, but not for what I had done. "Holy man, indeed," I said to myself, "well, I shall never bow down to another," and I never have.

## THE BOY LEAVES HOME

When Ferdinand was fourteen, he got his parents to consent that he might leave home and try to get work in a large seaport city. His mother tied up his few clothes patched, and clean, gave him a small sum of money, less than a dollar, and a paper sack of hard boiled eggs. It was all she could do for him except to follow

## THE HOME

Conducted by  
Mrs. J. T. BENSON

him a piece of the way, telling him good-by again and again, while the tears streamed down her face. And he trudged off down the road, a slim, lonely little figure, trying desperately to keep back his own tears.

He was not much more than a child, and already his heart was sinking at the thought of the strange world lying out beyond, and he was tempted to give up his dreams and go back home.

He turned to look many times, and each time saw his mother still standing, her hands shading her eyes while she gazed earnestly after him. And then a bend of the road hid him from her sight.

"The heart of a poor, humble mother can beat with as true and steady a love for her offspring as that of the high-born, educated lady," said the young man.

Ferdinand reached the big city and found work in a factory. It was there that he first heard of the American missionary and his chapel.

Some boys with whom he worked were talking about the foreigner.

"He ought to stay at home," they declared. "He is not here for any good. Let's go down tonight and break the windows in his chapel," suggested one. And they all agreed, Ferdinand among them.

So that night they hid in the bushes by the side of the little building, and each boy had his pockets filled with rocks. They were to wait until the people gathered inside and the services were well started, said their leader, then they would break the glass in the upper window sashes and run.

The services opened with that old gospel hymn, "What a Friend We Have in Jesus," the missionary's wife playing on a small organ, while her husband led. The people joined in the singing, which sounded like the music of angels to Ferdinand.

I had never heard a gospel hymn, he said, in fact I had never heard any religious music except the doleful chants of the priests and of course I couldn't understand the words. But these beautiful words were so plain and simple and the people sang as if they felt them. It was wonderful, I thought. Well, I didn't let the boys throw any rocks that night, though I hardly know how I managed it.

And the next night I came alone, hiding in the bushes again, and listening to the music, with feelings in my heart which I can not express.

After a week or two I ventured inside and sat on the back seat, listening to the simple gospel message as well as to the music.

The missionary became greatly interested in me and within a few months the Lord used this good man to help me find Christ.

I often visited him in his home, enjoying his hospitality and friendship. I can't tell you what the Christian fellowship of this man meant to me; it was unlike anything I had ever known in my life. When he learned of my desire for an education, he began to pray and plan with me to that end. I studied English with him until I could speak fairly well, and then the missionary helped me get a place in a vessel where I could work my way across to America.

"They have night schools there," he said to me, "and any boy who is willing to work in the day and go to school at night can get an education."

So one day I sailed away on the second lap of my journey to the land where a poor boy can go

to school and have a chance to make something of himself.

The young Bulgarian got work in a factory in New York and then looked about him for the nearest night school. And while his fellow-workmen, some of them foreigners like himself, and some of them Americans, spent their evening hours at the movies, in the parks, or other places of amusement, Ferdinand went to school and worked hard at his books. Was it easy? No, he had many a battle with himself, and sometimes with the other boys, who called him "Booky," and asked him when he intended to run for Governor of New York.

The boy became acquainted with the superintendent of the night school, who gave him a list of normal colleges throughout the country where students could work their way through. He sent for catalogs, studying them and praying over them.

I felt that the Lord pointed me to a certain institution in a middle western state, he said, and when I had finished my grammar school work in New York I decided to take up my journey again. So one day when the closing bell rang I pulled off my overalls and tossed them to a boy who worked next to me.

"You may have them," I said. "My train leaves about this time day after tomorrow and I won't need them again."

"Where are you going?" asked the boy.

"To enter school in the state of M—."

Then the boys who had gathered around shouted with laughter. "Laugh all you want to," I said, "but I am going tomorrow, and I am going through college and I am going to be a doctor."

"Poor 'Booky,'" said one, touching his forehead significantly, "he's gone nutty."

Two days later Ferdinand had found his seat on the train, and was looking about him with interest.

"He is starting for sure," said a familiar voice, and there at the window was a group of his fellow factory hands.

"We didn't believe you meant it," said the boys. And as the train pulled out they threw a bundle into the coach.

"Something you will need before long," they cried, "The bundle contains your old overalls."

When the youth reached his journey's end, the president of the institution told him that not an industrial place was left.

"I had to be pretty firm with that professor," said the young man, with a twinkle in his eye. "There must be a place for me. Haven't I come all the way from Bulgaria to fill it?"

Well, he made an opening for me, and I went through the whole course, working in the summer and saving my money for clothes and books.

This is my fourth year in medical college. I shall spend two more years in hospital work, and then I go back to Bulgaria as a medical missionary.

Of course my first object is to help my people find the Christ who has done so much for me.

Next, I desire to do something for their bodies. There is a great deal of suffering among them because they have so little medical knowledge.

And third, I want them to see a peasant boy who has had a college education, and has become a professional man, and is returning to them as a physician, with his certificate and diplomas.

They have never seen anything like that in their lives. I believe it will inspire some of them with hope, and prove to them that the religion of Jesus Christ is for the whole man, body, soul, and spirit; that every part of his being shares the benefits, and is uplifted by salvation.

I thought of the awkward, ignorant peasant boy, and then I looked at the young doctor, a quietly dressed, courteous gentleman, with a strong, intelligent face, and the lean supple hands of one being trained to do surgical work. It seemed to me he would indeed be a living witness to his people of the uplifting power of the gospel of Christ.

## "I'll Go Where You Want Me to Go"

**W**AS NOT THAT your heart cry, whether expressed in those words or not, when you consecrated your life to God?

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May God lay this matter upon the heart of every one who should be actively engaged in His service.

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### Lessons Taught by Jesus Christ

CONTINUED FROM PAGE SEVEN

Jesus lived on earth for thirty-three years. He did not spend more than one-tenth of this time as a "full time Christian worker." Till He was thirty years of age He let His light shine before men as a humble laborer, probably a carpenter in Nazareth. He did not seem to accomplish much in Nazareth; nevertheless He quietly did His duty, demonstrating to others how they should live in their daily toil, led moment by moment by the Spirit of God.

Do you belong to the great majority whose privilege it is to demonstrate the gospel in every day living? You have the privilege that Jesus, who could have chosen otherwise, decided was the best for thirty years of His life. To you the message comes, "Go thou and do likewise."

PASADENA UNIVERSITY.

### A BRAHMAN WEDDING

By Miss Viola Willison

**W**HILE we were in Lonavala the ladies of the Missionary Rest Home were invited to the marriage of our pandit's daughter. This seemed to be quite an unusual opportunity, as none of the older missionaries in the home had ever attended a Brahman wedding, so we thought we should accept the invitation.

There were eleven in the party. The ceremony was to take place at 9:30 a. m., but, like most Indian gatherings, it was a little later than the appointed time. When we reached the house the pandit came out to meet us wearing his rich-colored orange dhotee, but he had left off his shirt. I was not so shocked at this, as it is a very common sight, but he had been saying he was reformed, and it did

seem to me that having invited such a number of young ladies he should have put some of his reformed ideas into practice.

Soon after we arrived the mother and quite a number of relatives went to the home of the bridegroom and accompanied him to the bride's home. The mother hastened in through the back door and, taking a small light in her hand, stood in the front door and the guests bowed to her as they came in.

The place arranged for the ceremony was the open space between the verandas of two buildings which had been covered for the occasion, and the ground was covered with a large rug. At one end was a shrine, and near this the bride's father and mother, the bridegroom and the priest sat. As the bridegroom came in the band was playing, and it continued to play throughout most of the ceremony. If there is any music about their playing it is so classical that I am not able to appreciate it. There is about as much harmony in it as in the noise that is made at charivaris. I have been wondering since I have been in this country if we have not borrowed this custom from the heathen as well as that of showering rice on newly wedded couples.

Then the priest began chanting something to the bride's parents and the bridegroom. They repeated this or answered him. I had no idea what they were saying, as there was no order. Everything was in great confusion. It seemed the more noise there was the better. The father had something in a cup, which I think must have been rice, that he kept giving to the bridegroom and he, after repeating some sort of chant, would eat it. Occasionally they would bow themselves to the cocoanuts that were within their circle. Then the bride's mother brought a *lota* (brass waterpot) and began washing the bridegroom's feet, and the father dried them with a towel. Next they presented their son-in-law with a new dhotee and he, in a very graceful manner, removed the old one and put on the new. While this part of the ceremony had been going on uncooked rice had been passed to all the guests.

As yet we had not caught sight of the bride. Her father told us when we first arrived that she was in her room sitting before the gods. The remainder of the ceremony was in the bride's room; this we

did not see. We could hear the chanting and see the rice thrown toward the bride and groom but that was about all. I learned afterward that the bridegroom was putting the necklace—which is worn as a sign of marriage—on the bride, and she placed around his neck a garland of flowers. As they came out rice was showered on them. We were very much surprised to see the bride so small, as her father had been telling us that he was being criticized by his friends for not arranging her marriage sooner; but if she was a day over twelve years old she deceived her looks. Of course she was old in comparison with the age at which some are married, for in certain classes of Brahmans the daughters are betrothed soon after birth; but for a reformed Brahman this seemed very young. From his outward appearance he seemed the biggest heathen there.

As I saw this poor little bride sitting there crying I could not keep back the tears, for I thought of what her future life might be. I had heard how the majority of mothers-in-law take great pride in the cruelties they can inflict on their sons' wives. To give you some idea of this I will relate an incident or two which Sunderbai Powar gives in her book "Hinduism and Womanhood." I am now living in her home, and I assure you that these incidents are true.

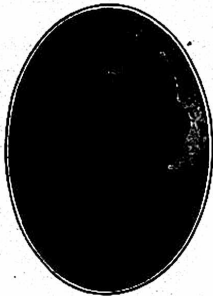
Happy girlhood, as a period, is not known to Indian girls. They are infants and the next stage is womanhood; for when the dear little child ought to be playing, she is sent away to her mother-in-law's house. Some mothers-in-law are very cruel to their sons' wives. I shall give you instances from the time of my mother's girlhood to the present. Hinduism does not change.

I remember my mother telling me and my sisters with tearful eyes about the sufferings of one of her cousins. This girl's mother-in-law was very unkind to her. She never gave her enough to eat, and the little she got was not good; it consisted of a small piece of bran bread and a chilly. For the least offense she was beaten. One day when she was very hungry she took a piece of bread and a little pickle while her mother-in-law and sister-in-law were absent and went into a corner to eat it hurriedly. Just at that moment the mother-in-law arrived and when she saw the child she was so angry that she ran to beat her and sat on her chest and stuffed her bread and pickle into her throat until she was suffocated. Her father's and her father-in-law's families were both very wealthy; they always ate their food from silver plates and drank from silver cups. When she went to her father's house she rode in a palanquin lined with velvet and satin, with silk cushions, and was always followed by ten or twelve women servants; but was she happy? No, no, far from it! She was very sad and miserable. Once she asked her parents not to send her back to her mother-in-law's house, and told them she could bear it no longer. But the girl was sent, and in a few days she died.

There was another girl twelve years old, the daughter of one of our neighbors. When her father-in-law came to take her to his house she came running to my mother and embraced her and began to cry bitterly. When asked what she wanted she entreated my mother most piteously to ask her father not to send her just then; she was treated so badly that she dreaded to go. My mother tried her best to induce the father to put off sending her away for a year or so. His answer was, "No matter how she is treated, she must go or else it will disgrace our family."

One evening, soon after, the girl came to say good-by to us and said she was going that night. She cried bitterly all the time she was there, and we could not comfort her. We knew she was going to suffer. She left us, saying, "You will never see my face again." We thought she returned home, but she made her way to a well not far from our house, tied some stones to her clothes and jumped into the well. That was the way she found a remedy for all her misery. About 8 o'clock that night her mother came hurriedly and asked my mother whether she had seen Krishna that evening, as she had said she was going to say good-by to us. My mother told her that she had been there about two hours before and told us good-by. The police and the parents sought in vain for two days, and on the third day her body was found in the well.

## Brother Bud's Good Samaritan Fund



**Dear Samaritans:** We want to talk to you this week about the goodness and love and mercy of God. One of the strangest things in the world to think about is to just sit down and think about the love of God. I say, it seems strange when we realize that God, who built the world and runs this great universe, has said in His Word that God openeth His hand and satisfieth the desire of every living thing. But they tell us that we have on earth now some sixteen hundred million people; but the most wonderful thing of it all is that God can love and talk with and bless the heart of just any one of His children. And one strange thing about it all is that God can talk to the heart of one of His own children and bless him when he is surrounded by thousands of sinners who don't love God nor talk to God; and yet right in the midst of that surging mass of humanity God can single out one of His sons or daughters and speak so clearly to his heart that he can understand His voice and know just exactly what He wants him to do; and while the great multitudes around this one person has no idea in the world that God is talking to one of His saints. They don't hear anything, they don't see anything, they don't know anything, and worse still they don't feel anything. But how different it is with one of the little ones of the Lord!

One morning, a number of years ago, I was out of food. We had simply eaten up the last bite. After breakfast the Lord said, "Harness up your ponies, hitch them to your hack, and go to town." I had nothing in town to go after, I had no money to buy anything with, and so far as I knew there was no one there to see me.

But I obeyed the Lord, hitched my ponies to the hack, drove into town, tied my ponies to the rack, and walked up and down the sidewalk and shook hands with old friends until it was almost noon.

I was pretty hungry, didn't have a nickel; but after while a drunk man came down the streets, so drunk that he simply walked all over the sidewalk and came staggering up and got his arms around me and said, "Brother Bud, we boys are going to stand by you"; and he said, "I mean every word of it." He said, "We are going to stand by you with our money." And I said, "All right, George, that will be mighty nice for you boys to stand by me." He said, "You bet your life we are going to do it."

He ran his hand down into his pocket and took out a handful of silver dollars. He was so drunk he staggered off and nearly fell off of the sidewalk, but staggered back up to me and said, "Now this is yours; every dollar of it." I took the money and put it in my pocket. He reached over and patted me on the shoulder and said, "We are going to back you up, old boy." I shook hands with him and he went on down the sidewalk.

I went into the grocery store and bought a lot of groceries and got home in time to have a good dinner.

There was one of the clear leadings of the Lord for me to go to town. I didn't know why I was going, but God had a drunk man with a pocketful of silver for me. But He had to send it to me by a drunk man. So far as I could see there was not a church member in that part of the country that lived close enough to the Lord to talk to Him and He could tell them what to do. But, thank the Lord, He can impress a drunk man to help a preacher.

Now let no holiness preacher get disheartened or discouraged because there is no meal in the barrel or meat in the smokehouse. God knows all about the high cost of living, and if we will love Jesus with a perfect heart and every precious soul on earth, and walk humbly before Him, and keep our ear open to His voice, and our hearts open to His love, God can bless us whether we are in the pulpit, on the farm, in the store, in the hospital, or the jail, or anywhere else, if we will only listen to His voice. And it will pay us to listen, for God has something to say to us. But don't hesitate one moment when God tells you what to do. It may seem hard, but God can handle you and the proposition both. Amen! Bless His name! **UNCLE BUDDIE.**

## THE VOICE OF GRATITUDE

The following letter was received at the office of the Mutual Benefit Society addressed to Brother Kauffman:

**Dear Brother Kauffman:**

I want to thank you and every member of the Mutual Benefit Society for the prompt attendance to the claim of my husband's death. May I earnestly solicit the prayers of every member for my own body, and that God will lead me plainly for I want Him to help me to raise the children—three small boys—for His glory. My prayer for our society is that God will make it shine throughout the land for His glory.

I sincerely covet the prayers of every one that reads these lines. Spurl Lanes died July 21, 1920, of that dreadful disease, cancer. But in the midst of all he kept the victory, and told of how he longed to be with Jesus, and shouted and praised God as long as he could talk.

Bless the Lord, O my soul, and all that is within me, praise His name.

Yours in Jesus,  
Mrs. MAUD LANSY.

Newport, Ky.  
August 14, 1920.

**To All Who are Concerned:**

Why was this Society able to pay this death claim promptly? Why did not this sister have to wait from two to six months for the benefit? Why was it paid in ONE payment instead of several of a few hundred dollars each? Simply because the method adopted by the General Board of Mutual Benefit made it possible to accumulate enough ahead in the Beneficiary Fund to pay the claim on the spot with ready cash. Do you want prompt payment of all claims as they are presented? Then stand by the General Board of Mutual Benefit in their efforts to make the Society sound financially as well as benevolently. This brother paid \$24.20 into the Society and his wife and children receive \$1,000. Suppose he had lived ten years longer. He would have paid a total of \$180.20. The beneficiaries would

then receive \$819.80 from the circle of membership. Is that not bearing one another's burdens? Is that not doing unto others as you would have them do unto you? Is not that a fine showing of Christian benevolence?

Again. Suppose this brother had let his membership lapse six months ago. Who would have suffered the loss? If you let your membership lapse, whom will it cause to suffer? If you, brother member, have on the wedding garment when you die can the Mutual Benefit Society add anything to your comfort and happiness? If you have a good membership in the Mutual Benefit Society at your decease would it be a blessing to your wife and children? Would it add any comfort and happiness to her life if she had the benefit?

The new plans of the Society do not make for anything but increased efficiency, business economy, prompt payment of claims, and justice to young and old. There are no invested funds whatever. All money received is applied directly as stated in the by-laws. All moneys in the Beneficiary Funds are held sacredly for such purposes. There is not a single principle involved in the business of the General Board or of the Society, but is Christ-like, scriptural, genuinely Christian.

You ought to be a member.

GENERAL BOARD OF MUTUAL BENEFIT.

E. J. FLEMING, Secretary.

## PENIEL CAMPMEETING

God graciously visited His people this year at this camp. From the opening to the closing His presence was felt in every service as His blessings were poured out upon the people.

The messages given by Rev. W. E. Shepard and Rev. Bertha Lillenas were clear and forceful and gave forth no uncertain sound. Being in the power

and demonstration of the Spirit, they brought forth much fruit in the conversion of sinners, the reclamation of backsliders, and the sanctification of believers. A large number prayed through to victory among this number being children, young people, those of middle age, and several gray-haired fathers and mothers.

The services began each morning at 6 o'clock. All day and until late into the night there was scarcely a moment when the voice of prayer, praise, song, or preaching was not heard under the tabernacle or in the grove meetings. A number of special services were held. One service was devoted to our Educational Interests, at which time \$500 was given to help furnish our new college building at Bethany, Okla. On the afternoon of the same day our orphanage work was represented by Rev. Oscar Hudson and more than \$3,000 was given toward the establishment of this work and to pay for the property at Peniel which is to be used for a high school. A healing service was also held.

The altar was filled with seekers, following an instructive message on this subject by Rev. W. E. Shepard, and many testified to having received the divine touch. Rev. J. T. Upchurch and Mrs. Emma Erick represented our Rescue Interests and at the close of the service the people marched around the altar and laid down a freewill offering of \$130.

The finances came easy. Only two offerings were taken and \$1,000 was raised for the expense of the camp. The people gladly laid down a freewill offering of \$50 in cash for our beloved District Superintendent, Rev. P. L. Pierce.

A goodly number of visitors came our way and gave us a boost, among whom were Rev. C. E. Roberts, Professor Sutton, and Mr. Rice, of Pasadena, Calif.; Rev. Aycock and wife, of Oklahoma; Rev. J. P. Roberts and wife, father and mother; Rev. Allie Erick and wife, of Pilot Point, Texas; Rev. J. T. Upchurch, of Arlington, Texas; Prof. A. K. Bracken, and Rev. J. C. Henson, of Bethany, Okla. The attendance was good and a number camped on the ground or roomed and boarded at the woman's hall, which was run by the W. C. T. U. of Peniel.

Best of all God was with us in saving and sanctifying power. The closing service was one of victory. A great audience was present and gave good attention to the earnest message delivered by Brother Shepard, at the close of which about fifty seekers bowed at the altar and nearly all of them wept and prayed through to victory.

REPORTER.

## HAMLIN DISTRICT

The work of the Hamlin District is moving along with some visible improvement, for which we praise God. We are in need of preachers who are called of God to preach. We have many preachers, yet some on the District seem to have a call to farm, carpenter, sell goods, land, and do other things than preach. Some say they can not get support as our people will not pay for the gospel. We need preachers who will tithe and preach it and hold up this truth before the people until they will be convinced that the people who rob God will go where all robbers go. We find many who are afraid to put God's promises to the test. Our pastors and their families have been doing good work, for which we praise God. The first obligation of the local church is to its beloved pastor.

We urge our pastors and churches to begin at once to arrange your work for the coming year so as to have this work of arranging appointments well in hand before the Assembly convenes.

God has visited our District with some good revivals at many points, for which we praise Him. We welcome these God-sent evangelists with their messages of gospel truth and pray that God may increase their number.

We expect to make our last trip over the District soon. Let us look well to it that we bring up a report in full to the Assembly and let us be able to truthfully say our people are deeply spiritual and are observing our rules as law-abiding Nazarenes. Pray for us in our work.

J. WALTER HALL, District Superintendent.

## MICHIGAN DISTRICT

This Assembly year is nearly at its close and this is the first report of the District Superintendent for the entire year. The reason: so many cares because of increasing demands of the field, which seem to multiply over the preceding years of my superintendency.

The Lord has been with us and His blessing has been greatly manifested over the entire District. Gracious revivals have been held in nearly all of the churches during the year with good results.

Five new churches have been organized thus far this year at the following places in the order named: Millington, Cadillac, Detroit, Windsor, Ont., and Flint, Mich.; with a total membership of 146. Our aim has not been "how much can we do" but "how

well will we do what we undertake." We have sought for quality rather than quantity, but the Lord has seen fit to give us some of each. When the statistics are given at the close of the year I am sure a fine increase in membership of the District over that of last year will be noted. The pastors of the District are composed of the right kind of material, determined to succeed, everlastingly at it in revival effort.

While this is a very fertile field, yet it is a very hard one in some respects to work. Just to put on a meeting for a few days, expecting to succeed, is but to fall in the majority of cases. But to begin with no other thought in mind, only to stay by the battle until victory comes, always wins. This takes men of strong conviction and stick-to-it-iveness, as an old bishop used to choose to call it.

We are losing two of our good pastors, who go to other fields. Brother Fleming goes to Kansas City, Mo., and Brother Gilley, of Lansing, into the evangelistic field, but others are coming to the help of the Lord, so that we trust all the church will be supplied with pastors. A number of changes of pastors will take place at Assembly time and we need the guiding hand of the Lord to get the right men in the right place as a misfit is always more or less embarrassing to pastor and people. We most humbly confess we are up for prayers for heavenly wisdom.

C. L. BRADLEY, District Superintendent.

### MISSOURI HOLINESS COLLEGE

The campmeeting is in full swing, God is blessing, and good crowds are in attendance. The tent capacity was taxed the third day of the meeting and crowds have been standing outside during the evening services since.

Brother Sutton is doing great preaching. Brother Shepard is expected here tonight. Miss Verdine Salter, our matron, is helping in song and is singing her way into the hearts of the people. Miss Madge Thompson is adding much to the interest of the services with her violin and fine vocal solos. The Suttons are at their best and the music is a feature of the meeting.

God is giving us a meeting that is stirring the country for miles around. Thank God for such meetings.

School opens September 7th and prospects are good for a great school this coming year. God has given us a strong faculty. He is raising up many friends for the school, and is turning the hearts of many students in this direction. To Him be all the glory.

H. O. FANNING.

### ALABAMA DISTRICT

These are busy but victorious days on the Alabama District. The work of God is moving on, although the Devil is awake and at his job.

Pastor Kimbrell writes from Saragossa that the meeting conducted by Evangelist F. C. Ramsey was one of the most successful in the history of the church. A number found God in pardon or purity, a fine class was received into the church, and finances came easily.

Brother Heathcock reports that the meeting at Grace Chapel with Evangelist Manasco was a hard fought battle but that there were some fine cases of salvation.

The meeting conducted by the District Superintendent and wife with the Taylor Springs church was a great success despite much rain and some hindrances. Rev. E. A. Chaffin is the good pastor of this church and is much loved by his people.

Evangelist Aycock and wife write from Calera that they had a fine opening service with a good attendance and a promising outlook for a good meeting.

H. H. HOOKER, District Superintendent.

### WASHINGTON-PHILADELPHIA DISTRICT

From July 16-August 1 we organized four new churches at the following places: Laurel, Del.; Indian Head, Md.; Pennsgrove, N. J., and just outside Washington, D. C. All these churches have pastors and the first three have purchased their houses of worship.

Our camp at La Plata, Md., was spiritual and successful. The pastors did the preaching and Sister Schmelzenbach, our missionary from Africa, conducted a blessed missionary service.

Our camp at Leslie, Md., was the best ever held in the history of the District. The attendance, spiritual tide, and financial offering eclipsed all previous records. Our pastors did the preaching here and I never heard better sermons and all were in the Spirit. Souls were saved and sanctified and three young people dedicated themselves to the ministry or missionary field at the missionary service and will enter Eastern Nazarene College this fall. We built an auditorium and made other improvements and paid

## NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

### THE LIFE OF THE Y. P. S.

**F**UNDAMENTAL to all success in our young people's work is *life*. To function in a real and vital way we must have this. No program can be successfully carried out nor any goal reached without it. As formed and fashioned man did not become a living soul until God breathed into his nostrils the breath of life, so no organization will become a living reality until through the means of its members it is transformed into a living, articulate organism. Then if there be any real connection between its mission and its organization it will function along those lines as naturally as a vine or tree will bear its fruit. Life is about the biggest thing man has to do with. Dependent for its full development upon a kindly nurture, a firm discipline, and a thoughtful direction it is nevertheless too big to be made to conform to any mere program, notions, or peculiarities of man. The headings under which we shall consider it in this present article are simply such as enable us to touch upon the forms of life common to all classes and orders of Young People's Societies.

**Spiritual life.** This is first, and by all means, of greatest importance in the life of the Y. P. S. Without this form of life there is no need of a Y. P. S., for in its place as an auxiliary to the church, which must ever be regarded as above all a primary organization, it becomes a hindrance and a detriment rather than a help. The spiritual life must water and enrich every other form of life that is manifest in the society. If it is strong and virile and properly directed it will make the entire life of the society like a well-watered garden. Essential to the spiritual life of a society is a spiritual and aggressive leader or president. Care must be taken to see that in the leader there is neither life without spirit or spirit without life. It is not a question as to which is of the greatest value, it is the fact that without both of these qualities in the leader the society will suffer and suffer grievously. Then there must be a clear conception of the spiritual ends of the society. These ends must be repeatedly stressed. Pure and lofty ideals of holy character must be the acknowledged goal of every member. Again there must be proper provision for prayer, for the Word, and for spiritual succor when it is needed. In large societies this may be accomplished by means of bands, while in smaller societies through a committee.

**Evangelistic life.** There is a general recognition of the relation which this form of life sustains to the spiritual life. And yet it is possible for a society to have a good degree of spiritual life with little or no evangelistic life. Young people for war is scriptural, and well does any one who has had aught to do with young people know that in it young people develop strength and find their greatest joy. An evangelistic Y. P. S. will have less trouble with backsliding than any other. It is the channel which God has provided to

care for the surplus or exuberance of spiritual life, also, as we indicated above, to gain strength. Care should be taken to enlist the entire society in this work rather than any gifted few. Furthermore, the evangelistic life of the Y. P. S. should not be estranged from that of the church. It should add to the evangelistic life of the church, and the young people should engage in personal work for the church and be faithful in assisting in the later work of the regular services.

**Social life.** This form of life can not be ruled out as much as some would like to settle the problem in this peremptory if not perfunctory way. It is fundamental to life in its full and natural scope. It may be oftentimes corrupted by depraved man; and religious people may carry it to excesses, but for any normal life and development for our young people it must have its place. If others have carried it to sad excess we should indeed be careful not to make the same mistake and, on the other hand, if there be those who have utterly failed, and there are, through a refusal of any form of social life among the young people, we should be wise enough not to follow in their steps. That it is a problem to properly order and regulate the social life of young people every man or woman who loves God and young people will be compelled to admit. But young people will have a social life. The instinct to play is common to God's entire animal creation and man is no exception. It is manifest in baby's playfulness with grandpa, and grandpa's playfulness with baby. Our problem is whether we will seek to provide it for them or compel them to provide it for themselves or accept it as it has been prepared for them by the Devil and his emissaries. In that fateful belt of years which we call young manhood and womanhood this instinct becomes one of the great forces of their lives. It becomes vital combustibles and explosives which ought not to be left wholly to inexperienced hands or the hands of the enemy. As we as a church have proved that there is a spiritual life free from carnal and fanatical excesses let us prove that there is a social life for young people who have crowned Christ in their lives that is free from degrading games and ways, spotless and pure.

**Society life.** By this we mean an interest in and concern for the welfare of the society. Not simply a meeting once a week, but a Young People's Society in which they put their best and out of which they receive paying returns. This form of life will be best fostered by regular business meetings and reasonable amount of organization activities. Let the young people bear their part of the church burden and take part in the affairs of the church general. Let them engage in such activities as will advance the cause of Christ and the Church of the Nazarene in the community and there will not want deep interest in the society life.

all the bills. The giving was hilarious and liberal. The secret of it all is we preached second blessing holiness and trusted in God. To Him be all the praise.

J. T. MATSUOKA, District Superintendent.

### NAZARENE BIBLE SCHOOL AND ACADEMY

We feel well assured that the outlook for a fine opening and a prosperous year for our school was never better. A spiritual, competent, and enthusiastic faculty, nearly all of the old students returning, many new students, and a large number of new friends and patrons won for the school are omens of encouragement, for which we thank the Lord, and by which we are stimulated to push ahead.

Nearly all, if not all, of last year's graduates of the academy course will return for their first year of college work as this is an important new feature scheduled.

Unusually good advantages for either vocal or instrumental music will be offered.

We are planning a systematic arrangement where-

by we may assist men or women who must work their way through school to secure suitable positions.

Above all else we earnestly request the prayers of God's people that His blessing may be upon the school and its work in mighty power.

H. M. CHAMBERS, President.

### CAPE COD UNION CAMP

The Cape Cod Union Campmeeting closed with a march around the grounds to the music of a cornet, clarinet, and bass drum, after which the saints joined hands in a large circle and were addressed by Rev. G. G. Edwards and J. P. Haddie, president and vice-president of the camp. It was nearly midnight when the solemn benediction brought to a close the greatest and most spiritual campmeeting ever held at Marion.

Two meetings, which were held in the tabernacle because of the inclemency of the weather, will not soon be forgotten. In one instance the preacher was given no chance to deliver his message because of the mighty demonstration of the Spirit. Seekers came to the altar midst hallelujahs, shouts of praise,

some laughing, others crying. At some of the meetings was manifest the mighty slaying power of God not seen so frequently in these days of cold storage formality.

The healing power of the Great Physician was demonstrated in the case of an Adventist brother of Brockton whom the doctors had given up. Some of the elders of our camp anointed him and he stopped taking the doctor's medicine and in a few days was out and sang in the quartet in the camp. Hallelujah! This was truly a miracle. God is still on the throne.

Brothers Haddie and Edwards worked from early until late and were richly rewarded. Sinners came to God, backsliders were reclaimed, and believers sanctified. In our last meeting a brother of another denomination publicly acknowledged his opposition to us in the past and requested our forgiveness.

The Lord blessed the efforts of Tom M. Brown, S. W. Fessenden, Alfred Cole, L. D. Peavey, O. C. Ostroth, G. G. Edwards, J. P. Haddie, John Gould, and J. Glen Gould. Luta Barnard, of Lowell, sang solos with expression and in the Spirit.

Was. W. Arwood, Reporter.

## AMONG THE CHURCHES

### HIGHWAY, KY.

The church here had been without a pastor for several months prior to our coming last spring and at that time the flock was much scattered and discouraged. About thirty souls prayed through to victory at a recent revival with Rev. C. C. Burton as evangelist and thirteen were added to the membership; five men over forty years of age prayed through. The community affirm this to be the best revival held here in ten years. We believe it to be a prayed-down revival.—I. T. Stovall, Pastor.

### WISTER, OKLA.

Our Wister and Liberty campmeeting came to a close Sunday night. Several souls prayed through to definite victory, some were reclaimed, some saved, and others sanctified, and the church as a whole greatly helped, for which we praise the Lord. Brother Charlie Robinson's messages were forceful and much honored of God. Sister Robinson and Brother Lawson Brown were at their best in the music.—L. A. Dodson, Pastor.

### MANFORD, OKLA.

We wish to report a good meeting recently held at the Eureka schoolhouse, eight miles south of this place. Ten souls were saved and a union Sunday school organized, for which we give God all the glory.—C. E. Peacock and Wife.

### HEPPNER, ORE.

We are in the second week of revival meetings at this place. We found the spiritual tide very low, many church people in the town but no regular services except Sunday school, church buildings but no religious services. However, we found three or four of God's saints who are the "salt of the earth." God is breaking through and souls are seeking God. Pray for this needy field.—Ora Ogle, Evangelist.

### CALERA, ALA.

We are now in what promises to be a good meeting at this place. We have been here a week

and the tent has been packed every night, many have been at the altar, and a number have found God. The people here believe in day services as well as those at night. Crowds are good at both day and night services. Sixteen knelt for prayer last night and "the end is not yet."—Jarrette and Dell Aycock, Evangelists.

### CANTON, ILL.

A new church at Canton! We opened this new field July 28th. The last Sunday of the meeting was a big day; Brother Fitch and Brother Roach dismissed their services and brought their forces to Canton. A church was organized and the Home Mission Board did not have to put up a cent for this meeting, all expenses being raised on the field.—H. J. Elliott, Ed Gallup and Wife.

### EVERETT, MASS.

Our new pastor, Brother Stebbins, and wife are proving a blessing to us. Many of our families have moved away the last year and some have been taken from us by death, but God is sending us new ones to fill up the ranks. We very much appreciated a recent visit from our new District Superintendent, Rev. Beers. God's presence was marvelously manifest in our communion service, August 1st; all hearts seemed to be melted together. At the close of the service two of our young men, one young lady, and a new couple who have recently moved here were taken into membership. Rev. F. C. Norcross, Ralph Schurmann, and Russell DeLong were with us for a Sunday evening service in the interest of Eastern Nazarene College recently. We are pleased to see how God is blessing and using one of our members and we truly feel grateful to have even a small part in the great work of the Lord. We are doing well along missionary lines. At the first meeting conducted by the new president, Mrs. Stebbins, Rev. Aubrey Winsor, a son of one of our members and formerly one of our Sunday school boys, gave us a graphic description of a pioneer missionary's work in India.—C. Louise Crockett, Secretary.

### DENVER, COLO.

The revival spirit is constantly on and souls are getting to God every Sabbath. We moved into our new building July 25th. In spite of the street car strike and resulting chaotic conditions we raised over \$5,000 in about twenty-five minutes in a recent service. We feel this church owes its success largely to the untiring efforts of our pastor, Brother Crockett, who is now serving his fourth year. During the last year he had made about five thousand calls and used five hundred gallons of gasoline, which proves he is a busy man and constantly "on the job." He not only ministers to his own flock but to many sick and dying and those in spiritual need outside of our church. The church here commands the respect of the majority of the business men in our part of the city and is steadily gaining the confidence of the masses. The officials and working force of the bank in our locality expect to be present at our dedication.—E. O. Craft, Treasurer.

### SAN ANTONIO, TEXAS

A nine weeks' tent campaign with Rev. Clyde E. Green, pastor, resulted in the salvation and sanctification of many souls. A committee composed of four of the leading men of different denominations called the writer to serve them as evangelist and two meetings were held in different sections of the city. Fine crowds were in attendance and conviction was deep from the opening of the campaign. A fine class was taken into membership. Much interest and co-operation were manifested by the business men, some being saved and sanctified.—E. Arthur Lewis, Evangelist.

### VARDAMAN, MISS.

God gave us a great meeting here. Many souls were blessed, a Church of the Nazarene organized, and money raised to purchase one of the best lots in the city for a church building. Rev. A. M. Gamell will serve as pastor.—I. D. Farmer.

### OREGON CITY, ORE.

The tabernacle meeting which was opened last Thursday by Rev. C. J. Penn, of Washington, D. C., and the writer is progressing nicely. Two were at the altar last night for pardon and sanctification.—Rev. Harvey Buck.

### MOUNTAINBURG, ARK.

In a recent two weeks' meeting held with Rev. John D. Seal and wife, evangelists, the town was much stirred, conviction was deep, and about thirty-two found God in pardon or purify. The second Sunday of the meeting was one to be remembered. The power of God fell on the people, altars were made at different places over the house, unsaved people cried to God for mercy, believers consecrated themselves to God, and some who had grown cold were spiritually quickened. The names of twelve were taken who are desirous of a Church of the Nazarene. As soon as our District Superintendent

can come to us there will be another Church of the Nazarene on the map.—C. A. and Rosa Dawson.

### GLENDALE, ARIZ.

Glad to report that God helped us recently to raise \$850 in cash and pledges to buy a corner lot. The work is moving up on all lines. Some fine Nazarene families are moving here.—L. T. Wells.

### DANIELSON, CONN.

We held an all-day meeting August 8th with Rev. A. B. Riggs, of Lowell, Mass., as speaker. Three services were held besides a street meeting and were well attended. Although there were not many seekers, the church was much strengthened and built up spiritually.—George H. Miner, Reporter.

### PHOENIX, ARIZ.

We resigned the pastorate at Malden, Mo., to accept the work at this place. We enjoyed the last year, harmony and unity prevailed, and our association with the dear people at Malden will always be a pleasant remembrance. We left W. R. Cain and Professor Sutton and wife in a revival campaign. We find the church here composed of enthusiastic and loyal workers. There is a great future before the church here and opportunities for soul saving abundant. The present membership is about 150. The church building is commodious and well situated.—B. F. Pritchett, Pastor.

### BELMONT, N. H.

We are having seasons of refreshing. We are pouring in the old rugged truth in the old-fashioned way and the folks are standing it well. We purpose to give the truths that are due at this time, viz., the signs of the times, the second coming of Jesus, and the preparation to meet Him.—F. W. Domina.

### VENICE, CALIF.

August 15th was an epoch day with us. Brother and Sister Goodwin and Miss Lou Hatch, outgoing missionaries to India, reviewed the Sunday school, Brother Goodwin giving the children a chart talk on China. The Sunday school gave \$20 toward his motorcycle. The morning service was in charge of the missionaries, who gave inspiring talks. Without any urging and without previous notice the people gave over \$120, in addition to that given in the Sunday school, for the expense fund of the missionaries. Our Sunday school has an enrollment of fifty with an average attendance of, from forty-three to forty-five. God is blessing and we are looking upward.—August N. Nilson, Pastor.

### CRAWFORDSVILLE, IND.

We opened tent campaign here June 10th with Brother J. W. Short and Brother G. C. McHenry. We held meetings with the tent in three different parts of the town and the Lord blessed in each place. Rev. Earl Albee, of Moreland, Ind., and Rev. F. S. Robinson, of Sharon, Pa., also helped us in pushing the work for God. A Church of the Nazarene was organized with thirty-three members who are willing workers. We have seen some remarkable and direct answers to prayer, but "the end is not yet, praise the Lord," and we want to see many who are now interested converted and the believers wholly sanctified.

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fed. Pledges are coming in nicely for a church building and we are hoping before winter to have a home for our people.—Mertie E. and Edith Hooker, Pastors.

**ATKINS, ARK.**

—We are here at the Union Grove camp in a great meeting. Souls are praying through at every service. The old-fashioned gospel is bringing great crowds and conviction is on. We have two more Sundays and are expecting a great landslide before the end.—Lee L. Hamric, Evangelist.

**POMONA, CALIF.**

—We are on the upgrade, for which we praise the Lord. One hundred and fifteen in the Sunday school yesterday. Our offerings for Foreign Missions from August 1-16 amount to \$100. The attendance at the preaching services is fair and we are expecting better things. Several have been received into membership since the annual Assembly and more are expected later.—J. N. Hampe, Pastor.

**DECATUR, ILL.**

—First Church is closing up a fruitful year. We expect to report to the Assembly 400 seekers for pardon or purity during the year, nearly \$5,000 raised for all purposes, fifty additions to the church, and a 150 increase in the Sunday school. On August 10th Rev. B. T. Flanery was with us en route to Michigan and thirteen were at the altar. At least 500 are in our open air meetings on Sunday afternoons. We have a prayer band composed of about twenty young people who meet at the parsonage each Friday evening and then from there go to three or four unsaved homes, sing and pray, and extend an invitation to our services.—L. G. Milby, Pastor.

**WASTELLA, TEXAS**

—Just closed a seven days' meeting with Rev. Harry Weed, evangelist, in which there were twenty-five old-time mourners' bench conversions. Several are seeking the experience of entire sanctification. Wastella is on the map for holiness and we are looking forward to the organization of a Church of the Nazarene at this place in the near future.—W. B. Howard.

**EAST ROCKAWAY, N. Y.**

—Just closed a good meeting with Rev. and Mrs. Theodore Elmer as workers. The Lord graciously blessed their ministry. A goodly number sought God at the altar, the church was much strengthened, and the community stirred. We are looking ahead to good things.—Paul Hill, Pastor.

**HILLSBORO, TEXAS**

—One of the greatest meetings in the history of the Yates church closed August 8th. Rev. C. P. Clayton was the evangelist and Rev. and Mrs. Joe Tyson were in charge of the singing. Conviction was deep, many prayed through at the altar, others in their homes, old grudges were settled, and the entire church and community left in better spiritual condition. Money was raised for the building of a new church this fall. The Lord is in the lead and victory is ours.—I. L. Flynn, Pastor.

**DELIGHT, ARK.**

—A good meeting is now in progress in a country

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#### THE KING'S BUSINESS

Do you know that there is a business firm incorporated under the state laws; equipped, organized, and conducted according to modern business methods, in which business the blessing of God is invoked upon the product, the folks who receive it, the workers who produce it, and upon every letter that is mailed and every advertisement written? A business the personnel of which is mainly Christian men and women who enliven their work with snatches of hymns, and praises to God? A business in which the department heads and the manager meet to discuss problems as they arise from day to day, first kneeling in prayer to implore divine wisdom and guidance as they deliberate and plan for the future?

Such an institution is the Nazarene Publishing House, of Kansas City, Mo. This business house was organized and is being maintained for the purpose of conserving the doctrines of scriptural holiness and of spreading them to the uttermost parts of the earth.

Just now we are facing a peculiar situation. Under the manifest blessing of God the business has prospered and grown until our present staff of workers, with what reinforcements could be had locally, is entirely inadequate to take care of the work.

We now call upon the church at large to come to our assistance. We request every pastor who has in his congregation a man or woman trained in office work or the printing industry to urge upon such a one the need of Publishing Headquarters for their consecrated services.

We urge every man or woman reading these lines who feels that he or she would be in the will of God by taking a share in this work of giving a full gospel to the whole world by means of the printed page, would write at once requesting an application blank and particulars as to work, salary, etc.

We have learned that the thought seems to be current among our people that the Publishing House workers are obliged to labor long hours for a very small recompense. This impression is far from being correct. Our workers receive going wages and are well provided for. The office hours are from 8 a. m. to 12 m. and from 1 p. m. to 5 p. m. and on Saturday from 8 a. m. until 1 p. m. So you will see that our employees have no reason but to be happy, contented, and loyal.

Have you been longing to be of service to the church and to the world? Have you felt the desire to have your talents used in the work of extending God's kingdom? Would you like to devote your time and energies to the spreading of scriptural holiness? If so, come to the Publishing House. We will be glad to tell you more of our work. Any questions that you would like to ask will be cheerfully answered. If the call to this work is upon your heart, don't delay.

*Consecrated talents, how they shine,  
Touched by the power of a love that's divine.  
Consecrated talents, do you know  
Help in making heaven on earth below.*

NAZARENE PUBLISHING HOUSE.

schoolhouse near this place. The interest is good and the altar is crowded every night. The old-time gospel appeals to hearts and they are finding God.—A. B. Holland, Evangelist.

**GRAND JUNCTION, COLO.**

—A good four weeks' tent meeting recently closed, in which about forty professed pardon, reclamation, or sanctification. Some were very bright cases. The first week Brother and Sister Ransom, our pastors at Montrose, were with us; a part of the second week Brothers C. E. Roberts, Sutton, and Rice. Brother and Sister Balsmeier, our new District Superintendent and wife, were with us for the last two and a half weeks. God greatly blessed the labors of these workers. Over \$1,100 was raised during the meeting for all purposes. Monday night a farewell service was held before our leaving to take up the work of District Superintendent of the New Mexico District.—C. W. Davis.

**STANDING ROCK, OKLA.**

—The recent two weeks' meeting at this place was blessed of the Lord. I never saw as many elderly people at an altar before; men came to the meeting who had not attended for years. The prayers were a real benediction to our hearts.—Arthur James and Wife, Evangelists.

**TUSHEKA, OKLA.**

—In a fine meeting here. Fifteen were at the altar last night and six prayed through to victory. Large crowds are in attendance.—Arthur James and Wife, Evangelists.

**NEW PHILADELPHIA, OHIO**

—We have just closed a great revival with Miss Flora N. Ruth, evangelist, in which between twenty and twenty-five were at the altar for pardon or purity. We had a hard pull, but when the break came we had great victory. Crowds came to the services from far and wide and crowded the house nearly to its capacity on the closing day of the revival. This was Miss Ruth's second meeting held in our church this year and we believe this meeting was even better than the previous one. Her messages are sane, pungent, and stirring. The meeting was attended by many of other denominations and when the Spirit fell upon all you couldn't tell who they were—all belong to the King, glory! The finances were unusually good; we closed the meeting with the evangelist well taken care of and money in the treasury.—B. H. Pocock, Pastor.

**RAY CITY, GA.**

—The meeting here was a hard fought battle but victory came; about sixty seekers and finders of the Lord. This meeting will prove a new epoch in the lives of many.—Mrs. A. Coulson.

**NEWBERG, OKLA.**

—Our summer meeting was a great event in the history of our church. For weeks before the meeting we observed a day of fasting and prayer and as a result things came to pass. Our altar scenes were of the old-fashioned type with mighty cries to God for pardon or purity. Many of the best people in other churches were sanctified; nine good members were received into church fellowship. We are looking up. Over \$300 was raised for the expenses of the meeting.—Mrs. G. Morris, Pastor.

WHEN THE OLD MAN DIED  
AND THE VERY GOD OF PEACE SANCTIFY  
YOU WHOLLY  
I'M IN SWEET BRULAH LAND  
HELL WILL BE AWFUL  
KEEP ME ON THE FIRING LINE  
IN OUR HEARTS THE BELLS OF HEAVEN  
MOTHER, NOW YOUR SAVIOR IS MY SAVIOR.  
TOO

(Old Tune: Make Me a Child Again)  
LORD JESUS KNOWS THE WAY I TAKE  
WHAT YOU NEED NOW IS SANCTIFICATION  
I AM LOOKING DAILY FOR MY SAVIOR  
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## NOTES AND PERSONALS

Brother B. F. Pritchett, who has recently taken the pastorate at Phoenix, Ariz., writes enthusiastically of the opportunities in that place, and says, "If any of the readers of the *HERALD of HOLINESS* have friends or relatives in this city and will furnish us with their names and address we will be glad to call and see them."

Rev. F. W. Demina, writing from Belmont, N. H., says that he is open for evangelistic dates for this fall and winter.

The following telegram was received from Rev. L. A. Windsor, Pittsburg, Kas., too late for insertion in last week's issue: "Revival still on. Church organized; one hundred and seven charter members. Brother Lord assisted in perfecting organization. The writer called to the pastorate; thirty-five per

week and parsonage. Sunday school organized with attendance one hundred and fifteen. Are erecting a church edifice."

**A CORRECTION:** In the report of the general treasurer of the Board of Church Extension, published in July, only \$10 was credited to the Alabama District. They paid \$110, but it had not yet reached the office of the treasurer, being sent through the Publishing House. We are indeed sorry for the mistake, and beg the pardon of the Alabama brethren and sisters. We most gladly make this correction, and if there were other discrepancies we will be pleased to have our attention called to them.—GENERAL BOARD OF CHURCH EXTENSION.

The following telegram was received from Wolfe City, Texas, too late for insertion in last week's paper: "Great revival now in progress. Large District tent crowded beyond seating capacity. Thirty-seven prayed through to definite victory, and the end is not yet." Rev. Mrs. Moore and M. R. Bishop doing the preaching. Brother K. S. Moore, song leader."

Rev. A. Jacobs, en route to Knoxville, Tenn., was a welcome visitor at General Headquarters recently.

A recent communication from Rev. E. W. Wells, Austin, Texas, announces his entry into the evangelistic field. Brother Wells has labored faithfully with the church at Austin for the past six years. We bespeak for him much success in his new path of duty.

Rev. A. B. Holland, Delight, Ark., advises he has an open date for evangelistic meetings from September 1-14.

## ANNOUNCEMENTS

**NOTICE—Michigan District:** The Michigan District Assembly will convene at Caro, Mich., September 3-12. Caro is located in the eastern part of the state, and may be reached by two railroads—the Michigan Central, coming from Vassar; the Detroit, Bay City & Western, running from Bay City to Port Huron. For convenience of entertainment it is hoped that as many as can, will come by auto. We are asking that each church of the District take a free will offering to help in the entertainment of the Assembly. Free entertainment to all that come. The pastor, Rev. Ira E. Miller, has engaged Rev. J. G. Martin, of Pasadena, Calif., to assist in ten days, meeting at Caro, which will close just as the Assembly is to begin. We are praying for, and expecting a great outpouring of the Holy Ghost at this time. Let each one come with a holy expectancy for a great time.—C. L. BRADLEY, Dist. Supt.

**NOTICE—Finding it necessary to leave the Louisiana District on account of climatic conditions, I have resigned as District treasurer. All District money may be sent to Miss Esther Henderson, Iowa. She will act as treasurer of the remaining part of the year.—Mrs. Lillian Wilson.**

**NOTICE—To District Treasurers:** After September 1, 1920, send all communications and remittances for General Ministerial Relief to the undersigned at 2109 Troost avenue, Kansas City, Mo.—E. J. Fleming, Sec.-Treas., General Board of Ministerial Relief.

**NOTICE—To Members of the Mutual Benefit Society:** After September 1, 1920, all correspondence to the Mutual Benefit Society will be addressed to the undersigned at 2109 Troost avenue, Kansas City, Mo. All money orders will be made on the Kansas City postoffice.—E. J. Fleming, Sec.-Treas., General Board of Mutual Benefit.

**NOTICE—To District Secretaries:** All communications to the general secretary will be addressed to 2109 Troost avenue, Kansas City, Mo., after September 1, 1919.—E. J. Fleming, General Secretary.

**NOTICE—Will all the friends who are preparing boxes or articles to send to our missionaries abroad please inform at once one of the undersigned of the Women's Missionary Society as to their plans.**

Mrs. S. N. FITKIN, President,  
271 Brooklyn avenue, Brooklyn, N. Y.  
Mrs. R. G. CONNING, Cor. Sec.,  
2109 Troost avenue, Kansas City, Mo.

## A SUGGESTION

In a recent communication from Rev. Arthur McNaughton, elected by the Southern California District as colporteur for that District, he speaks as follows concerning some of his plans:

"I am having a fine sign made to put in front of the house. I have one large room now with books, calendars, mottos, and Bibles. . . . I am planning to visit all of our churches on the Southern California District, taking with me a supply of books, mottos, and Bibles. I will use my home as a supply house and shall take orders and furnish new students with the books required for their studies."

We commend the above to other colporteurs as excellent in regard to headquarters for their work and also that part which refers to visiting the churches on the District. Every colporteur should arrange to multiply his own effort by securing, in every community of his District those who will give all, or part time, to the distribution and sale of Christian literature. There is no better method of getting the gospel to the people and for the building up of the Kingdom of God than is offered through the work of the colporteur and tract distributor.—General Colportage Board.

## SPECIAL NOTICE

**To the Church of the Nazarene and District Colporteurs:** Following the meeting of the General Colportage Board, held in Pasadena June 21, 1920, Rev. E. J. Fleming has been secured as manager of the Evangelical Colportage and Tract Society. Brother Fleming will have his office at General Headquarters, 2109 Troost avenue, Kansas City, Mo. All inquiries and other matters concerning this society

should be addressed to Brother Fleming, Manager, —General Colportage Board.

## RESOLUTION OF APPRECIATION

WHEREAS, Rev. E. W. Wells, pastor of the Church of the Nazarene, at Austin, Texas, has announced that he feels the Lord is calling him to new and broader fields of labor, and will, therefore, terminate his service with us at the close of this Assembly year; and

WHEREAS, Remembering that some six years ago he came to us in a crucial hour, when the church, with only about fifteen members, was undergoing a most severe trial; and looking back over these years and seeing how wonderfully the Lord has prospered the work under his moralistic and untiring efforts and able leadership; bringing the church from the valley of reproach to the mountain peaks of victory and success, and to its present membership of over one hundred and sixty, and winning for it the support, confidence, and approval of the banks and business men of this city. Therefore, be it

Resolved, That we express to him our sincere appreciation for his untiring labors in behalf of our church and each of its members; and for the spirit of love and service he has always bestowed so willingly and so freely upon each member of his flock, and for the spirit of sacrifice he has always manifested in order to lead the church out into paths of peace and victory and to a close walk with God. No night has ever been too dark nor cold, no distance too great, when one of his members was in need, but that he was always ready to help, and offer words of consolation, as only a true pastor can. No task too hard, nor fight too severe, but that he has always proven his faithfulness to his people; preaching the Word, comforting the brokenhearted, reproving, rebuking, and exhorting with all long suffering and doctrine; making full proof of his ministry as an ambassador for Christ.

In whatever field of labor the Lord might call him, the love and prayers of the Austin church, as well as its many friends, shall always follow him, and we pray that the God of all grace will bless and sustain both him and his precious wife and family in all their labors for the kingdom.

## CHURCH BOARD.

The above resolution adopted by the official board in its regular monthly meeting August 5th, A. D. 1920, and the board voted that a copy be sent to the *HERALD of HOLINESS* and the two Austin daily papers for publication.

J. L. STROALL, Secretary.

## WANTS

**WANTED—**The Nazarene church at Lowville, N. Y., would like one dozen or more of the old song books, "Waves of Glory," second-hand. The book is not published, thus can not be bought at the Publishing House. Address Rev. F. E. Miller, pastor.

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

**WANTED—**Some second-hand "Pentecostal Praises" song books. Startling a Nazarene church at Galesburg, Ill.—Mrs. Mary E. Giles, Watonga, Ill.

## If you are in Need

of a piano, player-piano, organ for your home or church, or a phonograph, I can make you a price that will be of interest to you.

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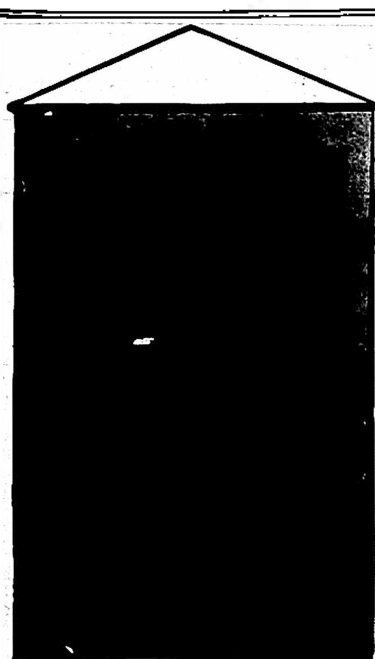
## Songs of Full Salvation

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

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4. With every calendar placed in a home you are spreading the Scripture and creating an atmosphere of godliness that will encourage the Christian and convict the sinner.
5. We have arranged to send a supply of calendars to any responsible person without a cent in advance. Payment can be made after the stock is sold.

There are many more reasons that we might give but lack of space forbids. Drop us a card of inquiry and we will promptly reply with full particulars.

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2109 Troost Avenue Kansas City, Mo.

# TELEGRAMS

**HERALD OF HOLINESS:** Indianapolis, Ind.  
The greatest Assembly in the history of our District. Brother Short elected unanimously. All reports showed that he has the work well in hand and has a great foundation laid for a great work next year. Raised for all purposes one hundred thirty-six thousand, an increase of about 40 per cent. Organized eight new churches. Increased the District Superintendent's salary five hundred dollars. We had a constant stream of salvation and with Dr. Moore as our evangelist we had crowded altars, and about one hundred fifty seekers. Dr. Moore did great preaching. Dr. Goodwin preached to the satisfaction of all and gave two great messages. His wise counsel and excellent ability as presiding officer was much appreciated by our District. Brother E. G. Anderson was with us last Sunday and brought a great message on Foreign Missions. More than fifteen thousand was raised for Foreign Missions and six thousand was pledged for Home Missions.

EVERETT O. CHALFANT.

**HERALD OF HOLINESS:** Columbia, Tenn.  
My daughter Johnny is in the hospital here and has just gone through an operation for appendicitis. She stood the operation well. Let all pray for her speedy recovery.

C. B. JERNIGAN.

**HERALD OF HOLINESS:** Austin, Texas  
A great revival on. Mrs. Beattie Williams and Mrs. Eupha Beasley at their best. Seven hundred dollars raised on church debt. Great crowds. Another week yet.

E. W. WELLS.

**HERALD OF HOLINESS:** Columbia, Tenn.  
Home Mission campaign closed mid shouts of victory. Substantial church organized. Open in Atlanta September 1st.

C. B. JERNIGAN.

**HERALD OF HOLINESS:** Rosedale, Kas.  
Great victory in Rosedale meeting under the preaching of T. E. Beebe and the singing of Carol F. Beebe, Robert and Pauline Kennedy and Mrs. W. H. Hardin. New church organized with thirty-three members. Four hundred dollars raised for expenses. One thousand raised for corner lot. W. H. Hardin called as pastor at \$35 per week salary. Sixteen subscriptions to HERALD OF HOLINESS. W. H. HARDIN.

**HERALD OF HOLINESS:** Jansen, Neb.  
New church organized at Jansen, Neb., today with good prospects, and Brother Eckel from Illinois called as pastor. Rev. Melza Brown, pastor of Fairbury church, has planned these meetings and helped to organize. Prof. B. F. Sutton and Brother Edison Rice, of Pasadena University, did the singing and it was great.

C. E. ROBERTS,  
Home Missionary, Southwestern Zone.

# WISTER, OKLA.

Glad to report victory in a recent meeting of eight days. Forty-three were saved, or sanctified, and the church much uplifted and strengthened. A class of fourteen desire the organization of a Church of the Nazarene, and "the end is not yet, praise the Lord." M. E. Shippey, Evangelist.

# CAMPMEETING ANNOUNCEMENTS

**NEAR WATERLOO, VA.**—On main road, midway between Waterloo and Amleville, Va., near "Mission Church," campmeeting August 26-September 5. Workers: Rev. L. B. Williams, Rev. J. H. Penn, Rev. J. T. Maybury, and a band of Christian workers and singers.

**CASPER, WYO.**—Wyoming State Holiness Campmeeting, September 12-26. Mrs. Delance Wallace, of Walla Walla, Wash., in charge. For particulars, address R. Loeb, P. O. box 642.

**BRULAR HEIGHTS, ALA.**—Campmeeting two miles west of Millport, Ala., August 27-September 6, Rev. A. G. Jeffries, of Paster, Texas, evangelist, in charge. The schoolhouse and other quarters will be thrown open for campers.—W. F. Farmer, Pastor.

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

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

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

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

**EMMA, N. J.**—Annual campmeeting of the Cape May Holiness Association September 10-19. Workers: Rev. Fred De Waerd, of Fairmount, Ind., Rev. John Neilson, of Darby, Pa., and Sister Moore, of Philadelphia. Pray and plan to be with us the entire ten days. Write Eldredge Hawk, Secretary, R. 1, Box 49, Cape May, N. J.

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

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

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

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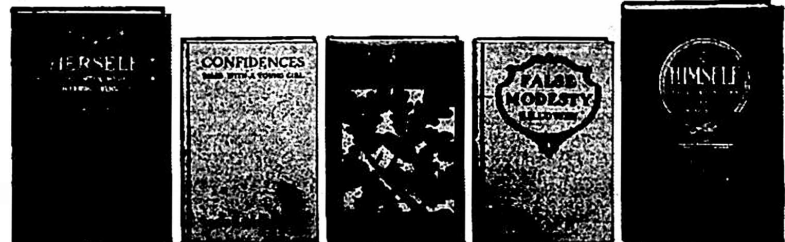
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