

Herald of Holiness

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PATIENCE!

PATIENCE is being able to wait. One has said it is the quiet, uncomplaining bearing of troubles and trials. Oriental tapestry weavers illustrate one kind of patience. With extreme precision every particular thread is put in bit by bit, by hand, for years. The work is monotonous and slow, with no variation of movement, only a difference in color of threads to mark the difference in the work accomplished; and yet at the end there is the beautiful pattern complete in its delicacy and design fully repaying for all the labor and patience it cost.

But there are different kinds of patience. Especially for the young there is required another type of patience altogether. The young need the patience that overcomes adverse conditions. Cheerfully making the most of meager opportunities. "Singing instead of sighing, along toilsome ways; getting even a child's grip on the best things, and holding on, while slowly the worth of it all unfolds—these are the ways of patience for the young."

Patience must be exercised with fortitude and bravery. It must never give up. It knows no despair. Despair is an attribute of the coward. Patience is a tonic to the mind, giving strength and courage to character and purpose.

Nature is our great instructor in the matter of patience. Note the slowness and steadiness and patience practiced in her processes. How long the seed lies in the ground before it germinates. Then after appearing as a tiny bud above ground, slowly it grows onward and upward, gathering strength and size as it reaches up toward the sun and stretches its branches outward on all sides. Weeks and months grow into years, and we behold a beautiful young tree, graceful, vigorous, and strong. Yet no mighty oak has appeared. One, two, three generations pass away. Steady growth meanwhile has kept up. Patiently and constantly the tree has enlarged its body, toughened its fiber, and stretched abroad its limbs more and more broadly until the sturdy oak stands forth an object of grandeur and admiration to all beholders.

Something after this fashion the young are developed into robust, lofty, enduring Christian character. The germ of divine life is implanted in the heart by the Holy Ghost in His regenerating and sanctifying power. A beautiful young Christian character is thus brought forth in its beauty as a blessing to the world. Now

let patience have her perfect work and behold the steady development in moral power and beauty and blessedness.

Finally, the matured Christian, seasoned, symmetrical, the saint of God moves about among men a benediction to society, a pillar in the temple of God, gloriously illustrating the power of God to save and sanctify through the blood of His Son.

Entering the House and Being a Welcome Guest

ACCCEPTING the gospel is like entering the house, and after we are accepted, is like enjoying the welcome of a guest. Somewhere we have met a striking statement of the difference between the Gospel of John and the First Epistle of John. It ran something like this: the Gospel was the invitation to a prepared feast, while the First Epistle was the assurance of a cordial welcome to the guest who had accepted the invitation to the feast. The statement was founded upon a passage in the 20th chapter of John's Gospel and 31st verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Here is the work wrought for us by the blood of Christ. The Gospel of John is here declared to have been written that we might believe in and accept this gospel and have life through His name.

The other side of the proposition is based on the 13th verse of the 5th chapter of John's 1st Epistle: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." It is here that we may *know*; in the gospel it was that we might *believe*. In the one it was to lead to the acceptance by faith. In the other it was to assure us of acceptance of us by the Father. In the one it was to persuade to acceptance of a work wrought for us; in the other it was divine assurance of a work wrought in us upon our faith of acceptance of the work done for us by the sacrifice of Christ.

God saves us by the sacrifice of His Son who offered Himself as a substitute for us on the cross. John's Gospel was written to induce us to accept by faith this blessed substitutionary work of Christ. His first epistle is given to assure us after we have accepted it that we have eternal life by that act of faith in Him and His work for us. Thus our salvation rests on what God has done for us through the Incarnate Word; our assurance of personal salvation rests on what God says to us in His revealed Word.

This places the doctrine of assurance on high and holy ground. Assurance does not rest on feelings, frames, or moods. These are fitful, changeful, and uncertain. God's Word is stable, unchanging, and divinely authoritative. John in his Epistle writes to the believer that he may *know*, that his faith in the sacrifice of the Lamb has procured for him title

to eternal life which life is stable, secure, and changeless as the God who gives it.

It is a comforting truth that our knowledge of salvation is not the result of a mere syllogism; it is not a deduction from a mere formula. It doesn't rest upon the varying emotions or feelings of human nature. These are subject to the variations of temperament, physical conditions, or nervous states. God reaches down below all these and plants our assurance on His infallible and inspired Word. When we believe and accept His gracious atonement provided in the Blood of Christ He assures us with absolute certainty that He accepts us and makes us His children by adoption into His family. This glorious transition from nature to grace brings us infinite satisfaction and ever increasing joys in the Lord. This satisfaction and joy will brighten and widen in its horizon as we grow in grace and in the knowledge of our Lord Jesus Christ. Our assurance of divine acceptance will ever rest not upon this joy and satisfaction but alone upon the infallible and inspired Word of God. It is thus placed beyond the possibility of successful attacks from Satan. It is secure from all changes of moods or feelings because attested by the God who saves and sanctifies.

The Crowning Fruit

PAUL enumerates the fruits of the Spirit as being "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22). Each of these traits or characteristics has a distinct place in the Christian life. Each fortifies us at some weak point or defends us from some special assault from the enemy, or fertilizes and renders more fruitful some sterile spot in the field assigned us for cultivation.

We do not believe that it was accidental that temperance was placed last in this list. We believe the Holy Ghost directed in placing it last, just as the architect designs the capstone to be the last on the superstructure. For this reason we would call temperance the crowning fruit of the Spirit in the erection of true Christian character. It is indissolubly related to all the other fruits mentioned. It in a sense connects, and holds them together. It completes and stabilizes all. Yet it might be called a fruit of all together.

Temperance means self-control. It is poise, giving tranquility, patience, and steadiness. It is that element in Christian character which gives real calm, peace, and quietude amid life's struggles. It holds steady in testings, gives true courage amid assaults of the enemy, and insures victory in every battle. It is the answer to the prayer of the Quaker poet, Whittier:

"Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

With this crowning fruit of the Spirit over-arching the other eight, the Christian be-

comes invincible. He can afford to be still amid the seething conflicts, dangers, and oppositions of the world. He has committed his all to the omnipotent God who will suffer no ill to befall him without His divine hand outreached to rule and overrule. He has cast off his burdens because he has met the great Burdenbearer who now graciously carries them.

This poise keeps us from fret and worry and brings contentment and peace which are beyond all price.

Cause of Ministerial Restlessness

THERE is much complaint about the frequent changes of preachers from pulpit to pulpit. Much has been said as to the cause of the frequent change of pastors. Beyond all question, inadequate salaries constitute the main cause. Naturally when salaries are inadequate to their needs, preachers are easily tempted to change churches when offered an increase in salary. The *Herald of Gospel Liberty* thinks that fault-finding on the part of congregations is another cause. Church members are too quick to find fault and too lacking in their reverence and love for the pastor, which the Word of God commands. This spirit of criticism and fault-finding is very irritating and unpleasant to a preacher and no doubt often does lead him and his family to a state of dissatisfaction with their parish. This spirit of fault-finding not only tends to render pastors discontented with their churches, but it also tends to deter manly young men from entering the ministry, as the paper above referred to says:

His sincerity, his good intentions, and his anxious concern which keeps him on his knees at prayer many a night while his church members are placidly sleeping, are not taken into consideration—and the whole community tosses his name about in free and easy criticism.

Just so long as this state of affairs is so common among the churches, it will be hard to persuade virile and independent young men to enter the ministry. They do not care to take up a profession in which their every word and act and undertaking is likely to be dissected and ridiculed, and their efforts vitiated, by the men and women who think little and give less for the work for which they are giving their whole thought and life. Many a young man has been turned away from the ministry because he has seen this thing take place too often in his own home church.

This critical and fault-finding habit is in direct violation of the express commands of Scripture. The holy Book enjoins us to esteem preachers very highly for their works' sake. The Church should maintain an attitude and a spirit of ardent love and reverence for the preacher, should take pleasure in holding up his hands and encouraging him and should co-operate with him heartily and cheerfully at all times in his arduous labors.

It is often the downgrade beyond the hill crest that opens up to the tourist the finest panorama. The road of life is much the same. The "sunny side of fifty" is not the broadest-seeing side.

Two Gems

The following lines are packed full of sound sense and the wisest and most timely counsel. First, we give what we will denominate ten rules for right living, given by Dr. A. Z. Conrad of Boston to the students of the American International College in Springfield:

Do your own thinking; fight your own battles; pay your own debts; correct your own mistakes; keep your own secrets; follow your own ideals; be your own self; answer your own prayer, and mind your own business.

We next append the following forceful words from Prof. F. J. Woodbridge to the graduating class at Smith College:

As a working maxim, philosophy, as a habit of mind may be expressed by saying, start with what you've got, work with what you have, and go on from where you are in the direction of the best which beckons you on.

Love and Hate Connected

There is a vital and necessary connection between love and hate. We can depend upon it that God's hatred of sin is equal to His love for purity. He can not love with an intensity so extreme as to forbid His hatred of all that militates against that love. His very love for the pure is reason and pledge of His hatred of the opposite. To preach only a loving God is to leave out half the true gospel message. We must preach a God who hates and will punish sin as His and our worst enemy. The *Sunday School Times* says respecting love and hate:

God can not save without condemning. He must condemn that from which he saves. He can not love without hating; he must hate that which would injure those whom He loves. And so, because God is a perfect God, we find His Word continually revealing the two opposite and necessary sides of His nature: hatred and love, condemnation and redemption, justice and mercy, law and grace. Any human parent who really loves a child will punish that child when it would be unloving not to do so, and when the child would be injured by a weak sentimentalism that withheld chastisement. And so the love of God the Father expresses itself in chastisement and scourging, or child-training, when He sees His children being injured by that which He hates, and which He would have them hate even as He. Moreover, the character of God requires His eternal hatred of that which is eternally opposed to all that He knows is true and good. His justice, therefore, requires eternal punishment of that which eternally rejects Him. And so, as a devotional writer well puts it, we are to "see from the justice of God into the mercy of God. The mercy of God in Christ is a stronghold that can never give way." The justice of God required His condemnation, even unto death, of His infinitely loved and only begotten Son Christ Jesus, when that Son took upon Himself the sins of the whole world. But it was God's mercy toward all sinners that directed and permitted His Son to do this, at such terrible cost to the Father and the Son.

Pay Thy Vows

Vows when taken should be conscientiously paid. They are solemn promises and may relate to a great many different things. But each imposes the solemn obligation to fulfill the promise. In joining the Church we promised to attend its services. There were no conditions specified in this promise. There was one solitary condition implied, which was that we would be excusable when providentially prevented from attending. When this fact is considered the wide-spread

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neglect of this vow by church members becomes appalling. We agree with an exchange which says:

"My son, when you stood at the altar of the church you promised to attend its services. The preacher did not put into that ceremony, and God did not say you could put into that ceremony: 'I will attend when I choose.' And yet you attend when you choose and stay away when you get good and ready. The Church must continue to be humiliated as long as men and women stand at her altars and make promises which they do not try to keep. It is no more an honest thing to take a Church vow and ignore it than to ignore your word in any other transaction of life. If some men kept their vows in business as they keep their vows to the Church, the banks would turn them down."

Another Phase of Forgiveness

True forgiveness does not wait until the one who has done the injury has apologized. Much less does it wait until we have had our revenge on the offender. Real forgiveness partakes more of the spontaneous, the unconditional, the free and hearty, than would allow it to wait for either of the above. The *Sunday School Times* states our view of the matter in the following:

When we are suffering most from an injustice or any other wrong wrought by others, then is the time to be thinking most about forgiveness. To forgive after we have reached an understanding with one who has been hostile to us is not the forgiveness that goes deepest. The time to forgive another and to be reconciled to him is when we are sure that he is wholly in the wrong, not after the edge is all gone from the pain that he has caused. Said a man of powerful will, "I believe in reconciliation—after I have licked the other fellow!" But reconciliation is not a question of overcoming the other fellow, but in letting Christ overcome us in our relations with others. If we are waiting for reconciliation to come only after we have "licked the other fellow," we are ourselves badly defeated meanwhile.

Obedying the Rules and Playing the Game

The principles of success in religious living are practically the same as in successful amusement games, or in business pursuits. There are certain laws to be obeyed, to be followed by honest endeavor. George Clarke Peck quoting the caption to this paragraph from a New York paper illustrates the truth of our affirmation above made, as follows:

Speaking of a famous baseball player, recently deceased, one of the New York papers describes him thus, "He obeyed the rules and played the game." The description is higher encomium, perhaps, than the writer realized. To obey the rules and play the game may well be the test of worthwhile life, whether on the diamond or in the shop, in the home or in the Church. "Mike" Tiernan never wasted time or energy debating the rules of the ball field; he obeyed them. He thought that his business was to help win the game, hence he played hard and consistently. In a certain noble sense, life is a game, the greatest game in the world. The prize is eternal life. Every one who is in the game ought to play the game with spirit and devotion. But the individual player in the game of life does not make the rules. His business is to obey the rules; not quarrel about them; not to dispute with the great Umpire, but to obey—to obey the rules and play the game.

Wearying of the Craze

Matter of organization can be easily overdone by the churches. Churches must learn that multiplying organizations do not multiply power. They can, however, go to the point of really diminishing the power of the church. It is pitiful to see with what ease the churches can be betrayed into this suicidal blunder. We agree with the *Presbyterian Banner* in the following:

The insatiable craze is upon us. Every large idea of lofty aspiration must be placed in the framework of an organization and must be labeled as a movement, until the heart cries out for that solitary place in the wilderness where the mechanics in modern thought could not disturb us. We have had in the Church during the past twenty years a list of movements that should have moved earth and heaven, but some of them moved nothing, though much time and money and strength were wasted in trying to make the movement move itself.

Opportunities and Hindrances

Our reward in a coming day will not be regulated by our brilliancy or our talents or even the size of our job. Let us remember that the coming reward will not rest on the name of our church or any human opinions of our work, but rather on obstacles overcome and our faithfully seizing opportunities. It is all right to have a regard to the recompense of reward, but a matter of paramount importance is that we promptly seize opportunities when offered and invest in our work the courage and perseverance requisite to overcome difficulties. We quite agree with L. L. Bingham in *The Continent* in the following:

Why not enjoy more the work given us for the doing? We surely have no wish to be idle; neither would we acquire the treadmill expression. We would just be helpfully and cheerfully busy day by day with sensible tasks. Not hopeless, because our ideals outrun our limitations, nor dismayed by the weakness of our world boost. Just glad that we are minded to be useful and have reasonably good health and average opportunity. Glad that the welcoming "well done" will not depend on man's estimates but on opportunities and hindrances and knightly bravery of effort.

Give Us Neither Optimism Nor Pessimism

The wise man made the wise choice in saying give me neither poverty nor riches. We claim that our choice is a wise one when we say give us neither optimism nor pessimism. The optimist and pessimist are only two different kinds of fools. The only difference is they sit on opposite sides of the table. They are equally incompetent for leadership and are equally disastrous to their following. Commend us to the man of *faith*—to the one who looks neither to the dark side nor the bright side but looks only to Christ. The *Western Christian Advocate* says:

The much praised optimist, although to be admired, is not a safe guide. He tells us all is well, when it is not. He fails to see the pitfalls, and urges us forward and we fall into them. Likewise, the pessimist, although shunned and berated, leads us to be overly cautious. Under his influence we hopelessly sit down for fear we will fall into the pit, when there is none. The cautious leader who watches, waits, and withal is patient, expecting the world to move forward, is always most trustworthy.

Acts 19:2, "Have ye received the Holy Ghost since ye believed?"

THIS text is clear and explicit on the second work of grace and that the Holy Ghost is not received until the further and subsequent work after regeneration. The most illiterate and objectionable need not doubt the words *since ye believed*. They were Christians, for the Word says, "certain disciples." Now a disciple is a learner, a follower of Jesus. It is clearly implied in this case. Evidently these became followers of Jesus under the preaching of Apollos; and, docile in their minds and hearts, were ready under the proper presentation of the gospel to receive all the fulness of God.

Thank God, there was no prejudice in their hearts relative to the second blessing. They did not say, "We want to look into this sanctification a little more; we just don't understand it; we can't see into it." No, not at all. For when the first invitation was given they went to the mourner's bench (if there was no mourner's bench they made one) and there received the flaming, fiery baptism with the Holy Ghost. Evidently this is the one baptism of which he speaks in the epistle to the Ephesians, "One Lord, one faith, one baptism."

These Ephesians once walked according to the course of this world and the prince of power of the air was dominating their lives and their hearts were impervious to the gospel for a time. They were once alien to the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world. When they were in this precarious condition the God of love and mercy appeared in the person of Jesus, through whom they received redemption and forgiveness according to the riches of His grace, and were brought nigh by the blood of Christ.

There is no uncertain sound in this epistle relative to the reception of the Holy Ghost subsequent to regeneration. Ephesians 1:13 speaks with emphasis and precision, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." In Acts 19:2 we have the words "since ye believed," and here we have, "after ye believed." If language means anything, "since" and "after" aver something has definitely and actually previously occurred. The conjunction "also" in Ephesians 1:13 means "in addition to"; and the adverb "after" is a word to define a thing as distinct from something else. These twelve then unmistakably must have received the great blessing of regeneration prior to the apostle's visiting them.

The preposition "since" is a word placed before a noun or pronoun to indicate its relation to some other word in the sentence. It is placed before the pronoun "ye" and is a relative of the transitive verb "believed." The Holy Ghost has written the verb "believed" in the past tense. Therefore when we say it is ten minutes after two we do not mean it is only two o'clock. When the apostle said "after" he meant the clock (figuratively speaking) had struck the hour of their regeneration before his appearance. Since the Holy Ghost inspired holy men to write the Bible we may rest assured He knew the proper



language to use to convey the truth to our hearts so that we need not confuse the two great works of God's grace. The unconverted can not receive the Holy Ghost, for they are not in a position to receive Him; neither are the unsanctified qualified to do effective and unremitting work for Jesus with constant humility and a dauntless courage.

The great prayer of the apostle in the third chapter of Ephesians ought to forever remove every flimsy excuse and insignificant objection to one having the second blessing or entire sanctification or all the fulness of God. We base our argument upon the inspired declaration, "The love of Christ which passeth knowledge." The mind staggers and reels under the indisputable assertions.

Therefore, giving way for the truth to sink into the heart, we need to consider this great question, "Have ye received the Holy Ghost since ye believed?" for it is the fundamental qualification to be vigilant, victorious, and successful in every conflict. We need this intense upheaval and revolution to set us right side up, for we have been upside down too long, and as a mighty compass and pole

star to guide and deter us from formalism and fanaticism. These two works are as separate and distinct and as antipodal to each other as the sun and moon.

This uttermost salvation is likened to a song. There are two elements composing a song: the words and the music. There are two special distinguishing features in connection with the reception of the Holy Ghost, namely, entire consecration (our part), entire sanctification (God's part). Of necessity the two must concur in order to extract the carnal mind. How ineffective is consecration alone; but oh, how effective with the Holy Ghost in connection with it! The product of this combination is sweet rhythm and holy harmony. The words of a song are not sufficient for a company of people to sing them, there would be much disharmony; but with the music the entire company can sing without a discord, or the least detection of disharmony.

Usually those who simply believe in entire consecration with no further work assert, "We must live it." True. But how is a person to live something of which he is not in possession? There are two elements contained in water, hydrogen and oxygen. Separate them and water is invisible, but unite them and they are very visible, how refreshing on a hot day is a cool, fresh drink. Separate consecration from heart purity, the work of God, and the heart is doubtful and the life unsettled. But by uniting these two the product is a pure heart and a holy life. There must be absolutely an entire resignation of all without any mental reservation.

Personality

By PAUL S. HILL

ONE of the interesting things to watch in life is the development of personality in a child. Who can tell, when looking into the face of a newborn babe, what will be the manner of personality the child will develop? what will be the future? Its fond parents are told that it looks like them, or like its grandparents, or an aunt or uncle or somebody else, while all the time the truth is that the child will have to change quite a lot to look like any grownup. Its personality has not developed enough to place the lines, which are an index to its personality, on its face. A photograph of a child is hard to take that looks like anybody and looks like the child at the same time.

But personality is there and as it develops will manifest itself. It is impossible to have personality and not have manifestations of personality. The various tempers of the soul will come to the surface. Lines will appear on the face. The actions will be governed by a force within. Whether good or bad, right or wrong, gentle or ferocious, generous or stingy, wild or tame, whatever personality is, and all that it is, will manifest itself.

Every person has a personality. One could not be a person without a personality. And personality is what makes you what and who you are—makes your friends and enemies, determines your attitudes and ambitions, lifts you up or pulls you down, makes you a burden on society or an uplift to society. It is not the tendency of personality to change itself, but rather all the things that person-

ality touches have a strong tendency to strengthen the personality that is already strong. All the habits of life tend to strengthen the avenues of personality from which those very habits of life have sprung. The leopard can not change his spots, the Ethiopian can not change his skin. The person with a wicked personality can not hope to change his personality, nor have it changed until he comes with mighty faith to the sin-cleansing blood of Christ and finds the power of regeneration.

God is a person, and because He is a person He has a personality. And because God is a person and has personality that personality which God as a person has is bound to express itself. Further, because God is holy all the expressions of His personality are bound to be holy.

Men with personalities have but comparatively few ways of expressing themselves. God has all the universe at His command and it all expresses His holy personality. He calls on the firmaments and they declare His glory. He speaks to the day and it utters speech. He commands the night and it shows knowledge. There is no voice nor language where the voice of the universe is not heard expressing the holy personality of God.

Perhaps some would like to believe in the overruling providences of God and yet not believe in His personality. The providences of God are impossible without His personality; and His personality is impossible without expressing itself in His providences. His provi-

dences are expressions of His holy personality. We can always depend upon them. So long as God is holy they will never fail. We may not understand them; but if we believe, not yet He abideth faithful; He can not deny Himself. And the weakest Christians can be just as sure of the benevolent disposition of God toward them, and the consequent good providence, as the most exalted churchman in the world.

I think it was a Scotch clergyman who visited an old Christian lady who, if I remember correctly, was blind, and asked her about her life's battles and victories. She told him about her conversion early in youth and said, "Ah, that was the time I entered into the sweetness of religion."

"But," said the clergyman, "did you always live in that realm of freedom and happiness?"

"Oh, well," said the old lady, "of course you know I got married and the children came and I was kept away from the church a lot and was very busy all the day, and so of course it was different."

"What would you call that part of your experience?" said the minister.

"Well," replied the old lady, "I think that then it was I entered into the power of religion."

"And now," still pressed the minister, "now that you are old and your husband is dead, your sight is dim and you are laid aside from active life, what have you now, the sweetness or the power of religion?"

"Oh," said the old lady as her face lighted up and she made a quick upward movement with her hands, "now I have both! I have both!"

There it is, one example out of a million. A Christian life, a Christian woman, developed and strengthened over a period of many years, surrounded by the kind providences of God.

It is not good for us to think that God created us and then left us with no provisions for our spiritual, social, intellectual, physical, or governmental welfare. It is better that we see that this method would be impossible with a holy God. Let us look at all the things with which we are surrounded, from which we can draw for our own best interests. The benevolent disposition of God has prompted them. The providences of God, which further express His holy personality, have brought them to us. Let us avail ourselves of them all. Let us seek the cleansing of His blood for our sin. Let us read His divine revelation, and lead lives of prayer and piety. Spiritual, intellectual, social, governmental, and all other necessary privileges are ours through the kind providences of God. This is land

"Favored with God's peculiar smile
With every blessing blest."

"Despising Not the Day of Small Things"

By ELSIE D. MILLER

AMONG the ministers of the gospel of Jesus Christ, as well as in every other walk of life, there are characters of every pattern and texture. None are working in the same groove, no two have similar tests or peculiar trials, hence all

Declaration of Independence

By KATHERINE WARD

WHEN, in the course of the natural life, it becomes necessary for an individual to sever the last chains which have bound him to his ancient enemy, the Devil, and, so doing, to readjust his relations to his fellow-man, as well as to his God, a decent respect to the opinions of mankind, and an overwhelming desire to see others pursue the same course, requires that he should declare the causes which impel to such choice and separation. We hold these truths to be indisputable, that because of Adam's fall all men are born with a sinful nature, and on reaching the age of accountability, have sinned. That, because of this sinful nature and the sins in which it has resulted, all men are justly doomed to eternal punishment. That redemption has been provided without money and without price, through the blood of the Lamb. That without this salvation man can not enjoy true happiness and peace. That whenever these facts become evident to an individual it is his right and duty to seek this Pearl of great price, laying the foundation of his temporal and eternal happiness on the Rock of Ages. Prudence, indeed, will dictate that habits of life, long established, should not be changed for light and transient causes; and, accordingly all experience has shown that men are more disposed to follow the Devil, unless brought face to face repeatedly with the awful facts of their cases, than to seek the Lord by way of the cross of Calvary. But, having seen clearly that it is their leader's intention to lead them to the bottomless pit for eternity, it is their right, it is their duty, to resist him and seek the mercy of God. Such has been the case with numberless people up and down this fair land of ours, and such is the necessity which has constrained them to alter their former plans and ways of living. The history of the Ruler of Darkness is a history of repeated injuries and usurpations, all having in direct object the bringing of men's souls into the confines of his eternal abode. To prove this let facts be submitted to a candid world. He has promised happiness and pleasure, and, indeed, a short-lived pleasure has been given, but it has contained a sting which has well nigh destroyed all the joy. He has led his subjects into things which they would gladly have given their all to have undone. He has drawn them into actions and deeds they knew were wrong, by his seductive promises of pleasure. In order to cause them not to think seriously he has told them there is no heaven, no hell, no God, and no Devil. He has, while doing these things, drawn his fetters more and more tightly about his subjects, meanwhile telling them it was all right. And if they became partly awake to their danger, he has endeavored to lull them to sleep. If they became thoroughly aroused to their danger he has held them as tightly as possible, at the same time taunting them by telling them it was useless for them to try to escape, for they are too tightly bound; that, if they should escape, God would have no mercy upon them; that, if He should take them in, he, the Devil, would immediately recapture them, and that such would be worse than to remain now in his hands. During all our years of bondage we served him faithfully, receiving little at his hands which we could call good, but believing his seductive words and continuing in his service. We have asked him for peace and happiness, but repeatedly received only a promise—a phantom. We must, therefore, acquiesce in the necessity which announces our separation, and hold him an enemy to be fought against, in the strength of Jehovah, as long as life shall last.

We, therefore, the blood-washed, by the grace of God, and in the name of Jesus Christ, His only Son, our Lord, do solemnly publish and declare that these members of the sanctified body are, and of right ought to be, free and independent of the Devil, but the love-bound slaves of the Christ. And, for the support of this declaration, with a firm reliance on the protection of divine Providence, we, with one accord, pledge to Him our lives, our fortunes, our all.

THE REDEEMED.

should be careful not to judge hastily (if at all—"lest thou thyself be judged"). Our great Teacher wisely urged us to "bear with one another," etc.

Recently in a town—of itself rather insignificant, though greatly priding itself upon a few moral institutions—a preacher found himself stranded with a very few co-laborers. Capable and energetic, having fought and won many battles for King Jesus, he was nevertheless bewildered by surrounding circumstances. Of course the Devil took advantage at once and almost swamped him with discouragement and at every turn of the road thrust before him a picture (much enlarged)

of existing circumstances until he saw them continually. But he was out to win souls, soon climbed over all the pictures the Devil could present, and one Sunday appeared before his little group of followers with a shining face that testified he had recently feasted with his Lord. He glanced over his congregation and thought of his carefully prepared sermon—a "feast of good things." There were seven present, all professing to know and love the Lord. Could he present his message to them? So few in number—and already acquainted with all the good things in the Book of books?

In answer to his silent prayer for blessing,

guidance, and utterance the Holy Spirit responded. The inspiration came and the seven were "fed" as graciously, as abundantly, as richly as though there had been seven thousand present. Were any blest except the messenger? His text was Luke 14:17, "Come, for all things are now ready."

There were no sinners present, hence he did not urge any to come to Christ to be saved. He pictured a table—a feast prepared by our Lord for those whom He should call to the feast. It was ready now—also all things were ready. Oh, the blessings—and blessings AND BLESSINGS upon that table ready now! Child, what do you need? *It is there! Ready now.* But (Luke 14: 24) do not wait lest the opportunity to eat be passed!

Among the seven listening attentively only God knew what each particularly needed. Perhaps one had bread enough and to spare but desired fruit. *It was there!* Perhaps another had been bountifully fed with meat and desired sweets. *It was there!* And the preacher was sounding the call. "All things are ready—come now!"

One among the number had been living on the good things but had a need. God spoke and sealed the message. One at least came and feasted and took from the prepared table that which had been set for the present needs came "now" and received healing for an afflicted body as well as wine for a weary soul. There wasn't a stir among the seven—nothing to indicate that anything had been accomplished, but God gave the inspiration, the message, and a preacher was true to his call. Had he not been, who can say when the one who received so bountifully from the feast—a well body and a happy soul—should have been refreshed? Oh, it pays to be true in spite of empty benches and seemingly empty faces. God never gave a message to any messenger unless it was to benefit at least one.

The Christian Faith

By GEORGE SHARPE

THE Christian faith is expressed in two phrases. *First*, be like Jesus. *Second*, do like Jesus. In the one we have the fact of a pattern, in the other an example. Character shines in the first; service manifests itself in the second. The character of Jesus was sinless. He was the Holy Son of God. When we match the pattern there can be no place for sin. Only then are we the holy children of God. The service of Jesus is one of humility. The washing of the disciples' feet reveals the example, "For I have given you an example, that ye should do as I have done to you" (John 13:15). This tries one's experience, tries one's testimony, tries one's faith. The Master is saying, "I sacrificed for you, now you sacrifice for others. I stooped for you, now you stoop for others. I changed places with you, now you change places with others."

The visible Church is composed of the following classes:

1. Those who profess they can never be like Jesus, nor do like Him. They are dead in sins.

2. Those who try to do like Him, and profess they can never be like Him. They are conscious of the carnal nature, and refuse the treatment provided in the atonement.

3. Those who profess the blessing of holiness, and the divine help and leading of the Holy Ghost. They are the standard bearers of the Christian faith. They live the pattern, "Be like Jesus." They follow the example, "Do like Jesus."

"She Hath Done What She Could"

By BELLE SNYDER

BEING a city missionary and deaconess for several years, laboring in prisons, hospitals, and slums, among the high and low, rich and poor, we feel led of the Lord to write these few lines for the encouragement of our sisters in like work.

Jesus said, "For the poor always ye have with you." We find many poor both in body and in spirit. The harvest is white; comparatively few are gathering in the sheaves. What havoc sin has wrought! Reformations have made rapid strides toward the betterment of mankind, but there remaineth yet much to be done; therefore let us not slack our arms.

We consider the deaconess work a sacred, worthy calling; so, being duly authorized of God and the Church, we find it a great privilege to relieve the needs of soul and body. Oh, for more wisdom, to know better how to deal with fallen humanity! As we pass in and out, the poor, bony hands that are stretched out to us for assistance and in fond good-bys, and the feeble, quivering lips that call, "Come back again," how gladly we administer to them to alleviate their suffering! "She hath done what she could." Then 'tis so sweet to commit them to a loving Father, who is seeking the sheep gone astray, and willing to carry the weak ones in His arms.

It is ours to see many disgusting, distressing scenes. But for the mercies of God we ask ourselves the question, Where might we have been? Ours is a lowly vocation, but blest of God; and we may be a sunbeam across some darkened pathway. Many homes are reeking with vice, but there one finds, precious souls, whom the Man of Calvary suffered and died for. Sister deaconess, let us go forth in His name, digging for diamonds in the rough. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There are so many in the prison house of sin.

The pastor's mission is before the public. Ours is behind closed doors and darkened windows. The masses pass such by. Not only are we called upon to cope with the powers of darkness in low places, but with wickedness in high places.

We bemoan the state of affairs among our fair sex in regard to the dress question. The Bible is a fine fashion-plate—modest apparel is the pattern. Let us ever adorn ourselves "as becometh women professing holiness."

Coveting the prayers of our people, we purpose by divine assistance to measure up to the requirements that our calling demands, to be unassuming, cheerful, modest, and faithful upon the means of grace. "What though the storms gather o'er us?" He is our refuge. Angels encamp around about us. He careth for His own, and saith, "Touch not mine anointed."

When as one by one we close our tear-dimmed eyes on the sorrows of this world and open them to view the beauties of heaven, may it be kindly said of us here, "She hath done what she could."

EVANSVILLE, IND.

Some Figures to Think About

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted 15 per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent in 1906, in 1919

it was 37½ per cent. In ten years the Roman Catholics gained 103.5 per cent, while the Protestant churches gained 232.5 per cent. The Baptists gained 261.5 per cent; the Disciples 244.5 per cent; the Presbyterians 231.5 per cent; the Methodists and Episcopalians 231.5 per cent; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now 43.9-10 per cent. The average ministerial salary among the northern Methodists is \$1,223, among the Congregationalists \$1,343, Northern Presbyterians \$1,474, Episcopalians \$1,632, and Unitarians \$2,080.

ANNIVERSARY OF THE AMERICAN TRACT SOCIETY

The American Tract Society celebrated its ninety-fifth anniversary May 12th in the Marble Collegiate Church, New York, closing a year which the president, William Phillips Hall, characterized as one of the most successful and encouraging since he had been identified with the society.

William Phillips Hall was re-elected president; Dr. David James Burrell was re-elected vice-president; Bishop Charles S. Burch, Dr. A. Z. Conrad, and Bishop Luther B. Wilson were elected honorary vice-presidents, in place of Bishop David H. Greer, the Rev. R. R. Meredith, and Dr. J. M. Buckley, deceased.

The annual report, presented by Dr. Judson Swift, general secretary, reviewed the work of the past year, and contained the following salient statements:

NEW PUBLICATIONS

There have been added during the year to the society's already extended list seven new publications, five of which are volumes and two envelope tracts, as follows: "The Furnace for Gold," by Emma S. Allen, and "The Victory Life," by Dr. John T. Paris, the former winning the first prize and the latter the second prize in the society's contest for the best manuscripts available for publication; "A Manual of American Citizenship," by Dr. Edwin Noah Hardy, and "The Resurrection and the Life Beyond," by Dr. David James Burrell. The tracts were: "The American Home," by Dr. Edgar Whitaker Work, and "The American Church," by Dr. Burrell. *Las Notas Explicativas* is a volume of notes on the International Sunday School Lessons in Spanish for 1920. The total number of publications for the year, including volumes, tracts, and periodicals, is 2,045,875, many of which have been in French, Spanish, Portuguese, and in the dialects of India and Africa. The grand total of the society's publications in all languages and dialects, issued at the home office during the ninety-five years of its history, reaches 804,843,750 copies, and the number of languages in which the gospel message has been published by the Tract Society totals one hundred and seventy-eight.

MISSIONARY COLPORTAGE

The society's missionary colporters during the year have made 207,644 family visits, distributing 47,459 volumes of Christian literature and conducting 3,418 religious meetings. The grand total of missionary colporters for the eighty years since this line of service was entered upon is 10,400,069 family visits, 17,607,583 volumes distributed, and 611,249 religious meetings held.

WITHOUT PRICE

From the beginning the American Tract Society has distributed many of its religious tracts without money and without price, sending forth its millions of pages of leaflets to the army and navy, the seamen in our ports, to the reformatories, penal and charitable institutions, and to the lumbermen and miners and the ranchmen in the West.

The total value of free distribution for the past year was \$14,739.42, making a grand total of free distribution since the society's organization of \$2,706,797, the equivalent of 5,376,220,081 pages of tracts.

LATIN AMERICA

The issuing of the Sunday School Notes in the Spanish language for 1920 has been one of the most needed and long-sought publications that has been prepared for the mission churches and Sunday schools, and it has been received with enthusiasm and strong commendation.

The Tract Society has issued during the past year

CONCLUDED ON PAGE NINE

Heart Talks With Pastors

Talk No. 11

By E. P. Ellyson, D. D.

FOR our consideration the work of the pastor may be grouped under four different heads as follows: Superintendency, preaching, teaching, and visiting. In our last talk we said that under the mastery of Christ the pastor must be a leader. Now we come to emphasize superintendency as an important part of his work. He is to be general superintendent of the local church. In the early church the pastors were sometimes called superintendents or overseers—bishops. The pastor and not some member of the church is to be this superintendent. Much depends upon this for the success of the work. All work needs superintendency and the church can not move on without it. The pastor must have a vision of the work that needs to be done and that can be done, and must be able to lay plans whereby it can be done, and lead on to its doing. It is his business to pray, study, and consult with his members, especially the boards and committees, and devise and work out plans and methods for doing the work and then lead out and see that these plans are followed and the work done. His mind must be constantly upon the work and his eye must be keen and always open to see the things to be done. It is passing strange that so many people can see so little that needs doing and can think of so few ways of doing things. We need pastors who can see things to do and ways to do them.

It is our purpose at a later time to speak of methods and give some suggestions as to how to do the work, but now we are simply calling attention to the fact that a very important part of the pastor's work is superintendency. This part of the work must be done or the church will fail, and the pastor is the one to do it. Many churches are suffering, and standing still, if not dying, because the pastor is not actively superintending the work. No person is a true pastor who simply lives in the community, makes an occasional visit, and preaches on Sunday; one is not a pastor at all who is a non-resident and simply runs in once or twice a month and preaches for the congregation; no church can ever really build up with that kind of treatment. One should not accept a pastoral charge who does not expect to give time and attention to that work, to take on some burden for the work and plan for its upbuilding. The pastor must be a superintendent, a manager, a leader.

The business world teaches this lesson clearly. No corporation attempts to do business without a manager. Each department of the great factory or store has its superintendent who gives his time to that work. It takes more than stockholders, workmen, and customers to make a successful business, there must be competent management. The institutional work of the church teaches the same lesson. Our schools, our missionary work, our rescue and orphan's homes, and our publishing interests never succeed until a competent and aggressive superintendency and business management has been secured. Boards of directors and church boards can not do the work alone. It has been proved over and over again that money is saved by paying the price to secure competent superintendency. Poor work, haphazard work, is always the most expensive, and it does not bring the results. So with the church, there must be competent superintendency not only of the general church and the different districts, but of the local church, and this superintendency is an important part of the pastor's work. And since the local church is the basic unit no work of the church is more important. In some very true sense the church succeeds or fails according to the faithfulness of the pastor, the church is just what the pastors are making it.

We do not mean that the pastor should do all of the work, certainly not. That would not be superintendency at all. The pastor will be a hard worker, but he will plan the work and set others to doing things. There is very much of the details of the

church work, the Sunday school, the Young People's Society, the missionary work that the pastor will have no time to do, but he must know what there is to do, how to do it, and see that others do it. If he tries to do these details himself they will consume so much of his time that other greater work he should do will not get done, he will work hard and yet fail to build up the church. No, he is not so much to do the detail work as he is to superintend it and see that others carry forward the plans. In the early church as the work grew and the detail work multiplied and the difficulties increased "the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6: 2, 3). And it is still not reason for the pastor to leave his work to serve tables. It is his to superintend, to see that the business meetings are properly held, and the right committees appointed and that they do the things they are appointed to do. One of our great needs is more thorough and effective organization in the local church and as the superintendent it is the pastor's business to see that this is done.

The pastor must also be a preacher. He need not be an eloquent preacher, he need not be able to present a profound and scholarly discourse, but he must be a preacher. And he must give time enough to this in order to have something to say worth the time of the people to come and hear him, and must be able to say it in a way that will interest them. He can not just say words, tell stories, get off jokes, cut up antics and harangue, but he must give forth truth in an interesting way so as to reach the people. It is the truth that is to set men free and build them up. If the church is built up the public congregation for worship must be kept up. But it is presumption on the part of the pastor to think he can gather and hold and enlarge a congregation when

he is careless as to his preparation and manner of preaching, when he does not take time to get something worth saying and worth hearing and give attention to saying it in an interesting way. It means something for fifty or a hundred or several hundred people to give an hour of their time to listen to one man talk. Do not blame the people for not coming until you have given time, study, and prayer to getting something worth their hearing.

Some writers on pastoral theology have underestimated the value of preaching. I think possibly De Kern does this in some of his expressions in his "Ministry to the Congregation." The Bible places very high value on preaching. The apostles were commissioned to "go preach." And Paul tells us that "it pleased God by the foolishness of preaching to save them that believe." One of the very great agencies or methods of divine selection and approval for the saving of men and building the church is preaching. No church can get on long without preaching. A church may survive for a time, but it can not grow much on occasional or once a month preaching. No pastor can build up his work who is careless and neglectful of his preaching. He may not be a great preacher, but unless he does his best and preaches as well as he can he will not succeed. Human speech which carries truth, backed by a strong character under divine anointing, is very powerful; oratory or public speaking is very effective in influencing the people and the pastor must use it to the utmost of his ability. He must study how to pack his words fullest of rich gems of divine truth, how to clothe the truth he wishes to give forth in the best and clearest words, and how to say those words so they will be the most effective.

Some writers on homiletics have overestimated the relative value of preaching. I think Dr. Simpson in his lectures on preaching has in some of his expressions done this. Preaching is a great and an important, yes, a necessary work which must not be minimized, but it is by no means the only work, nor is it the most important work of the pastor. We would not say that any other work is more important, but there are other things of equal importance and of equal necessity for the success of the work. To overestimate the value of preaching leads to incorrect methods. And here is where some preachers fail. They seem to think their main work is preaching, and if they do this they are fulfilling their calling and doing their work. But the men are very few indeed who can build up a work on their preaching alone, and these few can not build up a well rounded work. When preaching is made

CONCLUDED, LAST COLUMN, PAGE NINE

Leaflets as Leaves of Life

"Tall oaks from little acorns grow," and great effects from little causes.

Should any service seem small which may be helpful toward large results? Some methods have proved helpful in my work as pastor and temperance campaigner which I wish to share with my fellow-laborers in the Master's vineyard. One is a method of tract circulation. The old way was to scatter 1,000 in the hope that fifty persons might read them. Better methods send out fifty with the certainty that 1,000 will read them.

Once at the close of a children's meeting I gave each child a tract and a card bearing these words: "We, the undersigned, have read the accompanying leaflet," with the instruction that one week from that hour the roll would be called, and each one would report the number of people who had read the tract, and bring forward the list of names and addresses of the readers. Some little prize of book or other keepsake was given to all who secured a certain number of readers during the week. Usually I presented a "Hymnal with Notes" to the one who secured the highest number. Our new Sunday School Hymnal is low in price, when purchased in quantities, and is greatly appreciated by the children who can thus win a copy. Few will refuse to read a tract for a little boy or girl. Sometimes the entire household gathers around to hear the message read. The boys and girls who thus engage in the work learn their tract by heart from hearing it read so many times. In seven churches—at Seaford, Del.; Sea Cliff, N. Y.; Pasadena, Santa Monica, San Diego, Calif.; Newark, N. J., and Portland, Ore.—revivals of far-reaching influence owed their inception to this work. It has been helpful in preparing for every

revival with which God has blessed my charges. It enlists the active co-operation of all the children of the church. It reaches every class in the community. It is the quickest way I have found of making announcements, of disseminating missionary, temperance, or doctrinal information, or of pointing out duties to non-churchgoers.

A RAINY DAY STIMULANT

In California, for example, one week during the rainy season I selected that exquisite little tract by Frances R. Havergal, now published by our temperance society, "Why I Go to Church on Rainy Sundays." The following Sunday it rained. In other years there would have been no services on such a day. The morning congregation was not less than on the Sunday previous. The explanation came at the junior meeting in the afternoon, when the roll call brought the names of more than 1,200 who had read that tract during the week.

I here give a single Sunday's report. The tract was "How to Make Your Pastor Succeed" by Bishop Fowler. Fourteen children received copies of it. The roll call brought out the following facts: A little girl brought forward the names of 202 readers. Four boys had more than 120 each. Six children had more than 100 readers. Four secured 75 readers. Only one fell short of 50. You will see that these 14 little workers found in a single week about 1,600 interested readers of that wonderfully helpful tract. All but two of them knew it by heart.

A CHICAGO INSTANCE

Some time ago on one of the busiest streets of Chicago I was walking from an office with a pack-

Must China Send Us Examples of Christian Womanhood?

We have in our city a great normal college for the training of teachers, which enrolls during its winter and summer terms about two thousand students. One of the most interesting of these students is a young girl, quite small and slight, with jet black hair, dark, slanting eyes, and a clear, fine skin, a sort of pale gold color with a flush of pink in her cheeks.

"Oh!" you say, "she must be Chinese." Yes, she is a Chinese girl, this little Miss Sieu Yiu, a Christian Chinese girl, who is fitting herself to do Christian work in her own land.

Not long ago some very distinguished Chinese men were sent by their government to investigate the schools of America, our public and private schools, our normal colleges and universities.

In the course of their journey they came to this city, and one day was spent in the big normal college of which I have spoken.

They were present at the chapel exercises and were introduced to the great audience of students by the chancellor, and then he said:

"Nearly every section of our country is represented in this student body. And China, too, has sent us a representative. I want to say to you that we haven't a finer example of Christian young womanhood among us than is found in your young countrywoman."

"Modest in dress, courteous in manners, studious in habit, she sets a high standard for her fellow-students. If you have any more of her sort, please send them to us."

The chancellor's words were true. I have been thrown with Miss Yieu in a certain Christian work, and found her not only very intelligent, but so modest and womanly in dress and manner that I couldn't help wishing our American girls were more like this young Chinese woman.

WHAT DO FOREIGNERS THINK OF OUR WOMEN?

A well-educated and wealthy Chinese nobleman was traveling in England. He was much entertained while there, for he was a man of great prominence and influence in his own country.

The Countess of H. was talking to him at a reception one night. "Tell me," she said, "what do you think of our women? How do they appear to you as contrasted with the women of China? Are you being convinced that your women should be raised in the scale of life and given the opportunities that women have in Christian lands?"

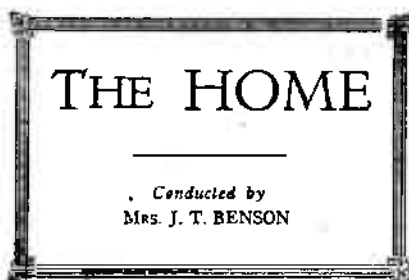
Now, the Chinese people are noted for their courtesy, and this gentleman tried very politely to evade the questions which had been asked him.

But the countess was persistent and finally he said, "My dear madam, I find much to admire in your brilliant, well-educated women, but I find so many things which I can not understand that my mind is quite in doubt as to whether my countrywomen would be very much helped on the whole by patterning after their sisters of Christian lands."

Of course the lady wanted to know what he meant and very courteously the visitor told her some of the impressions made on his mind by English and American women.

"You have had a great deal to say about the barbarous custom of binding our women's feet. You were right and we are very much ashamed of it, but I find your women-lace their bodies into a stiff garment of bone and steel, which is more injurious to health, I think, than the bound foot. The most important and vital organs of the body are compressed and the figure forced into an entirely unnatural shape by the use of these 'stays.' And you are not clothed comfortably otherwise."

"It is bitterly cold tonight and your men are sensibly dressed. Not so with the women guests. Your custom seems to require that they bare their arms and shoulders to the chilly air and wear costumes which are little more than wisps of silk and gauze. They're too scantily clad for comfort, health, good sense, or, pardon my plain words, for modesty. I have never seen



such exposure of women's bodies as I have seen in Christian lands. It is amazing to one who is not accustomed to it. If I should be called upon to decide between the dress of American and English women and that of our Chinese women I should not hesitate. The latter is light, soft, comfortable both in summer and winter, and modest. Why should we change it for something which is none of these?

"Then there is the freedom which you think has such advantages. I am sure it has some very decided advantages, but there are so many disadvantages that I am left to wonder if these latter do not outweigh the former."

Music had just started for the dancing, which was a part of the entertainment, and the Chinese visitor looked at the couples who were beginning to circle about the floor. "I should dislike very much to see such freedom between the sexes in my own country," he said gravely. "Chinese women, half dressed in the arms of men who perhaps have just been presented to them, no, I would be sorry to see that kind of civilization introduced to our people."

The lady was very much surprised to hear these words of criticism from a "heathen" nobleman. She had expected the most extravagant praise and wonder from his lips. She was embarrassed, too, for the ball dress she wore left her almost naked to the waist and she suddenly realized that the narrow, keen eyes of the foreigner were looking at her, not with admiration, but with cold disapproval.

She laughed uneasily. "Well, it is worth something to see ourselves as others see us," she said. And it is. The truth is that we have grown so used to immodestly dressed girls and women, their bodies either displayed to the gaze of every passer-by or dressed in such a way as to call attention to what is not exposed, that we do not realize what sort of an impression is made upon the foreigner by our type of civilization. The sad part of it is that it goes by the name of *Christian civilization*. It is not. These immodest styles, these loose and dangerous customs are the inventions of Satan himself. They are originated in the Devil's workshop and you may be sure he has plenty of places scattered over this country and abroad.

True Christian civilization leads women to dress themselves in "modest apparel, with shamefacedness and sobriety. The next time you go out upon the streets of your city or enter a car or a public building look at our women and girls, see what you can see, and hear what you can hear. Then contrast it in your mind with the picture of a sweet-faced Chinese girl with a low, gentle voice, polite manners, and modest dress, and you will be asking yourselves the question found at the heading of this little article: "Must China send us examples of Christian womanhood?"

A Few Words About Words

A newspaper editorial says:

The use of oaths is becoming so common among our people that unless something is done to check the evil Americans will become known as the most profane people in the world.

Another writer says:

"Profanity is always a sign of coarseness, or viciousness, or weakness." I believe this is true.

Many boys and young men use oaths who never heard them in their own homes. They hear them from other boys and men and conclude that it is *manly* to swear. Poor weaklings!

George Francis Train was once amazed in a parlor car, where there were only men, to hear so many oaths. He said nothing about it, and took part in the conversation, but every few seconds he would exclaim, "Shovels, tongs, and poker."

At last a man said, "Mr. Train, what do you mean by that nonsensical phrase, 'Shovels, tongs, and poker'?"

"Why, that is my way of swearing. It is not one bit more nonsensical than yours, and far less hurtful, for at least it is not blasphemous. But I'll quit if you will." No more oaths were heard on that journey.

"The Indian language has no swear words in it," proudly remarked a student at Hampton, "and if an Indian swears, he has to do it in the language of civilization."

Don't you think this ought to make us ashamed?

But what about slang and by-words?

There are many young people who would not dream of using an oath, who are shocked if they hear one, yet they do not in the least mind an occasional slang word, or what is perhaps worse, a by-word.

"Everybody uses slang," they say. "There's no real harm in that."

A young schoolgirl was carrying on a conversation with another schoolgirl friend.

"No," her mother heard her say, "I don't know a fazzling thing about it."

"Maud," called her mother when she hung up the telephone, "What is the meaning of the word fazzling as you use it. I have noticed that it is becoming a favorite phrase with you."

"Oh, I don't know exactly, we all use it."

"But, my dear, if the word has no sense or meaning, you must be making a sort of swear word of it."

"Why, mother, you know I wouldn't swear!"

The mother opened her Bible and pointed to Matt. 5: 37. "Read what Jesus has to say about our words," she said. And the girl read the verse aloud. "What Christ means to tell us is that simple words like yes and no, are all that are necessary for our conversation, and when we add words to them 'it cometh of evil.' Slang and by-words are not only unrefined, they are wrong," said the mother.

Dear young people, do you really believe what Jesus said? The Lord help our Christian boys and girls to get under conviction about these things, until they will say with the psalmist, "Let the words of my mouth be acceptable in thy sight, O Lord."

Better Than a Monument of Stone

Two ragged street urchins stood one day before the window of a picture store in London, and suddenly one of them cried out exultantly. "Look, Jim, look!"

"What is it?" Jim asked, and the little fellow answered, "Why, there he is. That's our earl."

It was the photograph of the seventh earl of Shaftesbury, in truth the earl of the poor and the oppressed. The motto of his family is "Love; Serve; and nobly, did he live up to this motto. What Lord Shaftesbury did for the poor of London, for the insane, for pauper children, for chimney-sweeps, for seamstresses and shoe-blacks, and for all kinds of philanthropic works it would take long to tell. "When I think that I am growing old, and that I have not long to live," he said toward the end of his life to one who was telling him of the wrongs of working girls, "I hope it is not wrong, but I can not bear to die and leave the world with so much wretchedness in it." Pauper and prince alike came to do him honor when he died. A laboring man, who had a piece of crepe fastened on his sleeve, was heard to say in a choking voice, "Our earl's gone. God A'mighty knows he loved us, and we loved him. We shan't see his likes again."—Sel.

age of printed leaflets headed, "William Jennings Bryan Denounces the Liquor Traffic." This was in large letters. A gentleman saw the title, stopped, and politely said, "I see you have something by an old favorite of mine. Would you mind letting me have one?" "Certainly you shall have one," I replied. Many other men were passing and seeing I had something good to give away they stepped up and without moving I gave forty to fifty away in three minutes, and it did my soul good to see as many men walking down the street reading.

When on trains I frequently take a hundred of "Alcohol and Tobacco" by Riddell, walk forward through the smoking car, and hand every gentleman a copy. They invariably begin reading it, and I have seen every man in a crowded car so engaged. No harm can come of this and possibly great good.

OUT WEST

In western campaigns I have taken long stage rides and entertained myself and my fellow-passengers by assorting my leaflets and dropping a package into every mail bag or box we passed on the road. I have put out 300 packages of campaign literature in a single week's trip.

I always carry tracts in my pockets to hand to strangers and busy people with whom I can not get time to converse. Having a good assortment, when a conversation in shop or parlor, on street or cars suggests one, no one will be offended if you say, "That reminds me of a leaflet I have by a noted man on that very point." It will be received with interest. For twenty years I have never been without leaflets and tracts. Few days have passed without an opportunity to give one out, and no one was ever offended.

"But don't you think tract peddling is small business?"

No one is a bit too large for this job. The only question is, is he big enough for it? What this world needs is a class not above doing little things well.

Bishop Mallalieu was a big man, but he never sent out letters, friendly, business, or official, without inclosing some heart-stirring leaflets. I have received many letters from him but never one without something additional that was good to read. And Wilbur F. Crafts has kept the church and state throbbing for twenty-five years by mailing to the right man at the right time the right leaflet on the moral reform then uppermost.

If pastors who preach on temperance or other speakers who lecture on prohibition would clinch their message by distributing at the door leaflets that more fully inform the people on the subject of the evening, the awakened interest would insure a careful reading, and the reading would deepen the conviction already made.

I have seen worldly men convicted and converted; backsliders reclaimed and made aggressive workers; stingy church members become conscientious tithers; absentee Christians become regular at prayermeetings; and indifferent voters become leaders in temperance reform—all through receiving at the proper time an appropriate tract.—Rev. CLARENCE TRUE WILSON, D.D., in *Zion's Herald*.

Who Will Fill the Ranks?

By M. F. ROTHERMEL

WHY do some get religion? Because God and some converted men made a place for meeting in the church in winter time and in campmeeting in summertime. God will use the campmeetings and tents on lots to have Bible conversions; and the promised Holy Spirit will come to fill the hearts of believers.

Can you say Amen? God is calling leaders, not lagers. Where did you get religion? The campmeeting in Illinois in 1881 was almost ashamed to report they had only one convert—a boy—that was I. It was in a very poor, hilly country, but that campmeeting has meant much to me. But campmeetings when a child and since have given such an appetite or passion that I can not stop it. I, like Stephen Merritt, would like to place many like Mr. John C. Wooley, all undone and broken-hearted, who was sent with \$5 and a note to be cared for by Merritt's friend at his tent. At this

place he found his Savior. Such acts lead poor souls to the "Friend that sticketh closer than a brother."

Who will go out and recruit and fill these broken ranks that campmeetings now sadly need? My heart is going out for overlooked boys, forgotten lads and lasses, neglected children. If you are the Lord's anointed, listen, brother or sister. Then take the poorest in town or country—even without shoes—just clean overalls, blue shirts, calico waists and aprons. If you open your heart or pitch a tent for these diamonds in the rough, the Lord will make room for them in His kingdom. Don't give it up if only a few are saved the first year—some will only see or be touched with the singing, or delighted to live and sleep in a tent. Some diamonds are awful hard to polish. Some boards would split all to pieces if they were not soaked a bit. Damp clothes iron better than dry ones; so it is with children—different ways must be used. Solicit friends for help; be modest but firm. Don't show an exalted spirit—spend some prayer over this work.

These are some of my ideas: Ask associations to give a tent; put piles of straw down if you can not do better; take bedding, old articles from home; old springs from secondhand store; any blankets, though mended some would make a fair bed; get an old stove; cook very plain; have boys or girls help and get up a big interest; make a table with seats 3 feet by 12 feet or 16 feet long, as it requires. Auntie Sarah A. Cook, of Chicago, at two meetings taught me this lesson: "Maybe the Lord will send some that we can help." And our 12-foot table was almost always full. Get the children to work and take something to eat along. Teach them to be always washed and combed, then to be on their honor. Teach them to always be at the preaching and you as leader to sit with them. Then generally in the afternoon you read the Bible and give a little service, and get them to sing. *I beg of you not to rush them after other experiences.* Don't get close to auditorium; teach them some sports and play jump the rope, have some merry-go-rounds, and some swings.

What mother would not rejoice to take a daughter or child that might be something, some day, like my friend, Brother Bud Robinson! Take some basins, towels, glass, combs, brush, pail for drinking, water cups. You may get some friend to haul a load, or even an auto truck with your outfit. Go for a day, or three, or longer if possible. One great factor—tell your little band "This tent is our home. Like a bird, we will nest here in safety tonight." Try and tell from your own experiences of good men and women, what was done for you in your life at meetings.

I say, it is not enough just to make a campmeeting and advertise it; but take some precious souls or send some. You will get a new sweet fire in your soul. Say Amen to this.

Let a thousand or more campmeetings publish this. Get the Lord's compassion—take three or five, or a dozen worthy poor, or send them. Some out of these thousands will get converted that otherwise would never have seen your campmeeting.

This little article is both prayer and a God-given plan to lead souls to Christ. *Fill up the empty ranks!*

"Find inclosed \$1.50 for the HERALD of HOLINESS. We can not get along without it. My husband will be confined to his room for some time by a broken bone in his foot and will want the paper to read as soon as he can get it. While we lived in southern Indiana, and were without church privileges, we felt the paper was worth ten dollars a year to us. We now have a good, live church, but feel we can not get along without the HERALD of HOLINESS." Mrs. E. N. Householder, Danville, Ill.

ANNIVERSARY OF THE AMERICAN TRACT SOCIETY

CONTINUED FROM PAGE SIX

1,084,200 volumes, periodicals, and tracts in Spanish, making the grand total of publications in Spanish and Portuguese 19,216,663, amounting in value to \$709,351.41.

Publications have been issued in one hundred and seventy-eight languages and dialects, totaling 804,843,750 copies. If, as is generally believed, these have been read by not less than three persons each, 2,414,531,250 people have received the gospel message, and hundreds of thousands have been saved unto eternal life.—*The Christian Advocate*.

HEART TALKS WITH PASTORS

CONTINUED FROM PAGE SEVEN

the chief thing there are very many things that need doing that are entirely neglected and the church left weak. He who does no more than preach to the people is not a true pastor, he is but a specialist. While we would not underestimate preaching, yet we do pray that God will open the eyes of some who are holding pastoral charges to the fact that preaching is only a part of their work and that there are other things just as important to be done.

It is the work of the pastor also to teach. Preaching and teaching may be somewhat akin, but still they are not the same. One may preach and teach at the same time, and then one may preach without much teaching. Beside the special preaching of the Word there is a great work of teaching the Bible that needs to be done. True we usually have the Sunday school, but as good and as important as this is it does not nearly fill the bill. There is a work of indetrinating the church and familiarizing them with the Bible that is greatly needed and is very much neglected. There is a place, a great place for the special Bible teacher and the Bible study conference. Each church should, beside the revival meeting, have, if possible, a few days of special Bible study each year under some specialist. But beside this there is a general work of teaching that belongs to the pastor. It is surprising how much of ignorance relative to the Bible and many of the important doctrines there is in the ordinary congregation. There is some Bible reading but not much Bible study. If the Bible is the Book we say it is, if its truths are as valuable as we represent them to be, and if the knowledge of these truths affect the life as we have been led to believe they do this ignorance is inexcusable. And a part of the blame is on the pastor for not giving the attention to teaching that belongs to his work. And for him to be unprepared for this work is in no way justifiable. Teaching is a part of the pastor's work and he must be familiar with his Bible.

The pastor must also visit in the homes of the people. If we were placing relative values on the work of the pastor we would be tempted to say that visiting was the most important. But we must not do this for visiting is no more important than the other work. But it is a work that many shrink from and hence it is often neglected. Many pastors find they have to accustom themselves to this work, that it is not natural to them. But while it often seems hard at first, and many have had to simply drive themselves to do it, the almost universal testimony is that it becomes a work of great delight and yields the very best of results. Usually a pastor that does not visit can not succeed. He must get into the homes of the people, city or country, in order to get into their hearts and know their need. And it is clear that he can not well meet their need until he knows it. The proper visiting will greatly help one in preaching and in teaching and in superintending. The good visitor will often succeed when he is a very ordinary preacher, and he may be considered a great preacher and fail because he does not visit.

There are sometimes conditions within the church or the community that make it almost impossible under any arrangement to build up the church. But I am persuaded that this is not usually the chief trouble. There are not so many places but that by the management of a careful, aggressive pastor these troubles could be removed and the church built up and made very much stronger. I am persuaded we are suffering most for real pastors who will faithfully do this fourfold work. In not a few cases I know the fault is that the church will not provide the support so the pastor can give himself fully to the work, or it may be in order to get sufficient support the pastor has to take too many churches so that he can not really serve any of them. We are not now talking to the churches, but we will stop to say this condition should be and often could be corrected if the people would give to the support of the work as the Lord directs. But the fault is not always that of the church. Sometimes they are paying for all they are getting. Some pastors fail of the vision, fail to feel the responsibility, do not have the interest and push to get out and do the full work. The church is suffering more from the lack of real pastoral work than almost any other thing. If you will be a real pastor the church has a great place for you.

Frother Bud's Good Samaritan Fund



Beloved Herald of Holiness Readers: Had you stopped to think about the wealth of a soul when he owns a Bible? The average man has seemed to forget that the Bible is worth anything at all; but what would a world be or a nation or a state or a home without a Bible?

The average sinner ought to shout a thousand years over the fact that he has got a Bible.

In traveling on the train the other day, I found myself almost unconsciously reading the Bible. I would close up my Testament and put it back in my pocket, and the first thing I would know unconsciously I would be repeating the twenty-third Psalm or the fifty-fifth chapter of Isaiah, or the thirteenth chapter of 1 Corinthians, and then I would reach into my pocket and take out my Testament again and find myself reading.

There were two Scriptures that impressed me all the way—one in the closing of the one hundred and nineteenth Psalm, where the psalmist said, "I have gone astray like a lost sheep," and the other in the fifty-third chapter of Isaiah, where the prophet said, "All we like sheep have gone astray." And as we went over the mountain range I tried to imagine myself a lost sheep in the mountains, at night hearing the howling of the wolves and the roving of the mountain lions, and trying to realize that I had no shepherd, until my heart would fairly break as I tried to place myself in those mountains a helpless sheep with no shepherd. Then I would remember those words of Jesus in the tenth chapter of John where He said, "I am the good shepherd and the shepherd giveth his life for the sheep." Then I thought, "Gentle, precious Jesus, how beautiful Thou art to go into the mountains and find the lost sinner, and lay him on Thy shoulders and bring him back into the fold."

There is no story more beautiful than the Shepherd who is seeking for the lost sheep while the ninety and nine were in the fold. Poor, weary, lonely, sad, heartbroken sinner! How strange that a sinner will refuse to allow

Jesus to save him from sin! how unnatural it is for a man to reject love and mercy and hold on to hatred and wrath! How unnatural it is for a sinner to love death and hate life, love darkness and hate light, love the Devil and reject Jesus and turn from Him! How strange it is that a sinner can make himself love his enemy and hate his friend; and yet that is exactly what sin does. A sinner will love sin, and know at the same time that it will wreck him, blight him, blast him, and damn him; and yet he will hold on to it with a death grip. I don't wonder that somebody said, "Strange mortals that we criers be."

At this point we will do well to remember that while the Devil hates us and wants to destroy us that Jesus loves us and wants to save us. He said through one of the writers of long ago, "All day long have I stretched out my hand to a disobedient and gainsaying people." The Lord said, "I would, and ye would not." He said, "How oft would I have gathered thy children together as a hen gathers her brood under her wings, and ye would not." Here* Jesus said, "I would and ye would not." Why, the psalmist said, "Who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with tender mercies and everlasting kindness." And yet isn't it strange that a man can be so bound by sin and the Devil that he will reject the thing that he knows he ought to have, and will hold on to the thing that he knows, if he keeps it, will ruin him!

All sinners know that sin is dangerous, and yet, strange to say, a sinner, when he gets sick will spend every dollar he gets to regain health. He will leave his home and friends and go on the sand deserts to try to regain health because he loves life, and then turn around and deliberately refuse life and choose death. He will pull to his bosom the very thing that he knows if he keeps will sink him into outer darkness and shut the gates of heaven in his face, and keep him out of God's home forever; and yet he will hold on to that thing.

Oh, beloved, sin is moral insanity, and there is nothing that looks like a man is a sane man apart from the grace of God. But how sane and sensible it is for a man to turn from sin, give his heart to God, set his face as a flint to go to heaven, and rise up in his manhood and shake off the iron shackles of sin. That is a sane man.

BUD ROBINSON.

and its interests forwarded by the camp, but many ministers and members of other churches have found the blessing here and returned home to carry the fire. Eight Methodist ministers attended this year, several of whom were at the altar and some received the blessing.

A. E. SANNER.

IOWA DISTRICT ASSEMBLY

All sessions of the Iowa District Assembly were characterized by the presence of God. Dr. J. W. Goodwin presided.

Dr. Goodwin brought us several masterful messages, which were not only spiritual but intensely inspirational. The theme which seemed to find most frequent expression, both in the evangelistic and business sessions, was the imperative demand for real, heaven-sent revivals in our churches. The key which will unlock heaven and precipitate such outpourings is "earnest, importunate, expectant prayer, accompanied by a declarative faith."

The presence of several visitors, among whom were Brother Fogg and the Aeolian Quartet, added much to the Assembly.

Ralph Roe, Magnus Christensen, and Mrs. Dobson were ordained. Mrs. Hilliard was ordained deaconess and several new licenses were granted.

Seven thousand five hundred and ninety-five dollars was pledged for Foreign and \$7,150 for Home Missions.

Upon the resignation of E. A. Clarke, Brother D. W. Dodson was elected District Superintendent for the coming year.

The pastoral arrangement is as follows: Allerton, W. C. McFarland; Bloomfield, M. C. Campbell; Chariton and Mason, E. R. Borton; Council Bluffs, D. M. Spell; Climbing Hill, Alfred Christensen; Centerville, C. W. Miller; Davenport, R. Wyllinson; Des Moines, Agnes Frye; Fairview, Thomas McLaren; Farmington, Craig Weathers; Lacona, F. K. Smith; Marshalltown, L. A. Whitcomb; Mont Rose, J. H. Vance; Mt. Hope, R. R. Still; Muscatine, M. E. DeVall; Owassa, Wilbert Helberg; Okaloosa, E. A. Clark; Ottumwa to be supplied; Sioux City, C. K. Spell; Webster City, Maude M. Hume.

L. A. WHITCOMB, Reporter.

SAN FRANCISCO DISTRICT

We came to this District July 11th determined to follow what we felt to be the leading of the Lord. After two months of labor we still feel it the plan of God and take courage in the fight.

The work of the District is in good shape and everything points to a great year. We have visited nearly all of the churches and find them aggressive and full of vision, the pastors are encouraged in the Lord to try great things and we believe God will reward this faith and give us some new work before the close of the year.

At the present time we have meetings in progress in West Berkeley, a new part of town for our work; in Exeter, where we had a good meeting some years ago. We trust this will exceed any former meeting, and in the plan of God result in a church. A good meeting has just been closed in Oroville, where Brother Goettel and Brother and Sister Frank Cooper shelled the camp of sin for more than two weeks. Much good was done and seed sown that we believe will yet bring forth a good harvest. A meeting is in progress at Petaluma. Here we have rented a vacant church and expect to hold forth until something comes to pass or until God says "enough." We have not held a meeting in this place and we feel it will prove one of the places where a church will be planted.

Our people are in a meeting at Lindsay with Brother Donnell J. Smith, of San Francisco church, as evangelist. This meeting is under the auspices of the District Young People's Society. A revival tide is on. Another meeting, that in Red Bluff, will be in progress by the time this reaches the press. Miss Rubrake and Mrs. Crow, two fine workers from San Francisco church, will be in charge. Brother Linaweaver, of Stockton, is opening a meeting at this time. Brother Linaweaver served the District faithfully for three years and he and Sister Linaweaver are now serving the Stockton church. As they are both preachers one of them may be secured for meetings during the year.

Now, some may ask what meeting we have been in and to this we would answer in all of them. We have been to the churches, made acquaintance, and helped as best we could in each of the campaigns. In addition to this we have arranged for the location in all of these new places, conducted a convention for Brother C. W. Wells at Fresno, preached for the pastor where we have visited the churches, and assisted in general. We have a big job and need your prayers. We need more. We also need some good workers who are willing to sacrifice with us in this needy field.

CHAS. A. GIBSON, Superintendent.

BERACHAH-ROBINSON CONVENTIONS

Berachah Home, at Arlington, Texas, was one of the first, if not the first, holiness institutions established in the great Southwest, and all through the years has stood for the Wesleyan doctrine of perfect love and has demonstrated that entire sanctification is the very best experience to present to those who are the "farthest away" and through the presentation of this holy truth dens of iniquity have been closed, saloons put out of commission, gambling halls abolished, entire vice districts wiped out, and multitudes of outcast girls and wicked men have been redeemed to honorable, useful lives. The beacon light and star of inspiration of this work has been "Holiness unto the Lord."

Brother Robinson, who is so well known to the readers of this paper, has for many years been an earnest coworker in this great and blessed enterprise. He has held a number of our annual meetings and he it was who dedicated the home to its holy and God-appointed work.

The home is an interdenominational institution held in trust by seven trustees who are elected annually by the financial supporters of the work. The deed provides that it shall not be encumbered with debt, for any cause, and that it shall forever stand for the redemption of erring and outcast girls, together with their children, to protect them from lives of sin and suffering to experience of full salvation as taught in the holy Scriptures and defined by Mr. Wesley in his "Plain Account of Christian Perfection."

For the purpose of presenting the truths for which this home stands and to lead people into the wondrous experience of perfect love the Berachah-Robinson conventions will be held in the Southwest this fall. This is written to request all lovers of righteousness to pray for the success of these conventions, the first of which will be held in Ft. Worth, Texas,

October 12-17; the second in Plainview, October 19-24; third in Grandfield, Okla., October 26-31.

The party will consist of Brother Robinson, the Berachah Quartet, composed of Mrs. J. T. Upchurch, Misses Christine Collins, Bertha Harris, and Mable Bowen—Miss Ruth Upchurch, pianist and soloist; Miss Birdie Cagle, chime talker and song illustrator, who will also be in charge of the distribution of religious literature; and the writer, who will speak on social problems.

Our desire is to see a revival at each point like unto that which is witnessed at the Berachah anniversary from year to year. We believe the same prayer coupled with the same efforts will produce like results anywhere on earth. J. T. UPCHURCH.

EASTERN COLORADO NAZARENE CAMP.

The fifth annual camp is now history. It was ten days of great blessing and victory. How the Lord blessed our dear Brother Bud Robinson and Brother Shepard in preaching the Word! Also Brother Moore in singing!

Large crowds were constantly in attendance, driving from practically all points of these great plains of a stern Colorado, western Kansas, and western Nebraska, over a radius of 200 miles, and many came from distant states.

Over 175 were counted at the altar, representing over 100 definite finders of conversion, sanctification, or both. Glory to Jesus!

The camp was turned over by the Olivet Church to the Nazarene churches of the eastern Colorado plains region and a camp board elected representing all these churches, and plans inaugurated to further enlarge the camp. We firmly believe this camp is destined to become a great storm center for holiness on the plains.

Not only has our own church been much blessed

INDIANA DISTRICT ASSEMBLY

August 29th brought to a close the greatest Assembly in the history of our Indiana District. One of the outstanding characteristics was the deep spirituality present in all the sessions and evangelistic services. The Assembly proper was preceded by a ten days' preliminary meeting with Dr. J. E. I. Moore as our evangelist. These special services were held under a large tent near our West Side Church where the business sessions were held. Dr. Moore also did the night preaching during the Assembly with the exception of one night, when Dr. Goodwin brought us a great message. Dr. Moore's preaching was of a high order and he is adept in casting the net. About 150 seekers were at the altar.

This was our first Assembly since Brother Short's superintendency. Already he has a grip on the Assembly and is bringing things to pass; he has laid a foundation for a far-reaching work for coming years. He was unanimously re-elected District Superintendent for the coming year with an increase in salary of about \$500.

Dr. Goodwin is greatly loved in Indiana and his words of counsel and his speed in transacting our business was much appreciated. He brought us a great message Sunday morning with many seekers at the altar.

Sixteen were ordained elders and two were consecrated as deacons in our ordination service Sunday afternoon. This was followed by a baptismal service for children, at which time Dr. Goodwin baptized fifteen. Brother E. G. Anderson brought us a fine address in our missionary rally and more than \$15,000 was raised for foreign missions.

Charles A. Kinder, one of our own Indiana boys, ably presented the publishing interests. Indiana Nazarenes are eager to have a great Publishing House. Joseph N. Speakes succeeded in getting our District to take a forward step on church extension and we pledged about \$1 a member. The cause of education was also taken care of and we are to give \$1.50 for entire membership. Dr. Moore tied Indiana District to Olivet University and was on the lookout for students.

We raised \$136,000 for all purposes last year, this being an increase of 40 per cent; we also increased in church property to the extent of \$50,000; more than \$12,000 for foreign missions. We have organized eight new churches with a string of tents going all summer. We have a fine increase in membership.

We are indeed sorry to lose Brother and Sister Harding, Brother and Sister Enos, Brother and Sister Akers, Brother and Sister Brandyberry, Brother and Sister McHenry, Brother and Sister Kerst, and Brother and Sister Hollenback. We feel the loss keenly, but pray ten thousand blessings on these tried and true workers.

There was considerable feeling in the Assembly as to where we should entertain the Assemblies. We have had three previous Assemblies at some of our camp grounds, but this year we had it at one of our churches and do not care to consider having it again at camp grounds. We received the most kindly treatment from the management of these camp grounds, but we had as many souls at this one held at our church as we have had at the three previous ones.

Indianapolis is fast becoming a center of our work; our people are manifesting a great interest in our state work and are looking forward to the time when we shall have a great First Church which shall serve this great city. The Assembly as a body gave a standing vote to pray to make His will plain in this matter. We will use this great church to take care of many of our great central gatherings.

EVERETTE O. CHALFANT, Reporter.

AMONG THE CHURCHES

BLOOMINGTON, ILL.

The work here is moving on with a good degree of success and victory. It is marvelous how the Lord has helped us in the building of our new church. January 1st we did not have a dollar for the erection of a church home, but today we have one of the finest churches in the city, in the very



WEST SIDE CHURCH OF THE NAZARENE, INDIANAPOLIS, INDIANA

best location, worth fully \$20,000 when equipped. We will have about \$4,500 to provide for to dedicate. Along with the burden of building we have given \$747 to Home and Foreign Missions, and our support has been advanced twice. Our cottage, street, and preaching services have been blessed and we have had seekers all the while. By unanimous vote we were recalled to the pastorate for the fourth year.—C. H. Strong, Pastor.

PARK LANE, VA.

—Park Lane campmeeting closed recently with victory. Notwithstanding unfavorable weather conditions, good crowds attended and God greatly blessed in all the services. Financially and spiritually it was the best meeting yet held and if supported by our holiness people we feel this camp will be one of the best in the East in coming years. Fifteen members were received into church membership and more are coming. E. R. Crockett was evangelist in charge.—C. R. Mateer, Pastor.

PHOENIX, ARIZ.

—We are moving on triumphantly and are well pleased with our new pastor, Brother B. F. Pritchett. The responsibility of a new District is being taken seriously by most of our people. Many have caught a vision of wonderful opportunity for the spread of scriptural holiness in the many thriving towns of our state. Pray for this new District.—Reporter.

MADILL, OKLA.

—We can truly say this has been a good year with us. We had a good meeting with Evangelist I. M. Ellis, in which there were some very definite cases of salvation and nine were taken into membership. We have nearly doubled our membership the last year.—F. C. Savage, Pastor.

Central Nazarene College

Hamlin, Texas

Prof. A. S. LONDON, President

Ninth Session Opens Sept. 15th

Grade Department—Special care given to this department. An experienced, spiritual teacher in charge of this work. This department embraces first seven grades and consists of same course of study as given in the common schools of Texas.

Academic Department—Four years' course. Curriculum same as offered in state institutions. College graduate teachers. Course of study prepares you for college work.

College Department—We offer two years of college work. This will prepare you for junior college work in state schools.

Theological Department—Certificate and courses. Also course of study as outlined for ministers by "Church of the Nazarene."

Music Department—Special emphasis is put on our music department. Director is teacher of thirteen years' experience, studying under some of the leading teachers of the country. We offer piano, vocal, and wind instruments.

Boarding Department—We have boys' and girls' dormitory. We have arranged for a minister and his wife to stay in each dormitory. We will take care of your child if entrusted to our care.

WE WILL HAVE REVIVALS.
Expenses very reasonable. Write for literature.

HAVANA, KAS.

—We recently closed a three weeks' revival with Brother F. E. Putney as evangelist assisted by the writer. The U. B. and M. E. congregations co-operated with us in the meeting. Fourteen souls were beautifully saved and sanctified.—Lucile Clark, Deaconess.

MILANO, TEXAS

—The eighteenth annual campmeeting closed August 1st with an old-time soul-stirring service. The Lord blessed in every service and there were about thirty-five professions of pardon or purity. Mrs. Bessie Williams, of Ft. Worth, Texas, and Mrs. Eupha D. Beasley, of Hugo, Okla., were the evangelists in charge.—J. W. Roeber.

R. S. FRANKLIN, TEXAS

—Just closed a fifteen days' meeting at Eaton church, in which twelve were saved or sanctified, some added to the church, and the field well sown for future gathering. Rev. L. M. Payne, of Peniel, Texas, presented the truth in a direct but convincing way.—J. W. Roeber, Pastor.

PLAINVIEW, N. M.

—A very successful meeting was recently closed here. We were hindered much by rain, but it was much needed as this section had not had rain for some time. Seventeen professions of pardon or purity resulted from the meeting and five united with the church, three of whom were baptized. We received five subscriptions to the HERALD of HOLINESS and sold a number of good books.—J. P. Ingle.

CLAYTONIA, PA.

—Just closed a three weeks' tent meeting, in which fifty-five found victory, a number of whom joined the church. Rev. G. B. Schlosser, of Tarentum church, and Brother Miller and wife, of Watren church, were in charge of the services. The surrounding country was much stirred concerning its eternal welfare and interest was also created in the Nazarene movement. The Young People's Society was reorganized, plans made, and definite action taken toward buying a parsonage. Seasons of refreshing have come from the presence of the Lord.—H. B. Schlosser.

COLFAX, WASH.

—The Lord's special blessing is upon us. Our revival was to begin September 5th, but it is here already. Sunday night we had a deluge from the skies. We could not preach as at the close of the testimony service seekers came to the altar and, upon an invitation to all who wanted help from God to meet us at the altar, the whole church moved forward. Shouts of victory went up, confessions were made, backsliders reclaimed, some were sanctified, and God's power was manifest in an unusual way. All this is in answer to prayer that has been going up for some time. We are having excellent crowds in spite of the fact that we are told it can't be done in the summer. Our Sunday school has increased one-third in three months.—V. W. Anglin, Pastor.

LONGDALE, OKLA.

—A number found the Lord and a small class united with the church in a recent revival with the Cedar Springs Church of this place. The pastor was unable to be present during the first of the meeting because of sickness in his home. Miss May Elkins did excellent work in the meeting and her solos were a source of help. The evangelist was well paid and an offering of \$50 given the pastor.—R. M. Parks and Wife, Evangelists.

FIRST CHURCH, PASADENA, CALIF.

—Rev. and Mrs. Paul J. Goodwin and Miss Lou Jane Hatch, outgoing missionaries, held a missionary service in the Sabbath school August 22d. They gave excellent addresses and told of the needs of the field and their personal needs to complete their equipment. Brother Goodwin needed about \$250 to finish paying for his motorcycle, and Miss Hatch needed a like sum to assist her in getting new tires and a tropical top for her Chevrolet. In less time than it takes to tell it the money rolled in and \$1,000 was soon raised, being enough for the missionaries and \$500 toward sending another missionary to foreign fields. But this was not all. Additional money came in for the new church lot, current expenses, and missions, besides money for the Anti-Saloon League, until the amount was over \$1,500. There was no pressure, no begging, but the most hearty, spontaneous giving. Six or seven seekers were at the altar during the day.—Reporter.

HALESBORO, TEXAS

—Brother Lee L. Hamric was our evangelist in a recent revival, in which five prayed through, some were reclaimed, and the church as a whole much strengthened.—J. A. Sharp.

BLOSSOM, TEXAS

—Our meeting in the Milton church with Evangelist Arthur James and wife resulted in several find-

To the Churches and Pastors

The latter part of September there will be a special number of the **HERALD OF HOLINESS** issued in the interest of Church Extension. This number will contain articles on this great cause by the General Superintendents, general boards officers and others. No one can afford to miss this issue.

Churches will be furnished a good supply free. Please notify us at once the number of copies your church will need. All it will cost is to give them a careful distribution. They will be ready in time to use to advertise Church Extension day, October 10.

GENERAL BOARD OF CHURCH EXTENSION,
JOSEPH N. SPEAKES, Secretary.

ing the Lord in pardon or purity. Mrs. James had charge of the singing.—J. A. Sharp.

BEN FRANKLIN, TEXAS

—Our meeting in Rocky Point church at this place was in charge of Evangelist H. A. Gregory and the revival was on from the beginning to its close. Twenty-four were saved or sanctified and six joined the church with more to follow. One subscription was secured to the **HERALD OF HOLINESS** and \$1.75 given to the Good Samaritan Fund.—J. A. Sharp.

LAPEER, MICH.

—Miss Blanche Shepard was our collaborator in the Lapeer County Holiness Association camp. God's presence was manifest and conviction rife. Many will not soon forget the closing night when the long altar filled up and chairs were brought into service for the seekers. Some wept, some laughed, and some shouted aloud, "So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout and the noise was heard afar off." Confessions were made, sins forgiven, and believers sanctified.—Howard W. Sweeten.

BURL, IDAHO

—We had a glorious meeting here. God greatly poured out His Spirit on the church. Many made restitution under the correction of the old rugged gospel.—H. B. Lewis, Evangelist.

DUNCAN, OKLA.

—The meeting at this place was good considering the limited time we had to stay. We were there but one week. Twenty-two prayed through and four united with the church.—I. M. Ellis, Evangelist.

DIAMOND HILL, WASH.

—Rev. D. W. Moore and wife, pastors at Diamond Hill and View, together with their people, opened a campmeeting at this place with Rev. C. D. Norris and wife, of Newburg, Ore., and the writer as workers. We did not see the ingathering of souls we desired, but some were brightly sanctified. On the

last day of the meeting a brother in whose grove the tent was pitched offered to make a deed to four acres of that fine grove land for a permanent camp. Quickly a sum of money was subscribed as a fund to begin work on a shingle roof tabernacle. There was an old-time shout in the camp. We believe this permanent camp will be a great blessing to the Church of the Nazarene and to holiness in that section.—M. M. Bussey, Evangelist.

ARMEL, COLO.

—At the afternoon service August 29th nine were gloriously saved and shouted praises to God. Rev. T. C. Etherton is convincing sinners that God has the power to save today as of old.—F. H. Celander, Reporter.

WILLIAMSON, W. VA.

—We opened a tent meeting here August 9th, Rev. C. R. Pollard, Superintendent of the Kentucky District joining us two days later. God gave us a Church of the Nazarene at the close of the campaign. Finances came easily, nine subscriptions were secured for the **HERALD OF HOLINESS**, twenty-five for *The Other Sheep*, and three students enlisted for holiness schools for the coming year. Brother Pollard was at his best. Hundreds heard the gospel.—Rev. Chas. F. Pegram, Reporter.

PLAINVIEW, TEXAS

—The Central Plains Holiness Association closed its seventh annual meeting August 29th with Rev. W. O. Callis evangelist, and H. W. Blackburn, song leader. The preaching of Brother Callis was forceful and accompanied by the power of the Spirit. God wonderfully used Brother Blackburn in singing the gospel. Methodists, Baptists, Congregationalists, and Nazarenes worked together in beautiful harmony. Truly old-time religion makes us one. About thirty-five were either saved or sanctified and we feel much prejudice has been broken down. We are looking up and expecting greater things.—Nora Gehres, Secretary.

ALBUQUERQUE, N. M.

—The last year was one of victory. Every apportionment was paid in full, most of them more than doubled, and our membership more than trebled. The new year is starting off well. Not a week has passed since the Assembly without souls praying through at our altars. Our people have a mind to work and naturally the outlook is bright for a great year under the blessings of the Lord.—L. Lee Gaines.

WICHITA, KAS.

—The recent meeting here was a successful one. Thirty souls were definitely converted and some twelve or fifteen clearly sanctified. More than \$400 was easily raised for the workers and to defray the expenses of the meeting. Sinners of the town remarked that they had never felt so miserable in their lives as they did during the meeting. The church was under the burden and the Holy Ghost was doing His office work upon the hearts of the people. Three women fasted and prayed until they saw their husbands come to the Lord and cry for deliverance from sin. Their prayers were answered.—Grace McLemore.

ALTUS, OKLA.

—God has so wonderfully blessed us and we have seen the desire of our hearts in the salvation of many souls. We have just closed one of the best meetings yet held in Altus, Rev. Oscar Hudson and wife being the evangelists in charge and Miss Ruby Logan, of Peniel, Texas, soloist. Something over one hundred were either saved, reclaimed, or sanctified and a class of eighteen taken into the church. We had a great orphanage rally the last Sunday afternoon of the meeting. We also secured a fine list of subscriptions for the **HERALD OF HOLINESS**. All departments of

our church are on the upgrade and we will go to the District Assembly with every apportionment fully paid. The tithing system adopted by our church is the key to our financial success and we truly believe God has sent showers of spiritual blessings because of it.—Jas. N. Cooper, Pastor.

TACOMA, WASH.

—We recently closed a great missionary rally with Rev. and Mrs. F. E. Blackman and Miss Amber Tresham, outgoing missionaries to India, together with our District Superintendent, Rev. G. S. Hunt. The speakers were at their best and were an inspiration to us. Three hundred and twenty-six dollars was received in cash and pledges for the missionary work. We are going forward. Our church building is being painted at this time; other repairs will also be made. A spirit of unity prevails between pastors and people, and best of all God is with us.—J. H. and Josephine B. Sulston, Pastors.

TOPEKA, KAS.

—God's blessing is upon our services in a marked way—the outlook is most encouraging. The church has recently recalled Brother H. L. Kinsey as pastor for the coming year. The Sunday school is doing well and is on the increase; the devotional meetings of the Young People's Society are increasing in spirituality and interest. A proposition for the purchase of the United Presbyterian church is pending, which, if consummated, will mean a consideration of \$12,000 or \$15,000 and will be of great advantage to the church as to location and opportunity to put on a campaign for the salvation of souls. Plans are laid for greater effort for salvation work than this church has ever known.—W. O. Humbert, Reporter.

NOTES AND PERSONALS

We are advised that Rev. Orval J. Nease, of Malden, Mass., and Katharine G. Miller, of Edmonton, were united in marriage August 24th at the Nazarene parsonage, Edmonton, Alberta. The bridal couple left the same day for Malden, Mass., where Brother Nease is pastor of the Church of the Nazarene.

Rev. E. L. Striegel, Norman, Okla., advises his summer dates are over and he is open for calls. He has a good singer to accompany him on his evangelistic tours.

In a recent communication from Roy J. Jacobs, Allen, Okla., he states he has again entered the evangelistic field and is open for dates.

Rev. J. P. Ingle, who has recently been in revival work in New Mexico, has returned to his home in Plainview, Texas, and reports a good outlook for the Holiness Association Campmeeting now in progress at that place.

W. O. Humbert, of Topeka, Kas., was in the city a few hours August 30th, and was a welcome visitor at General Headquarters.

J. E. Threadgill, evangelist, who has been doing pioneer work in New Mexico, writes of good meetings recently held at Belen, Abbott, and Clovis, N. M., also in Cisco, Texas.

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TELEGRAMS

HERALD OF HOLINESS: Georgetown, Ill.
Chicago Central District closed most blessed and victorious Assembly in the history of the District. Dr. Williams at his best. Love and harmony prevailed. Charles A. Brown re-elected District Superintendent for fourth year on first ballot. Twenty-two thousand dollars pledged for Foreign Missions; \$7,500 pledged for Home Missions. During past year raised \$18,500 for Foreign Missions or \$10 a member; for all purposes \$300,000. Prospect bright. Pastors enthusiastic.

HUGH C. BENNER, Reporter.

HERALD OF HOLINESS: Newton, Kas.
Eleventh Assembly of the Kansas District closed in blaze of glory. Nearly \$5,000 pledged for Home Missions and \$13,000 for Foreign Missions. General Superintendent Goodwin presided and proved a great blessing to all. Evangelist Beebe preached closing sermon; E. G. Anderson a missionary message which stirred us to action. C. E. Roberts stirred us along home missionary lines. E. J. Lord re-elected Superintendent with increase in salary. Plans for the coming year bespeak victory.

E. R. SHOOK, Reporter.

HERALD OF HOLINESS: Red Deer, Alberta.
Meeting with Mrs. Wallace closed with great victory. Church packed to the doors; tremendous conviction; long altar more than full; salvation in torrents.

A. C. METCALF.

HERALD OF HOLINESS: South Haven, Mich.
Revival on in opera house. Prospects good for organizing Nazarene church. All interested please pray.

E. ARTHUR LEWIS.

Among the thirty-three members received into the new church organized at Rosedale, Kas., was Rev. Joseph N. Speakes, General Secretary of the Board of Church Extension, and Robert Kennedy, singing evangelist, of Pasadena, Calif.

Rev. James Miller, 2010 South Gallatin street, Marion, Ind., who has been active in the organization of several churches on the Indiana District, advises he has some open dates for revival meetings, or Home Mission work.

Rev. W. T. Mason, pastor of our church at Halltown, Mo., was a welcome visitor at General Headquarters September 1st, en route to the Missouri Assembly.

The following telegram was received from Rev. H. C. Little, Troy, O., too late for insertion in our issue of September 1st: "Victorious missionary convention, Miss Pelley and Mrs. Schmelzenbach, workers. Six hundred and four dollars raised for missions, two hundred dollars worth of clothing given for Schmelzenbach family and African natives. Women's Society and Children's Mission Band organized strong. Evangelistic spirit throughout, much conviction, several seekers, church greatly blessed and encouraged."

Rev. Charles Winters, Route 5, Lacona, Iowa, advises he has open dates for revival meetings.

Rev. Howard W. Sweeten says in a recent communication, "We are in South Georgia. The meeting is young but victory is here. Seekers at the

first call; last night altar full, almost two deep."

Rev. C. Ward Millen and Miss Daisy L. Clapp were united in marriage at Heppner, Ore., August 22d by Rev. Ora Ogle. The ceremony was performed in the church during the closing service of an evangelistic campaign in which the contracting parties had been assisting as singers. Brother and Sister Millen were graduated from Northwest Nazarene College last June and are waiting appointment to Africa as missionaries of the Church of the Nazarene.

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

What Do You Read?

How often you hear people say, "I just can't find time to read one-half of the things I would like to read." This confession is just one of the indications of the busy, hurrying age in which we live. There are so many demands upon our time that we are apt to condone the leaving undone of some things that we admit are necessary to the best interests of our spiritual nature.

While the foregoing statements are true, yet we feel that if we could realize the importance, yea, the necessity of good reading that we would contrive by some means to find time to do much more reading than we do. Our intellectual natures need to be developed. God has planned it so. Not for self-aggrandizement or for the vain display of knowledge, but that we may better understand God and more effectively present Him to a lost world. But more than that we need to read good literature that our souls may be fed and kept flourishing.

If we can be led to appreciate the value of reading we are very apt to make a place in our daily schedule for at least a bit of reading to keep us from famishing on the parched plains of this busy life. Speaking of a schedule—this leads us directly to one of the most effective antidotes for the hit-or-miss method of living which many of us follow and which is responsible for our time being consumed with many trifles, while the worth-while things are often neglected. Plan your day beforehand. It may seem hard at first but perseverance will work wonders. You may not always be able to adhere to your schedule but it will help wonderfully.

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We haven't enough space allotted to us in this week's issue to tell of some of the very best books that every earnest Bible student should possess but we will continue this subject in next week's HERALD of HOLINESS, mentioning a few books that every Christian should own.

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Dedication, First Church of the Nazarene, Denver,

Colo., West Tenth Avenue and Kalamath Street

Sunday, 3 p. m., September 26, 1920

Special Meeting

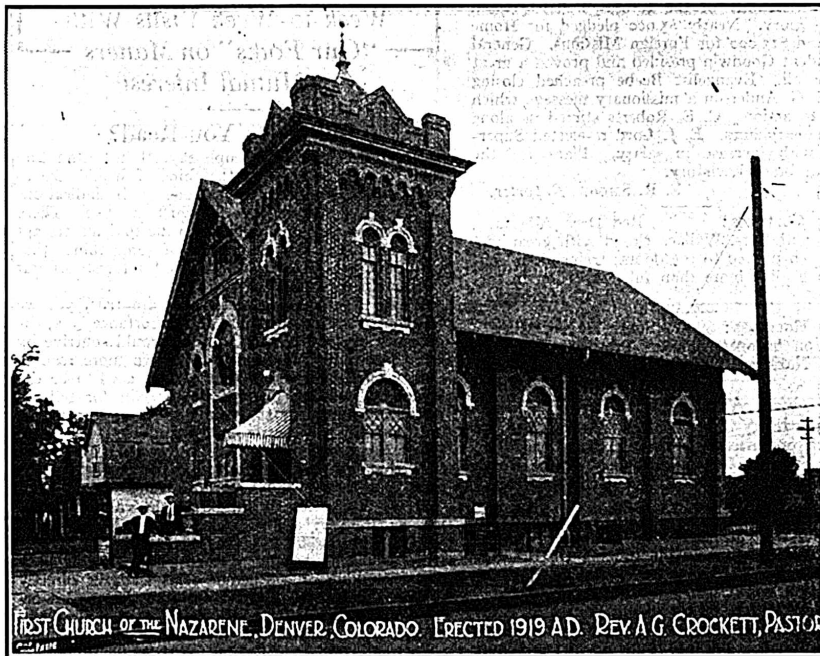
begins with
General Superintendent



Rev. R. T. Williams, D.D.
In Charge, Commencing
Sunday, 11 a. m. Sept. 19th
and Continuing to Date
of Dedication

First Church was organized in 1908 by General Superintendent P. F. Bresee, D.D. The congregation had a struggle during the first few years of its existence, being beset by many problems. During the nine years from 1908 to 1917 there were seven pastors, and the location of the church was moved within the city five times. The present pastor, Rev. A. G. Crockett, assumed charge of the church, July 19, 1917, the membership roll at that time consisting of only twenty-five persons resident in the city of Denver; the Sunday school had an attendance of twenty-six, and the church had no property of its own.

God has been most gracious to the congregation and pastor since that date and at the present time the membership is about 200 and the Sunday school has an enrollment of 220 with an average attendance of 190. The property is valued at \$30,000 with an indebtedness on the building and fixtures of \$9,000, one-half of which sum is covered by pledges. During the present pastor's incumbency about \$41,000 has been raised for all purposes and there have been over 2,000 conversions at the church altars. To God, who is able to do abundantly above what we ask or think, be the praise forever and ever.



FIRST CHURCH OF THE NAZARENE, DENVER, COLORADO. ERECTED 1919 A.D. REV. A. G. CROCKETT, PASTOR

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WILL YOU COME AND HELP US REALIZE

THIS OBJECTIVE IN THE REVIVAL?

A. G. CROCKETT, Pastor.

"I think the time is soon up when I should renew my subscription to the HERALD of HOLINESS, so I am sending money order for \$1.50. May the dear Lord bless you richly in this work. The HERALD of HOLINESS is a good, strong holiness paper. After reading it, I give it to others each week where I feel the reading of it will do good. H. G. Becker, Los Angeles, Calif.

"I have been a reader of this good paper (HERALD of HOLINESS) for nearly nine years. It is the greatest paper I ever read. It is food for my soul and I don't like to miss a copy." E. Fowler, Sallisaw, Okla.

DEATHS

POTTER—Lynnford Edward Potter, youngest son of Mr. and Mrs. L. A. Potter, of the Lansing church, died July 26, 1920, of whooping cough. The little one spent three months and eighteen days in this world before returning to God. Besides the parents, he leaves two sisters and a brother—Lone Gould, Reporter.

CARSLEY—Annie W. Carsley a precious saint of

the New Bedford church, passed to her reward August 16, 1920, at the age of eighty-four years, two months and ten days. Sister Carsley will always be remembered for her simple childlike faith in God, and her testimonies and prayers were a blessing to many. "Since I have been Redeemed" was a favorite hymn and one that she often started in prayer meetings. She always had a cheerful word and a ready answer for the hope she had within her as long as consciousness remained. Funeral services were held in the New Bedford Church of the Nazarene and were in charge of Rev. Tom M. Brown.—William W. Atwood, Reporter.

NOTICE!

Rev. C. B. Jernigan, having resigned his office of Superintendent of the Georgia District, and his resignation having been accepted, Rev. W. R. Hanson has been appointed Superintendent of the District of Georgia, to fill out the balance of the Assembly year. Brother Hanson has accepted the appointment and has entered upon his duties. His address is Forsyth, Ga.

H. F. REYNOLDS,
General Superintendent.

ANNOUNCEMENTS

NOTICE—TO PASTORS AND PEOPLE OF THE IOWA DISTRICT: Please find out immediately the number of copies of the 1920 Iowa District Assembly Minutes wanted by your church and send the same with 25 cents per copy to M. C. Campbell, District Secretary.

NOTICE—TO PASTORS AND PEOPLE OF THE LITTLE ROCK DISTRICT: Rev. J. A. Karr, of DeQueen, Ark., is a licensed minister in the Church of the Nazarene. He has broken down in health and is unable to preach or work; he has a family to support and is in need of some financial help. Any courtesy shown him will be thankfully received by himself and by your humble servant.—A. F. Daniel, District Superintendent.

NOTICE—TO INDIANA DISTRICT: Amos C. Griffin was elected District Treasurer by the District Assembly and was chosen District missionary treasurer by the Advisory Board to replace Rev. O. E. Eades. All District and missionary money should be sent to him at 1044 North Warman avenue, Indianapolis, Ind. Each pastor is urged to make special effort to send Home Mission money and District Superintendent's salary regularly in order to avoid the necessity of borrowing money for these purposes.

WANTS

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

WANTED—A preacher of ability, experience, and pastoral gifts, with holy fire on his soul, for one of the best churches on New York District. Best of references required. Address E. E. Angell, District Superintendent, Plattsburg, N. Y.

REQUESTS FOR PRAYER

292. A sister in Ohio desires prayer for healing.
295. Workers request prayer for an Indiana town.
299. A pastor desires prayer for restoration to health.
300. A brother in Illinois desires prayer for himself that he may be reclaimed.
301. A sister in Oklahoma desires prayer for the salvation of her brother.
302. A pastor in Oklahoma desires prayer for the outpouring of the Holy Spirit in a coming revival.
303. A brother and sister in Texas request prayer for the salvation of their son and his wife.
304. A sister in Texas requests prayer for healing of herself and little daughter.
305. A sister in Oklahoma desires prayer for the healing of herself and son and for the salvation of her unsaved loved ones.

306. A sister in Texas desires prayer for special help of the Lord to meet the trials she is passing through.

307. A sister in Alabama desires prayer for the healing of her sister.

308. A brother in California desires prayer for healing. He also requests an interest in our prayers for the salvation of unsaved loved ones and for wisdom in choosing his life work.

309. A sister in Washington requests prayer for the healing of a cripple and for the salvation of his mother and brother.

CAMPMEETING ANNOUNCEMENTS

CASPER, Wyo.—Wyoming State Holiness Campmeeting, September 12-25. Mrs. DeLance Wallace, of Walla Walla, Wash., in charge. For particulars, address R. Leeb, P. O. box 642.

EMMA, N. J.—Annual campmeeting of the Cape May Holiness Association September 18-19. Workers: Rev. Fred De Weerd, of Fairmount, Ind., Rev. John Nelson, 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 45, Cape May, N. J.

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Office 2105 Troost Ave.
Residence: 10 Summit Ave., Hawthill, Mass.
Kentucky (Lexington)..... September 15-19
Opens 1 p. m. instead of 9 a. m.

Florida (Miami)..... September 29-October 3
Georgia (Macon)..... October 13-17
Mississippi (Darling)..... October 20-24
Alabama (Cordova)..... October 27-31
All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

R. T. WILLIAMS..... Kansas City, Mo.

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East Oklahoma (Madill)..... October 6-10
Arkansas (No. Little Rock)..... October 13-17
Louisiana (Shreveport)..... October 20-24
Little Rock..... October 27-31

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Dallas (Port Arthur, Texas)..... November 10-14
San Antonio (San Antonio, Texas)..... Nov. 17-21

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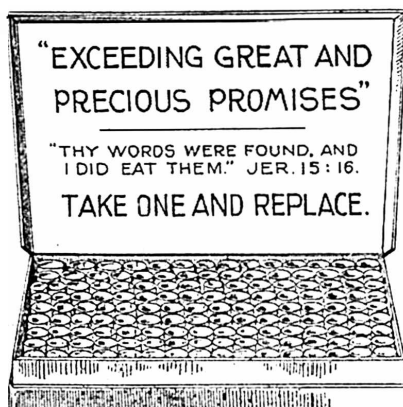
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lyn, N. Y.:
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cago, Ill.:
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