

Herald of Holiness

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Passion for Souls

THIS good old phrase has the right ring in it. It is true to all the verities of gospel truth. If eternity be endless; if the soul be immortal; if hell be a verity revealed in the Holy Bible and heaven be true; if the blood of Christ can alone save us from sin and its consequences and a failure to repent and accept this blood for our salvation will cost us heaven at last and present condemnation; if faith be the condition of salvation—if these things be true our friends and all the unsaved are in imminent danger every moment they live out of the ark of safety and we as children of God owe it to these unsaved to seek breathlessly and ceaselessly to rescue them from their peril and we should be tremendously in earnest about it.

The horrors of hell and the joys of heaven alike appeal to us for importunity in our personal work of rescue of the lost all about us. The love of Christ should constrain us. The cross stands our perpetual reminder of the need of haste in the work. Graveyards everywhere plead with us for diligence in the work of rescue. The uncertainty of life and the certainty of death call to us for importunate work with individuals.

We must be stirred in the presence of these awful issues and facts staring us in the face. We can understand Paul's concern for his nation when we look at these things and have no wonder that he was even willing to be himself accursed if it would take that to rescue them from final loss forever from divine favor. Why should not we be importunate in our personal work for others? How can we retain our own saved relation to our divine Lord if we be not tremendously stirred for others for whom He died that they might be saved, especially when we remember that He saved us particularly that we might be instrumental in saving others. Does He not call us "the light of the world" and "the salt of the earth"? What can these figures of speech mean but that we are divinely ordained and sent forth

especially to rescue others from sin and hell?

Oh, brethren, let us be importunate and unwearied in our efforts. We fear we grow too quickly tired and let down in our work of entreaty. One of the best men we ever knew was pre-eminently successful as a preacher in the one thing of holding on in his altar appeals. He was a very ordinary preacher, having no oratorical powers and very poor homiletic gifts or knowledge. But he had a consuming zeal for souls which made him hold on after others had quit and given up for the night or day. We often feared he was too persistent, but we were as often rebuked and corrected by the outcome, for often his persistency was rewarded by gracious and often surprising results in the salvation of souls. We have seen other preachers fail in appeals and give up and everybody felt it was time to close when this preacher would take hold and appeal and beg and plead until the altar would be filled with seekers and salvation would flow like a river.

Bishop Henderson gives the following incident to the point:

In a series of evangelistic meetings it was the plan that one minister should preach and another make the personal appeal. On a given evening one of the ministers had finished his sermon and a brother minister arose with much emotion and pleaded with the people to give themselves to Christ. A goodly number responded, but still the minister continued pleading for yet another come. His action seemed almost unwise, for apparently all had responded who were inclined to yield; but still he pleaded on, "Will not another one come?" At last in the rear of the church a young man stood up and started for the front. He had no sooner started than the minister came down from the platform and walked down the aisle. The two men met in the center of the church and were in each other's arms. All over the house people were in tears as the minister sobbed out, "My son, my son, thank God you have come, you have come." Then, going back to the pulpit, he said to his brother minister, "I think I would have died if he had not come."

Let us be sure we do not commit the mistake of quitting too soon either in our personal work or in our appeals as preachers in revival work. Give the Spirit time and opportunity to do His work and hurry not to close. There is time enough for the work to be done thoroughly and we must not stop too soon.

Another illustration of commendable importunity is given by the editor of the London *Methodist Recorder*:

John Hughes, of Wesley Chapel, once showed me, with great pride, his first class book; empty when the superintendent gave it to him, but speedily filled with the names of men he was able to woo from their evil ways. As I scanned the many names I came across one that held my attention. It was the same as that of one of our respected members; but as his membership of the church only dated back some ten years, I doubted whether it could refer to the same man. "Is this the same A—W— as the one now in your class?" I asked. "Aye," said John; "he came a few weeks and then fell away again." "Then how did you get him back?" I asked further. "Oh, I went and visited him every Tuesday night, and at last I got him."

"Well," I responded, "he was worth getting; but, tell me, how long did you keep on visiting him before you got him back again?" "Eighteen years," was the reply.

What We Owe Our Pastors

WE have had much to say in these columns about the preacher and his duties and responsibilities in relation to the people, and kindred themes. There is much to be said on the other side of this question. There are duties the church members owe to their pastors which need stressing altogether as much as the opposite side of the truth or relation. Let us for a while turn our thought to what we owe our pastors. An intelligent understanding of this subject and a faithful discharge of the obligation will not only make for our spiritual good but also will wonderfully help in the making of efficient pastors.

Really we think there is greater need of this word being said on what we owe our pastors, than there was of what the pastors owed their churches. There has come about of late years a sad decline in the payment of this debt to the pastors. We have always observed that where the people were delicately responsive to and faithful in discharging this debt there were more fruitful and successful pastors as a result. So that the people hold largely in their hands the success or failure of the pastors.

This being true, it remains a matter of paramount importance that the people be apprised of the full measure of their obligation to their pastors and persuaded to faithfully pay the debt.

No man in all the world can know like the pastor himself, the numberless discouragements and difficulties and besetments he meets in his manifold duties. He has enough to crush the spirit out of any mortal man without the grace of God sustaining him. The increased hardness of sinners, the growing difficulty in reaching them with the preached Word, the critical and suspicious attitude of so many outsiders, the deadness of so many churches all around which leads them to call earnestness and diligence in a preacher fanaticism, all these, added to the generally inadequate salaries paid them for their work, place a burden upon the average pastor today which calls louder than ever for the constant and pronounced sympathy of every true Christian in his charge.

Would that we had a thousand hearts, that we might pour their combined red-hot earnestness into every line of this exhortation on behalf of our faithful preachers. The church member must remember that the duties he owes his pastor are original, inherent, and biblical. He has absolutely no choice in the matter. God has placed these obligations upon the church member. A failure to recognize and discharge the obligation is not only a gross injustice and outrage upon the pastor, but a grievous sin in the sight of God. We urge every lay reader of these lines to esteem

very highly these servants of the living God for their works' sake and faithfully pay every debt of love, honor, reverence, and every kind of co-operation and support which it is possible to give them.

Lillian E. Andrews has so faithfully treated the different items of obligation due the pastor that we reproduce her words from the *Christian Herald* and beg the reader to read, learn, and inwardly digest these precious words which are "like apples of gold in pictures of silver":

Reverence. I owe my minister reverence as the ambassador of God sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

Affection. I owe my minister affection that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

Trust. I owe my minister trust that he may be free to serve the church unhampered by criticism and fault-finding.

Generosity. I owe my minister generosity that if his methods seem a little strange or a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them, but may, instead, rejoice in the good that he is doing.

Prayer. I owe it to my minister to pray for him each day that God may bless him and make his service a blessing to every one with whom he comes in contact.

Protection. I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best work.

Time. I owe my minister enough of my time to help him in his work, when and where he needs me.

Encouragement. I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels that his work is not progressing as it should.

Appreciation. I owe my minister a kindly word of appreciation when his sermons are especially helpful to me.

Consideration. I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention. I owe my minister the courtesy of attention when I go to church that he may not be annoyed and troubled by seeing from my careless, inattentive actions that he is not holding my interest.

Charity. I owe it to my minister to overlook any trivial flaw or little personal peculiarity that is merely a mannerism of speech or action, and in no way hinders his work.

Gratitude. I owe it to my minister to remember gratefully the many times he has helped me to bear some trial, and the precious outpouring of his sympathy that strengthened and helped me when some loved one entered the Valley of the Shadow.

Financial Support. I owe my minister my portion of his salary, paid promptly and cheerfully, that he may not be hindered in his work by financial worry.

Remembering the nobility of the Christlike men who have ministered unto me, I feel that my debt to them can never be fully paid. It is too great.

Changes in China

It is a broad mistake to limit the result of missionary work in China to the number of professions reported. It is positively delightful to know that the gospel in thousands of cases has been demonstrated to be the power of God unto the salvation of these heathen. Perhaps as marked results as these are incidental or secondary influences which flow from the gospel in these lands. These incidental effects relate to education, to social customs, to the home life, to the women and children, and even to governmental affairs. Mrs. Harriet N. Noyes writing, on "Fifty Years in China," bears the following testimony after a half century among those people:

There have been many and very radical changes in educational lines. The ancient system of education so highly valued by the Chinese, which though so limited seemed adapted to their requirements as long as China maintained her isolation from the outside world, has been gradually replaced by modern methods and new ideas. Certainly no change has been more remarkable than the way in which the women of China have thrown off the shackles that they have worn for centuries and with one bound taken their places in the front ranks of society, the different professions, in church work and political life. With no hesitation and apparently with no difficulty they have adapted themselves to new and changed conditions. A writer recently, in referring to the wonderful way in which the Chinese women have come forward and are filling capably and efficiently positions of influence, predicts that the time will come when the women of China will lead the world.

To any one who can look back over several decades in China these changes seem almost miraculous. Not many years ago, although it was considered most desirable to give the boys in a family an education, it was thought unnecessary and useless for girls to study. Now many parents are as ready to educate their daughters as the sons, and the little maidens themselves often are most determined to acquire an education, which they demand as their right.

Use of Tobacco by Women Deplored

According to the Board of Temperance, Prohibition, and Morals of the Methodist church the increase of the use of tobacco among women in 1919 was "appalling," and a clarion appeal is made by this board for reform by women in this matter. It is alarming to notice the decline of a delicate moral sense among women of the nation on this and on the matter of immodest dress and other things. The statement made public by the board referred to included the following:

No nation can maintain the vigor that has been characteristic of the American people after its women begin the use of cigarettes. The sedentary life of women tends to an excess in the use of tobacco and produces more serious results than is caused by its use among men. The effect of tobacco upon women is similar to its effect on immature youths.

Memorizing Scripture Important

IT IS A PROFOUND PITY THAT THE HABIT OF MEMORIZING Scripture in Sunday schools has fallen into disuse so generally. It is one of the finest things ever done in these schools. Many a man has grown up to manhood's estate and become a Christian who attributed his conversion to Scripture texts learned in

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the Sunday school in childhood. We exhort our Sunday school teachers to return to this practice and induce the children to learn by heart Scripture verses. Offer prizes to them and get them interested so they will learn many verses and you will do them the greatest conceivable kindness. The *Free Methodist* says truthfully:

It is a pity, and a fact not creditable to us, that, with all the so-called improved Sunday school equipments and organized machinery, the children are not taught to memorize Scriptural passages as they were before any lesson helps were adopted. And Sunday school children of today do not know as much of the Bible generally, so far as the letter of it is concerned, as children did fifty years ago. Then they were taught the lessons direct from the Bible and were expected to memorize some verses every Sunday. It is the Word of God that children get into their memories which they can remember in after years and which is a restraint upon them when inclined to dabble with sin.

Some Prayers That Need No Condition Specified

Many of our prayers need to be supplemented with the petition that God would grant them if it be in harmony with His will. Not all our prayers, however, need this supplemental petition to be added. Dean Farrar calls attention to this distinction in the following words:

If we pray for any earthly blessing, we must pray for it solely "if it be God's will," if it be for our highest good; but for the best things we may pray without reservation, certain that, if we ask, God will grant them. No man ever yet asked to be, as the days pass by, more and more noble and sweet and pure and heavenly minded, no man ever yet prayed that the evil spirits of hatred and pride and passion and worldliness might be cast out of his soul, without his petition being granted, and granted to the letter.

Ancient Testimonies Now Forgotten

Methodism was born in a holiness revival. For many years it was common for their preachers to profess and live it and lead people into the experience by preaching it. Hence in their earlier conferences it was generally taught and the bishops made deliverances favorable in their pastoral addresses to the general conferences. Now, however, all this seems forgotten and it is as generally neglected or opposed by this church as by any others. In the pastoral address of 1840 the bishops made the following deliverance on the subject to the general conference:

The doctrine of *entire sanctification* constitutes a leading feature of *original* Methodism. But let us not suppose it enough to have it in our standards; let us labor to have the *experience* and the *power* of it in our hearts. Be assured, brethren, that if our *influence* and *usefulness* as a religious community depend upon one thing more than any other it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we *fail to do this* then shall we lose our *pre-eminence*, and the *halo of glory* which surrounded the

heads and lit up the path of our sainted fathers will have departed from their unworthy sons. O brethren, let your motto be, "HOLINESS TO THE LORD."

Dr. Lovick Pierce, of Georgia, said in a sermon prepared by request of the general conference in 1878:

Just so far as our church has ceased to believe in entire sanctification and to seek after it as the only phase of religion revealed to us in the New Testament edition of it, that saves us from all sin, just so far we are a corrupted and a God-forsaken church, and it is useless to try to sustain ourselves by eulogies on what we have been.

All Protests Futile

All protests against immodesty in the dress of women which we pronounce high treason against womanly virtue and purity seem futile to arrest the atrocity. Even the secular papers are resenting the outrage. During our stay in Florida we read in the *Jacksonville Times-Union* a very strong editorial on the subject. It was one of the strongest pleas we ever read made from the standpoint of an old-time southern chivalrous love and adoration for women. He pleaded for women not to recklessly throw aside the honor and adoration which men had so long loved to render them by an ignominious and reckless disregard for their own modesty and good name. He closed his editorial with these words which sound remarkable, coming from the editor of a secular paper:

When woman calls down upon herself derision and harsh criticism she must lose, in proportion, that respect that the world in general has been wont to pay to her. When by her conduct, her manners, her apparel she announces her indifference, her disrespect for the approving regard of mankind she falls in adoration. Woman has it within her power to command respect and approval, but that power is lessened as she disregards the things that make her worthy of adoration.

For mere man to assume to warn, even to caution the fair sex is a dangerous thing; it is at least an invitation to be told to mind his own business. But sincerest of warning of this character is an effort to restrain womankind from putting aside that womanly loveliness that calls forth man's truest adoration. To say nothing of manners at this time, it is the matter of present-day dress that merits criticism and warning. When these matters of woman's apparel are such as to warrant world-wide notice is it not time to ask women to "have a care"? From Paris comes a cablegram telling of present-day apparel that can not have the approval of even womanly herself. The Universal Service correspondent says:

"Only a nose ring is missing to make the fashionable woman of today a replica of the savage. To bracelets riveted around ankles and arms, dresses that are only girdles and sashes, multicolored jewelry dandling around neck and body, has at last been added a headdress which makes that of the American Indian pale into insignificance."

Ask any sensible, self-respecting man, or woman, whether it is desirable that women by their dress shall lose the respect, the high esteem in which they have so long been held? It may be said Paris fashions are ultra-extreme. They are. But are there not signs that they are not being confined to Paris? Women themselves can answer. They also have it within their power to decree whether or not the extremes of dress are to become general and, if so, to lower woman from the pedestal upon which she so long has stood and wherefrom she has commanded the admiration of the civilized world.

"I can not enjoin too strongly upon you a due observance of economy and frugality."—G. WASHINGTON.

WITH the first glance at this simple injunction we are apt to think that Peter was not in his profound thinking mood. We are inclined to expect more from an apostle with whom we would associate the deep, obscure truths of prophecy and inspiration, and the profound reasonings of theology. But a second thought reminds us that *all* Scripture is given by inspiration of God and is good for reproof and instruction, for in the simple words, "Be courteous," there is that which may instruct and reprove.

But there is a certain amount of theology in these simple words which the majority of us may not recognize. Theology is the science that treats of God—His existence—His attributes, etc., and when we remember that Immanuel was "God with us" we can not but connect the words under consideration with theology, for they demonstrate an attribute of the Christ, the God-man. Courtesy adorned the Master's life. Therefore, if we can associate these words with the personality of our Lord it will be well for us to consider them.

We think, indeed, that Peter is not "going deep," but in the utterance of this precept he has sounded depths which the majority have not reached. Courtesy is a property of Christ's perfection which few of us take time to consider, to the detriment of the faith we profess.

If we would leave the profounder truths of inspiration and prophecy and devote more attention to the simple, pointed exhortations of the Holy Ghost we would be better and more agreeable men and women and be more sociable one with another. We are only here for a short time and the simple, terse, and poignant commands have a direct and immediate bearing on our present life in the flesh. God has in His wisdom and goodness revealed unto us some of the things to come in heaven and in earth through Holy Ghost inspiration, but there is a grave possibility of making so much of what is to come that we neglect the things pertaining to the immediate present. Paul said, "Covet earnestly the best gifts," and the gift we should covet is CLARITY, love, out of a pure heart, which outwardly expresses itself in COURTESY. Yes, we can get sidetracked into what we call deep channels and forget the simple things. Longfellow said that "in character, in manners, in style, in all things, the supreme excellence is SIMPLICITY," and for us all as individuals to mold our daily walk and conversation by the clear, simple truths of Holy Writ would mean less wrangling over nonessentials, and as a church and Christian community we would be in a "more excellent way." "Be courteous." No profundity? but who has fulfilled the jot and tittle of this command? If we sat down and tabulated all the quotations of the Spirit, so elegantly concise, so sententious, and free from superfluity, we would discover how far short we come in the true Christian standard of living.

Think of the command, "BE COURTEOUS." It may be rendered "Cultivate courtesy," and what is courtesy? It is elegance and politeness in manners—civility and respect, urbanity, and complaisance. The command is given to the children of God. Entire sanctification may purge away our "dross and tin"; it may

"Be Courteous"

By John H. Hynd

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.
—1 PETER 3: 8.

take away our vices, but it does not give us a full complement of matured virtues and graces. We are left to carefully and prayerfully cultivate virtue and grow in grace and elegance of spirit and speech. The second work of grace plucks out the weeds; the flowers are left for assiduous cultivation. Many poor souls have thought that if the weeds were gone they would be in for a free-and-easy, simply to recline on a bed of roses and sing, "Oh, bliss of the purified! bliss of the free!" they have neglected the acquisition of grace and beauty by search and study, with the result that instead of being gardens of rich bloom, with beauty and sweet fragrance they are poor specimens, revealing stunted, barren growths. May God forgive some of us for our laziness and drowsiness. "Awake! thou that sleepest," the worldlings have come to look at your garden—are they disappointed? "Cultivate courtesy." Here is work for us all.

To give the words somewhat of a modern aspect we would say, "Be a gentleman," "Be a lady." The more ancient idea of a gentleman may be found in Blackstone's quotation of Sir Thomas Smith, "Whosoever studieth the laws of the realm, who studieth in the universities, who professeth the liberal sciences, and who can live idly and without manual labor and bear well the part, charge and countenance of a gentleman, he shall be called master and taken for a gentleman."

But our ideas of a gentleman are wider and higher, for in the highest sense the term signifies a man who not only does what is just and right, but whose conduct is guided by true principles of righteousness and honor, which springs from that self-respect, purity of heart, and intellectual refinement which manifest themselves in easy, free, spontaneous, yet delicate manners, whether the person be rich or poor. To be courteous one must be graceful in speech, affable in address, civil in behavior, polite in manners, respectful in conduct, with a mild and complaisant disposition. What a difference, if we were all courteous; ladies and gentlemen in the home, in the street, in the shop, in the church. Yes, men would see our good works and glorify our Father who is in heaven.

But bad-hearted folks often have good manners. Admitted. But manners are too often a veneer, a varnish, put on when we go outside with our best clothes on, or when a friend calls to see us. When I speak of courteous people I do not mean men and women who are well versed in the laws of table, drawing room, or society etiquette. Etiquette is simply a pleasing, commendable, yet formal auxiliary. I mean those who are courteous right down to the very inner recesses of their heart. "He is not a Jew who is one outwardly." So says Paul to the Romans. So I affirm that he is not a gentleman, she is not a lady, who is one outwardly, but he is a gentleman, she is a lady, who is one inwardly whose praise is not of men but of God.

Gentlemanliness is the genial goodwill of our NATURE expressing itself in courtesy; so we deduce from this affirmation that no man can be a true gentleman, no woman a true lady until by grace divine all sin is extirpated from their fallen nature. Our hearts in their natural state through birth are corrupt, and all forms of courtesy are hypocrisy and may be praiseworthy with man but not with God. To have the praise of God our good nature, our good manners, our graceful speech must be the spontaneous effusions of our innermost heart and not simply the voluntary exercises of company manners. True courtesy is a heavenly gift and we are too apt to associate it with parlors and drawing room and palaces, but true, genuine courtesy is what we want in our home life, church life, our everyday life.

Col. 4: 6, "Let your speech be always with grace." 1 Pet. 3: 8, "Be pitiful, be courteous, knowing that ye are thereunto called." It is included in our high calling. 1 Pet. 2, "Honor all men, love the brotherhood, fear God, honor the king, for so is the will of God that with well-doing ye may put to silence the ignorance of foolish men."

Yes, courtesy helps us to honor all men. One slum worker lost her opportunity for lack of courtesy. She entered a poor, dismal hovel. A woman was lying on a pile of filthy rags, thin and emaciated. In another corner sat a rough looking man who addressed the slum worker, saying, "I say, I know I am just out of jail, and my wife about dead because of me, but that's not to say you walk in here without knocking." Believe me, it is the want of courtesy that makes many Christians have a poor reputation. They are not sociable; they are odd, eccentric, bigoted,

The Vanished

By E. WAYNE STAHL

*Where are the loved, the vanished,
Who walked with us of yore?
We from those true hearts banished
Meet them on earth no more.
They traveled to a kingdom,
Eternal, great, and fair;
It is the "better country";
The life is happy there.*

*Beside a crystal river
They walked the stormless strand,
All clothed with light forever;
It is Immanuel's land.
All past are death and sorrow,
And past are pain and care,
In that immortal country;
The life is golden there.*

*Their voices made our music,
'T was harmony divine;
And in their sweet, pure faces
Was Beauty's seal and sign.
No more on earth we meet them;
Our hearts do not despair;
Above we hope to greet them:
The life is blissful there.*

ROCK ISLAND, ILL.

pharisaical, gloomy, and awkward. "Why don't you speak to so and so on the street? Is it because she's a Christian?" "No, not exactly, but she has a funny way with her." Yes, it is this "funny way" some of us have. "It is just her way," is no excuse. They can conquer their funniness if they tried. They go about thinking that because they are of God's chosen ones they will be despised and rejected, so they look on everybody with suspicion. They go out expecting to be shunned, so they are ignored and contemned. Men may not welcome your religious opinions and vagaries, but every intelligent man or woman will welcome good manners, common sense, and courtesy. If you thrust your-

self about with a holier-than-thou spirit, or with rank gloom and pessimism you will be left severely alone by saint and sinner. You deserve it, too. Manner is one of the principal external graces of character. It is the ornament of action. It is the happy, sensible, reasonable, sociable, yet serious way of saying and doing things. I do not think much of a man's Christian experience if he is not courteous and mannerly. Every Nazarene should be a gentleman, a lady, according to the sex.

But remember that in order to be acceptable you do not require to insinuate yourself into people's favor, or to compromise with

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Importance of Sound Doctrine

By A. M. HILLS, D.D.

PART SIX

Jude 4, "Contend earnestly for the faith once for all delivered unto the saints."

Ephesians 4:22-24, "That ye put away, as concerning your former manner of life the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man which after God hath been created in righteousness and holiness of truth."

THE readers will notice that those who are trying to bring about a higher type of the Christian life than prevails at present are divided into two classes—suppressionists and eradicationists. Torrey, Meyer, Webb-Peploe, and the Keswick leaders compose the first class; and the Old Methodist Theology, the Salvation Army, the National Holiness Association, and the Church of the Nazarene compose the second class. These views are diametrically opposed to each other. They can not both be right. One must go down before the infallible Word. We appeal to the Book. We affirm:

V. BIBLE LANGUAGE INVARIABLY USES WORDS THAT TEACH THE DESTRUCTION OR REMOVAL OF THE CARNAL MIND. If God had wished to teach the *suppression* of the carnal mind there are plenty of Greek words that would have taught it. The Holy Spirit used them very often in the New Testament on other subjects, but never once did He use them with regard to inbred sin.

1. There is the word *katecho*, "to hold down." Rom. 1:18: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness." Now if the "Old Man" of indwelling sin were simply to be held down and kept well under control that verb would have taught it and undoubtedly would have been used. But the Spirit never used it with regard to indwelling or original sin.

2. Then there is the word *sunecho*, "to constrain." It is used in 2 Cor. 5:14: "The love of Christ constraineth us." Now if our depravity were to be simply "*constrained*" or restrained into quasi-decency of behavior, the Holy Spirit could have used that word, and it would have taught it.

3. *Dew* is another word. It means "to bind or tie." Mark 3:27: "No one can enter into the house of the strong man and spoil his

goods except he first BIND the strong man." Now if the strong *Old Man* of indwelling sin were only to be *bound* or handcuffed this verb could have taught it; but it was not used to teach it.

4. There is also the word *koluo*, "to withstand," "to hinder," as in Acts 11:17: "What was I that I could WITHSTAND God?" If our depravity was only to be opposed and impeded somewhat in his nefarious operations this verb would have easily taught that fact. But when dealing with the subject of the sin-principle the Spirit never used it.

5. There is the word *sugkleio*, "to shut up." We read in Gal. 3:22: "The scriptures hath SHUT UP all under sin." Verse 23: "Before faith came we were kept in ward, SHUT UP unto the faith which should afterward be revealed." Now if this Old Carnality were to be "SHUT UP" in "durance-vile" and fed on bread and water during the whole time of our natural life, it would be a well-deserved punishment; but that word was not used. The Spirit thought such a fate too mild.

6. Then there is *katapano*, "give rest," "restrain." Acts 14:18: "They scarce restrained the people." Now if this Satanic OLD MAN was to be treated *real nice*, and rested from his virulent activities and only restrained in a slight degree (as some holiness opposers, judged by their conduct, seem to believe) this verb would have taught it; but the Holy Spirit somehow forgot to use it.

7. Here is *kratco*, "to subdue," and *pnigo*, "to stifle" or "choke." They are both used in Matt. 18:28: "He LAID HOLD of him and TOOK HIM BY THE THROAT, saying, Pay what thou owest." Now if we were to treat the Old Man very impolitely and actually TAKE HIM BY THE THROAT and try to choke him into good behavior, these words would have taught it; but strange to say, even they were not used.

8. Then here is *hupopiazco*, "to hit beneath the eyes," and *doulagogo*, "to bring into slavery." Both words are found in 1 Cor. 9:27: "I hit my body beneath the eyes, and bring it into bondage." If we were taught to go beyond all bounds of propriety and beat the OLD MAN beneath the eyes in a fit of passion, and fight him into good behavior like

a pugilist, here are the words that the Spirit might have selected to teach it; but these, too, were passed by.

Now any of these words would have answered the purpose if the blessed Holy Ghost had wanted to teach this doctrine of suppression of indwelling sin, which has been so long and industriously taught at Keswick, and in some places in this country also; but the Spirit used none of them, nor any other words of a kindred meaning. Why not? Let these champions of "suppression" please rise and answer.

Now what words *did* the Holy Spirit use?

1. *Apotithimi*, "put off," as in Eph. 4:22: "That ye PUT OFF . . . the Old Man which is corrupt according to the deceitful lusts." The lexicon says, "to lay aside as garments." Suppressing the Old Man but still leaving him within us to corrupt our being is not within a thousand leagues of the meaning of this strong verb.

2. *Luo*, "to loose," disengage, "destroy." 1 John 3:9: "For this purpose the Son of God was manifested that he might destroy the works of the devil." The master work of the Devil was to lodge depravity in each human breast to war against all goodness and God. And Jesus destroys it.

3. *Sustanuroo*, "to crucify with." Rom. 6:6: "Knowing this that our old man was crucified with Christ." Crucifixion was the most dreadful form of capital punishment in the Roman Empire; so terrible that no Roman citizen was allowed to be punished in that manner. It was not a play exhibition, but an awful reality. Now the text tells us that by His atonement the Savior made provision for the crucifixion of our Old Man. That would mean his death.

4. *Katargeo*, "to put an end to," to destroy, "annihilate." Rom. 6:6: "That the body of sin might be 'done away' (old version, 'destroyed')." We have discussed this verb fully on another page. We only need to suggest here how absolutely unlike "*suppression*" its meaning is!

5. Then there is the verb, *eleutheroo*, "to set free from." Rom. 8:2: "For the law of the Spirit of life in Christ Jesus HATH MADE ME FREE FROM the law of the SIN [carnality]." A participle from the same verb is used in Rom. 6:18, 22, "having been made free from the sin-principle" (depravity). If this does not teach complete deliverance from depravity no language could possibly teach it.

6. There is Col. 2:11, previously discussed: "In whom ye were also circumcised with a circumcision not made with hands in the PUTTING OFF of the body of the flesh." "Like a garment drawn off and laid aside." —Prof. Augustus Meyer.

7. Then there is *katharizo*, "to cleanse." Acts 15:9: "Having cleansed their hearts by faith." Matt. 8:2, 3: "Lord, if thou wilt thou canst *make me clean*." "And Jesus put forth his hand and touched him, saying, I will; be thou clean, and immediately his leprosy WAS CLEANSSED." Was it suppressed? NO. "And immediately his leprosy DEPARTED FROM him." Precisely so does God cleanse from depravity—indwelling sin.

8. *Ekkathairo*, "to cleanse thoroughly," "to purge out," "to eliminate," as in 1 Cor. 5:7 and 2 Tim. 2:21: "If a man therefore

purge himself from these he shall be a vessel unto honor—sanctified.”

9. *Ekrizoo*, “to root up,” “to eradicate.” Matt. 15:13: “Every plant which my heavenly Father planted not shall be rooted up.” God did not plant depravity in the human heart; the Devil did it, and it must be rooted up. So F. B. Meyer’s “*Not Eradication*” becomes ERADICATION after all.

We see the same thought of the eradication of carnality in the Old Testament. Isaiah 1:25: “I will purely PURGE AWAY thy dross and TAKE AWAY thy sin.” Ezek. 36:26: “I will TAKE AWAY the stony heart.” V. 29: “I WILL CLEANSE you from all your uncleannesses.” Mal. 3:3: “He shall PURIFY the sons of Levi and PURGE them as gold and silver.”

So in the Old Testament we have “purge away,” “take away,” “cleanse from,” “purify.” In the New Testament we have “put off,” “destroy,” “crucify,” “done away,” “set free from,” “cleanse,” “purge out,” “eliminate,” and “MORTIFY.” Col. 3:5: “Mortify [aorist, “Kill at once.”—Bishop Ellicott] therefore your members which are upon the earth.” These expressions are all used with regard to our principle of sin—depravity.

The advocates of suppression may get all the comfort they can out of these terms. Every honest person of unperverted judgment knows that they teach the removal or destruction of the carnal mind.

The Most Criminal Profiteer

By D. RAND PIERCE

THE United States government is watching with great interest the progress of this year’s wheat crop. With flour still selling at an abnormal figure, and millions at home and abroad dependent upon the output of this country for daily physical sustenance it is small wonder that Uncle Sam is not a little concerned.

But what about the millions who are “dead already,” spiritually, and the millions more who, though their names are recorded on church books, yet are so underfed and feeble of soul as to be practically worthless to the cause of Christ? These that are criminally denied the true bread of life by a motley crowd of ecclesiastical profiteers who are providing them with an adulterated substitute which the poor people blindly suppose is the best God can afford?

It may be conceded that the American nation acted wisely when, for economic reasons, it ordered the making of “war bread” with an adulteration of corn meal and other ingredients, and that those who dispensed it to the public did nothing dishonorable.

But the government of heaven, having principles and character at stake, has unalterably forbidden, with fearful penalties, the remotest tampering with its great food staple—the incarnate and written Word of truth. And God himself has branded every man a criminal accursed who dares to lower, before the minds and consciences of men, the divine quality and utter completeness of the salvation He has provided for their deliverance from “all sin” here and now.

Therefore, in the light of this divine edict, who authorized the higher critics of Germany

and America to turn butcher and attempt to drain the life blood—the supernatural—out of the life-giving Word? Certainly God Almighty had nothing to do with it; and to every sincere believer the Book of books still lives unscathed, though their infamous deeds have cursed multitudes.

Again, who commissioned Mrs. Eddy to write a book that contradicts about every fundamental doctrine of the inspired Word? That denies the existence of sin, declares “your mind is your savior,” and whose followers trample under foot the blood of the Son of God?

She gave to the world, instead of the real Bread of life, an expensive substitute composed of muddy metaphysics and religious humbuggery—lived a profiteer and died a millionaire. Her wisdom came not from above.

Once more, who inspired Pastor Russell and those of his stripe to erase the doctrine of “hell” from the Bible? To deny one of its most positive declarations, that the dead shall be raised bodily? That Jesus Christ had no deity until baptized with the Spirit at Jordan? Little wonder that his followers have no real relish for clearcut testimony to the saving and sanctifying power of the Holy Ghost. Pastor Russell sold “bread” that was not only adulterated with the “meal” of a lowered standard, but leavened with the poison of deadly error.

He, too, was pronounced a profiteer in life, and was rated a millionaire at death. Only the judgment day will reveal the extent to which these and their votaries have made merchandise of human souls.

With the illuminating help of the Spirit let us stick to God and the Bible!

THE OTHER \$3,500

IN his noble sermon at the Des Moines Student Volunteer convention the Rev. Dr. George W. Truett, pastor of the First Baptist Church of Dallas, Texas, told this incident. We use his own words:

“I went to help dedicate a church building in one of the Southern cities in other days and arriving there some ten minutes before the service was begun, I asked the church officers, ‘What do you expect of me here?’ They told me, ‘You must preach the dedicatory sermon for this beautiful building, and then when it is over you must get \$6,500 in cash, so that we may dedicate it free of debt. That is all due tomorrow as a cash offering.’

“‘Very well,’ I said, ‘where will we get that \$6,500 in cash?’

“They looked at each other slowly, timidly, and then ventured to say, ‘Maybe we could get \$500 out of our church, but you must get the \$6,000 out of the city.’

“‘Oh, dear me,’ I said, ‘I am used to this sort of thing ever since I was a boy. It does not come that way. If you get that \$6,500 in cash your church will have to give \$6,000 of it. And then if the town does not give the other \$500, you must give that. Let us face it.’

“We went into the service. I preached the sermon and then said to the people: ‘These men bid me tell you that you must give \$6,500 in cash, which is all due tomorrow, before we can dedicate this beautiful house. Will you provide it? Here’s a man designated to take your subscriptions. What is your answer?’ Then there began the slowest, most reluctant, most Christ-shaming offering I have ever witnessed. After thirty minutes they had \$3,000—not half of the needed amount. Then there was a long pause. I said, ‘What do you expect of me? I am your guest. I do not happen to have the other \$3,500. What do you expect of me?’

“There arose a little woman back there, plainly

“Be Courteous”

CONTINUED FROM PAGE FIVE

them in order to get their good word. No! no! Be faithful to your principles and be courteous, and you will ingratiate yourself into the friendliness of men. One of our English poets declared that the Christ—the lowly Nazarene “was the first true gentleman that ever breathed.” He is our example. Another writer said, “As for our Savior, He was, if I durst use the word, the most comely person that ever appeared in this world.” Listen! “We beheld his glory, full of GRACE and truth.” FULL—may God fill us all for His glory.

You say, “He was despised and rejected.” Yes, He was hated by those who were fired with religious prejudice; He was misunderstood by the obsequious and foolish. But in spite of the religious bigots, the self-righteous crew, and the influenced mob we read that “the common people heard him gladly.” He won their heart’s affections with His courtesy and grace. He dined with publicans and sinners for He was invited and welcomed. Why did the harlot bring the ointment and wash His feet with her hair? Ah! there is room here for conjecture. No doubt He had spoken to her on the street, no doubt He had sympathized and treated her with courtesy. Courtesy did it. No matter what people said He was going to be courteous. “He is a winebibber.” “He speaketh with harlots.” Yes, He was pleasing God and not man. What prompted the mothers of Salem to bring their little ones to Him? Courtesy, of course. He is even pinned to the cruel cross, yet the centurion said, “Truly, this was a righteous man.” Yes, He was LOVED, as well as hated. “What think ye of Christ?”

“O Lord, give me a heart like thine.” May this prayer be answered in all our lives.

I know of a young evangelist who was on his way to service one night, when a painted and powdered prostitute impudently asked him to go with her. He said, “Just let us go this way for a short distance at least.” They arrived at the large hall where he had to preach. He took her in by a back door and gave her a seat in an obscure place in the building and told her to await his return. He left her and preached. He returned, and the powder and paint were sadly mixed as the penitential tears washed it down her cheeks. Today she is one of the noblest and purest women in that mission. Courtesy did it. No doubt if some one who knew him had seen him with her they would have surmised and slandered. But he was pleasing God. He obeyed this simple command and there was joy in heaven over one sinner. Praise God! Some folks are so devoid of courtesy that when they see it in others they look upon them with suspicion.

How did Joseph rise to be second ruler in Egypt? He was courteous to butler and baker. How was Rebekah accepted? Her courtesy at the well proved her worth. How did Moses find favor in Jethro’s sight? His courtesy at the watering of the flocks made a great impression. How did Daniel come to be third ruler? “An excellent spirit was found in him.” Acts 27:3, “And Julius COURTEOUSLY entreated Paul.” Julius was the centurion in charge and had noticed on

THE Church of Jesus Christ was born in a revival and every religious movement that has arisen since Pentecost that has remained a factor in the salvation of souls has remained so by keeping up the spirit of revivals. Jesus Christ ordered His disciples to carry the glad news to a lost world. That did not mean for them simply to build nice houses of worship and preach and sing and rejoice with those whom they might persuade to enter their doors; but it meant to carry the glad story to the people, and if they would not come to where the preaching was being done then the preaching should be taken to where the people were. But if the fires of salvation are kept burning brightly and the soul-saving business in full swing no church need want for proper attendance. A fire always attracts the crowd.

The Church of the Nazarene was born in a revival, and unless she keeps up a constant revival there is no need for her to continue. We would not for one moment seem to occupy a position of criticism, but we do believe that the present day and time offers opportunities for the Church of the Nazarene that are simply unlimited. We have made this statement in former articles, but we feel that it will not do any harm to repeat it. Yea, we wish it might be possible to stand on some great high pinnacle somewhere and shout it aloud until the church membership from its highest officer to its latest applicant for membership might hear and get an enlarged vision.

We must be evangelistic.

We must see souls saved and sanctified wholly.

THIS IS OUR ONE EXCUSE FOR EXISTENCE.

Not a few of our preachers consists of men who were in the evangelistic business before the Church of the Nazarene came into existence. A church that ceases to be a soul-saving shop ceases to be a church.

In our humble way of thinking the Church of the Nazarene never made a greater forward movement than when she flung wide the banner of Home Missions and Evangelism. We believe that we are so equipped and organized that an evangelistic movement could be inaugurated that would far exceed anything that we have yet had. Is it not a fact that the churches that have deteriorated have done so, first, beginning at the top? A cessation of the soul-saving business by its higher officers and leaders means that that sort of spirit will soon obtain down through the rank and file.

Suppose our General Superintendents should get together and plan for the conducting of at least one mid-year meeting in every District throughout the connection. We now have no reference whatever to the District Assembly. In the larger Districts they might possibly plan for two such meetings. One or two of them go together as they might see fit, call in all the preachers and pastors from the District (unless it be a very large District), and let the meeting begin, say, on a Tuesday. Let all arrangements be perfected through the District Superintendent. Let

Our Opportunity

By L. MILTON WILLIAMS, D.D.,

President, General Board of Home Missions and Evangelism

the mornings and afternoons be taken up by papers being read and questions discussed by the visiting pastors upon questions vital to the life and advancement of our church, then the General Superintendent to preach a red-hot soul-saving sermon at night and all hands go in for a great soul-saving meeting, running down over the Sabbath. What new inspiration and added zeal and enlarged visions the pastors would receive from the preaching of the General Superintendents and the discussions that would naturally take place!

Why should not the church command all of the time of its general officers and leaders?

Why should it not pay them an adequate salary and then in return receive all their consecrated efforts and influence?

The General Superintendent with his enlarged vision would give great inspiration and encouragement to the visiting pastors and preachers at such a meeting; and what an example and influence it would be upon them to come in contact with the General Superintendent with his heart aflame and soul on fire for the salvation of men!

Then take a glance at the District Superintendent and his opportunities and privileges. This writer does not believe that it is enough for the District Superintendent to simply call on the churches of his District once or even twice a year to conduct the church board meeting, etc., attending to matters that have to be attended to; but we believe that he should be much more than simply an executive. As the church grows and develops so will the executive business increase; but a church that is left to itself month in and month out and year in and year out is surely in danger of getting into a rut and becoming more and more formal. Following the example of the General Superintendents what would it mean to our church if every District Superintendent would do the same with every individual church upon his District! A District comprising twenty churches would give any District Superintendent all the work he could possibly attend to aside from his executive business if he should start in and spend one week at each church; with his enlarged vision and increased zeal and evangelistic fervor it would take him twenty weeks to go around. What inspiration it would be to the membership at large! How many thousands, if not tens of thousands, of souls would be saved by such a plan! What fresh courage and new inspiration would come to the church at large by such a plan! Should it not be done? Should we forget the children already born? Should they be neglected? Should they not receive the

proper food and nourishment that would enable them to grow and develop into strong, stalwart soldiers of the cross? If every District Superintendent in our connection started in on such a plan what a mighty revival tide we would have going on all over this broad land. We repeat, a District of at least twenty churches would command all the time and thought and power that any District Superintendent could put into it. How the membership would be increased!

Let us take a look at it. We have today one thousand churches. Suppose the above plan should be put into operation and would result in one addition a week, which would mean fifty-two additions to the individual church a year, and one thousand churches would mean fifty-two thousand additions to the Church of the Nazarene in one year. Does it not look feasible and should it not be done? Was it not often declared by our sainted leader, Dr. P. F. Bresee, that "What ought to be done can be done"? Then why should we not get at it? Now the question would arise. If the District Superintendent should devote all his time to the churches already organized he would have no time for new fields. To which we reply, that is true. If he had at least twenty churches upon his District he should not have any time for new fields, as the churches already in existence would demand his entire time. What then? Why, what have we organized the Board of Home Missions and Evangelism for? What was the business given to them by the General Assembly? What was it? Enter into new fields, open up new places? Exactly! And instead of having six field secretaries in the field the time would speedily come when the conditions would call for one in every District. If the General Superintendents would put in their time, aside from the District Assemblies, as outlined above, and the District Superintendents would put in their time conducting great revival campaigns in the churches already organized, and the Home Missionary movement with its Home Missionaries and Field Secretaries reaching out, organizing new bands, and evangelism entering these unoccupied cities and towns—what a revival the Church of the Nazarene could have going! What heavenly fires burning all over this land, sweeping onward with increasing power and magnitude! What would be the results? Increased membership, more churches, more missionaries and money for foreign missions, more students and money for schools, more money for Rescue Homes, Orphanages, and tens of thousands of souls. Never such opportunities lay before an organization before or since Pentecost.

Has there ever been a church organized with such flexibility of government and with such a message to proclaim, with such an open door before her as now swings wide open before the Church of the Nazarene?

Will the church catch the vision?

Will she see the possibilities?

We shall see.

that long voyage that although in bonds Paul ministered to others and was courteous to the vilest criminal. Acts 28:7, "And Publius lodged us courteously three days." Yes, W. C. Garnett's lines are surely true: "Be noble, and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own."

Courtesy is real kindness kindly expressed, and he spoke the truth who said, "Kindness has converted more sinners than either zeal, eloquence, or learning." Preachers take note of that. Courtesy is heavenly wisdom bursting forth from a purified soul, in word and in deed. James 3, "The wisdom that is from above is first pure, then peaceable and easy to be entreated, full of mercy and good fruits, without wrangling or partiality and WITHOUT HYPOCRISY."

Then let us remember that to make this work enduring we must be transformed like the transfigured One, full of grace and truth. The power of God lays the surest foundation for courtesy and good manners. It takes away our sour, crabbed, cross-grained elements of character, it puts a stop to our tramping indiscriminately on people's toes and stroking them the wrong way. It eradicates the contrary, dogmatic, factious spirit; it dispels our unseemly pessimism and gloom; it destroys the love of slandering; it breaks down all pride, folly, and prejudice in the human heart, and gives us grace and sweetness of nature; makes us ingenuous and facetious in an innocent, relaxing way; helps us to respect other people's opinions and feelings and makes us joyful in services of sacrificial love; it helps us as much as pos-

sible to "follow peace with all men and holiness without which no man shall see the Lord."

"This is the will of God your sanctification." Yes, thank God for that, but sanctification is not the consummation of the plan of salvation. It prepares the way for assiduous and prayerful toil with our own characters under the guidance of the divine Spirit and the sacred page. **BE COURTEOUS.** Cultivate courtesy. Let us be up and doing and possess much more land for there is much land ahead to be possessed. Let us go on unto perfection. Amen!

"Tell it to Jesus, He understands thee,

Hide not thy faults and excuse not thy sin;

For in the day of account He will greet thee, Not as thou art from without, but WITHIN."

Dear young people:

Not long ago I asked if you didn't like true stories. Most people do, and yet I am not sure that all of us like *true things*, the *real things*, as well as we do the unreal. I want you to think about this, and in order to make my point clear I have written for you the following little story, which is based on a true incident:

Some young people had been to the Sunday evening service, and stopping to speak to each other at the church door, had drifted down the moonlit street together.

There were Eunice, Betty, and Frances, girls who had grown up together in the little town of M—.

Richard Forbes and his cousin Alan had also been reared in the same neighborhood. They had all played together as children, attended the same church, and graduated from high school in the same class.

Two years before Alan had lost both parents very close to each other, and had gone to the city to make his home with his father's brother. His uncle was a prosperous merchant, and Alan had fitted into his business in a way that had been very pleasing to the elder man.

He still loved the little town of M—, and his childhood friends, however, and often made it convenient on a business trip to stop over for Sunday with them. To most people he seemed the same Alan, genial, friendly, and unspoiled.

Perhaps Frances was the only one who detected any difference in him. She knew that his ideas were changing, and that he was doing things and going to places which his mother would never have approved of.

He was "broadening out," he had told her the last time he was there, and had urged her not to stay too closely in her own shell, which was a bit narrow for a bright girl like she was.

Neither of them had felt very happy over the conversation. Alan knew that his old friend and schoolmate did not approve of many of the things he was doing, and he felt irritated because he could not convince her that he was right.

Perhaps both of them were thinking of these things as they were walking down the street together. They were not finding it easy to talk in the old friendly way, and Frances was relieved when they reached Betty's gate.

"Come in and rest a few minutes," called Mrs. Wade from the porch. "It is too lovely to think of going to bed just yet, and besides I want to hear about the service."

"Oh, it is Mrs. Wade," said Eunice, following Betty up the steps. "How is the sprained ankle?" she asked, as they settled themselves in the easy chairs.

"I will be out again next week," answered Mrs. Wade, "but I was very much disappointed in missing that returned missionary's talk tonight. Was it good?"

"Yes, it was," said Richard Forbes. "He told me more about South America than I had heard in my whole life before. It seems strange we know so little about this great country right at our own doors."

"It is rightly called the Neglected Continent," said Mrs. Wade. "I am specially interested in this great neighbor of ours, and wanted so much to hear Mr. T— tonight."

"Well, I studied about South America in my geography days," said Betty, but the most I remember about it was that it had *selvas*, *pampas*, and *llanos*, in place of *forests*, *fields*, and *plains*, and how desperately hard I tried to keep which was which in mind till examination day was over. I didn't care after that."

"South America isn't just a country of forests and plains, young lady," said Alan. "Buenos Aires is one of the largest, richest cities in the world, and is said by many to be the most beautiful. It has others, too, which go on the honor list of the earth's largest cities, with wonderful boulevards, magnificent public buildings, and private homes which are almost like palaces."

"What a mixture they have in population," said Eunice. "Of course I knew that Spanish and Portuguese people began to settle there not long

THE HOME

Conducted by
MRS. J. T. BENSON

Shams vs. Realities

after the discovery of America. And that the English and French followed suit. Then of course there were the native Indian tribes. But I didn't know until tonight that millions of African slaves had been brought to South America long years ago; and that today negroes form a large part of the population wherever the whites are found."

"Mr. T— had a large map of the country, Mrs. Wade," said Richard, "which showed how the races have settled down there. The whites are found mainly around the coasts, where they have built their cities, with blacks and Indians mixed in with them. But the red men still far outnumber the others in the interior."

"And they are in such a pitiful state of ignorance and degradation and vice," said Eunice. "I didn't know people could be in such a condition at this time of the world's history. It seemed that Mr. T— must be talking about savages in the heart of Africa centuries ago, in place of people right down here in South America in the year 1920. Why, Mrs. Wade, whole tribes of them are not much above the level of beasts. Their bodies are almost naked, their minds absolutely untrained. They have no schools, no churches, and nothing that could by any means be called a home. And yet they are human beings like we are, and could be lifted up to lives of decency and comfort, and have the opportunity of being good and happy if only they were enlightened by the gospel."

"It doesn't seem fair," said Frances, who had been quiet until now. "There are girls and boys in that country just our age who could do just as well in school or college as we do if they had only had the training. In place of that they have the things we heard about tonight. Oh, Mrs. Wade, you can't imagine what an awful picture it was that Mr. T— drew for us in his address. He was modest and refined in what he said, and yet he spoke with such plainness and directness that we can't say we don't know how low these people are sunk in darkness and ignorance and the worst forms of vice."

"I don't like such plain words in the pulpit," said Alan, decidedly. "I don't think it is the place for statements of this kind. And I am frank enough to confess that the main effect it had on me was to disgust me with the whole service."

"What was it disgusted you, the fact that many of our fellow-creatures live in such degradation or that some one told us about it?" asked Frances quietly.

"Oh, I don't know. But what good comes from harrowing people like that missionary did tonight? I just don't believe in things like that."

Frances turned toward Alan, and in the bright moonlight her face looked grave and just a tiny bit scornful, he thought uneasily.

"Listen, Alan," she said. "Yesterday you were telling us about a play you saw in the city last week. The actress was playing a very pathetic part, you said. Her make-believe sorrows and troubles were pitiful, and the audience was deeply moved over the fate of an imaginary girl. You never saw anything like the effect of the second scene, you told us. People were wiping

their eyes all over the building and the young lady that was with you just broke down and sobbed. You said that it proved to you that she had a sweet and sympathetic nature; that it was enough to make a fellow's eyes get a bit misty to see a pretty girl so stirred out of herself. You seem to think, then, that it shows a very tender, beautiful nature to weep when a painted actress tells you about heart-breaking sorrows of some one who never lived. And yet you are repelled when a man of God tells you about the real suffering and need of living, breathing men and women, for whom he is pouring out his life. He told us tonight of genuine heartaches and longings; of real needs which ought to break our hearts. But you didn't like it. It may be that others felt like you. Why the difference, Alan? Why tears for sham and pretense and a cold, critical spirit for real flesh and blood?"

She stopped and looked around the circle of sober young faces.

"I suppose that all of us have at some time been wrought up over a book we have read," she said. "Our hearts have ached over the cruel wrongs of persons who never existed but on paper. Very likely we even shed a few tears over the intense pathos of things which never happened outside the author's brain. How many of us ever cried over the tragedy of a child-widow's life in India? Or the castoff, despised girls of China? Have our hearts ever really *hurt* us because our fellow-creatures in Africa and South America are so sunk in deepest darkness and sin?"

None of them spoke for a few minutes and then Betty said, "I hadn't thought of it in just that way. And yet Frances, you surely think that good books help us. I don't think that anything sweeter or more touching was ever written than the story of 'Little Nell,' by Dickens. I cried over her, and I believe that when the best emotions of the heart are moved in this way we are the better for it."

"I cried over 'Little Nell,' too," said Frances, "and I don't say it was wrong. I love the story and have read it more than once. But I do say that both of us would have been helped a whole lot more, and more *truly* helped, if we had shed our tears over some neglected orphan child living right here where we could do something for her."

"Frances is right," said Mrs. Wade. "Thousands of people weep over men and women on the stage who are playing they are some one else, and pretending that they are undergoing the deepest anguish of heart. People think their sympathies have been deeply moved, but that isn't true. And, Alan, don't allow yourself to become distressed over a little girl friend who puts her handkerchief to her eyes during a sad play at a theater. It is only that her emotions have been stirred a bit. She may honestly think it is sympathy, but really it is only a *make-believe sympathy*, roused by *make-believe sorrow*. She will forget all about it in a few minutes or hours."

"I suppose that genuine sympathy goes further than mere feeling," said Richard thoughtfully.

"Yes, sympathy, the genuine thing, not only feels, it *does* things, if anything can be done," said Mrs. Wade.

Frances rose to her feet. "It is time we are going," she said, "but I want to say this first. Don't get the idea I am not going to read any more. I love books. But I am seeing that the truest way to broaden ourselves and deepen our sympathies is to find out the truth about the world in which we live. And if that means we must know the sorrows and miseries, yes, and shameful things about millions of our fellow-creatures, let's be willing to listen. And then we should ask God to help us *do* something because we *have* heard."

"Good night, Frances," said Alan, when they had reached her gate. "What you said was true, and I can't tell you how disgusted I am with my words and the selfish narrowness that lay

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clad. There was surpassing pathos in her voice, as looking past me to the young man at the desk taking the names, her husband, she said, 'Charley, I have wondered if you would be willing for us to give our little cottage, just paid out of debt.' We were offered \$3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him.' The fine fellow responded in the same high spirit with a sob in his voice, saying, 'Jennie, dear, I was thinking of the same thing.' Then looking up at me with his face covered with tears, he said, 'We will give \$3,500.'

"Then there occurred a scene beggaring all description. Silence reigned for a minute and then men sobbed aloud, and gentle women and men standing around the walls gathered from out the city's life, who a dozen minutes ago shut their lips with scorn and contempt for a church halting and defeated, sobbed aloud, and almost in a moment provided the \$3,500, and without invitation there came down every aisle to where I stood men and women, saying, 'Sir, where is the Savior and how may we find Him?' They had seen Christ's cross incarnated in human lives.

"My fellow-students, when this wearied, bruised, sinning world sees Christ's cross incarnated in your life and mine the kingdom of God will come with a swift that will be the wonder of the world."—*The Christian Work.*

THE ORPHANS' HOME

Some time ago I was called to Peniel, Texas, in the interest of our General Orphanage Board. While there I had the desired opportunity to view and get into closer touch with our Orphans' Home and learn more about the great work of caring for the homeless children in our midst, which the Lord has so signally placed into our hands since our last General Assembly.

I was surprised to find that we had at Peniel more and better property than I had expected to see. I found we have two frame buildings, one for girls and one for boys, and sixty acres of land all free of debt. Since taking over this property the buildings have been repaired and somewhat remodeled to better meet the needs, so that now they are in quite good condition. These two buildings give room for about sixty children, if I remember correctly, and at present we have about fifty-five children in the home, from one to fifteen years of age. They are being well cared for under the able management of Rev. Oscar Hudson, secretary of the General Orphanage Board, who is well fitted for this great work and is making a success of the home in looking after its management, its financial and spiritual needs. It means something in these days of H. C. L. to feed and care for a family of sixty or more. But we thank God that our Orphans' Home has been able to meet all its financial needs up to the present and thus been kept out of debt for the running expenses. Sister Hudson is ably assisting Brother Hudson in this great work. God bless them good in their many labors for the success and development of our Orphans' Home. It will mean much for us as a church to get a well-established, centrally located institution for our homeless children and others as we may be able to reach out and take them in.

The board is asking God to lead in the matter of locating our permanent home. If some one to whom God may be talking at this time will move out at His command, donate a good sized farm located centrally in the United States, it would help the general board greatly in settling the question of location. Surely God has a brother or sister somewhere who is willing to obey His call for the needed Orphans' Home and place into the hands of the board a tract of several hundred acres of good farming land to establish a great institution. If some one will thus answer God's call we feel sure there are enough others who will gladly give the necessary funds to put up and equip the necessary permanent buildings and give the church a home that will honor God and bless thousands of homeless children till Jesus comes.

We had the pleasure of listening to a splendid program given by the orphan children under the direction of their efficient teacher, which revealed the fact that many talents lie hidden in these children which if kept under the right environments and training such as they receive here will be developed and devoted to a life of service to bless mankind and glorify God and thus build Christian character for eternity.

Do not forget to pray for our Orphans' Home.

The Sunday School Home Department

By C. J. KINNE

Editor, Sunday School Periodicals

What is the Home Department?

It is a department of the Sunday school composed of members who do not attend the regular Sunday sessions of the school, but who regularly study the Sunday school lesson. It is a real and vital part of the Sunday school and is a means of grace and blessing to many who would otherwise be deprived of the influence and benefit of the Sunday school.

Why have a Home Department?

It is as much the duty of every member of the church to be enrolled in the Sunday school as it is the duty of any member of the church to be so enrolled. The object of the Sunday school is to promote the systematic study of God's Word and to labor for the salvation of all unsaved persons whom it may reach, as well as to edify and establish believers. There are many members of the church who can not regularly attend the sessions of the Sunday school. Some are aged and infirm. Some are prevented by household or family duties such as the care of children or sick ones. Some are engaged in necessary employment which holds them at the time of the session of the school.

If it is the duty of the Sunday school to provide departments and conveniences for the various classes of persons who attend its sessions surely it is equally its duty to provide for the large number of persons who can not attend. The Home Department reaches and enlists such persons and makes it possible to have every member of the church a member of the Sunday school.

Who should belong to the Home Department?

Under this head there are two questions to consider. First: Who is responsible for organizing and conducting such a department? The first responsibility belongs to the pastor; next, the Sunday school superintendent; then the Sunday school board. The pastor being directly responsible for the spiritual welfare of the flock should at once recognize the value of such an agency as the Home Department and become an enthusiastic advocate of the same. He should confer with the superintendent and enlist his sympathy and support. Together they should study the matter and plan for the organization of a Home Department. As it requires some special officers and directly concerns the whole school they should take the Sunday school board into their confidence and share with them the responsibility of planning for this work. Second: Who may be included as members of the Home Department? All members of the church who do not attend the regular sessions of the school. There should be no trouble about enlisting all these, for to refuse to enroll in some department of the Sunday school (where a Home Department is provided) would indicate unfitness for church membership. The nonattendant members of families of church members should be enrolled in the Home Department, and with the help of those of the family who are already enrolled this ought not to be difficult. Then the nonattendant parents of children who attend the school should be enrolled. Many of these will gladly study the same lessons their children are studying. Also persons who have no family or other connection to the church or school. Shut-ins, engineers, janitors, telephone and telegraph operators, physicians, policemen, etc.

What are the benefits of a Home Department?

It provides a means of approach for both Sunday school visitors and pastors to reach many persons who would otherwise be difficult to reach and interest. It is a means of reaching the unsaved parents of Sunday school children. It brings into vital touch with the church a large number of persons whose interest will thus be deepened. It succeeds in getting many persons interested in the study of

the Bible. It not only increases the number of persons who are interested in the Sunday school, but increases the attendance of the regular Sunday sessions of the school. It provides a field for usefulness, as Sunday school visitors, for many persons who are suffering for lack of some definite work in the vineyard of the Lord.

Yours in the interest of the orphans,

THEODORE LUDWIG,
President of the Board.

What can you do about it?

We are planning to publish a Home Department Quarterly if we find that there is sufficient demand for it. Such a venture will need the co-operation and support of our people. Are you interested? If you now have a Home Department in your Sunday school write us about it. Tell how you work it, and how it works. If you would like to have a Home Department and will work to that end write a postal card and tell us that. We would like to know how many schools are interested. Do it now!

Address C. J. KINNE, 2824 Blanchard street, Los Angeles, Calif.

THE MUTUAL BENEFIT SOCIETY

The General Board of Mutual Benefit announces that, in harmony with the powers conferred upon it by the General Assembly it has given much careful consideration to establishing the Mutual Benefit work on a safe, permanent basis, combining the elements of sound Christian business and genuine Christian benevolence. After much correspondence and consultation the by-laws concerning membership have been finally agreed upon as follows:

The two societies are merged into one society with several classes of members.

1. The ministers' to be known as class A, continuing to provide a maximum benefit of \$1,000. The assessments to be raised to \$1.15, effective September 1, 1920. Age limit, sixty-five years.

2. The laymen's to be known as class B, and continues to provide a maximum benefit of \$1,000. Owing to the fact that irregular and sometimes double assessments were hard for many to meet, as well as the labor involved in sending out notices, the assessments are made payable monthly instead of on call. And, to meet a general request for a more proportionate basis, the assessments have been arranged according to age, from 80 cents to \$1.50 per month which includes the expense assessment of 15 cents. Assessments may be paid quarterly, semi-annually or annually in advance.

Applicants for class B membership, in response to the need of better supervision, will fill out a health report blank. If unsatisfactory to the board a physician's examination may be required. Age limit, sixteen to sixty years.

3. A new class known as class C is provided for persons sixteen to seventy years, with a maximum benefit of \$250, and an assessment of 50 cents at death of a member. To become operative when 250 applications are received. Open to both ministers and laymen who are not members in classes A or B.

In response to a request of the correlated boards the General Board of Mutual Benefit has planned, in addition to the above, (4) sick, (5) accident, (6) disability, and (7) children's benefits. Bylaws for these will be formulated just as quickly as possible and this good work announced. The vision of mutual benefit comprehends the co-operative, Christian benevolence of bearing one another's burdens, reaching to every member of the Church of the Nazarene under seventy years of age.

Membership applications after August 1, 1920, will be received only on the newly adopted blanks, and all membership fees will be raised to 50 cents.

Present members of both ministers' and laymen's societies will be classed as indicated, no changes being required of them save that of assessments. Notices will be mailed to every member in due season. Change of assessments will be effective September 1, 1920.

Brother Bud's Good Samaritan Fund

Dear Samaritans:

The old HERALD of HOLINESS is now loaded down with the best things I ever saw. It seems to me that the HERALD of HOLINESS is one of the richest and sweetest and juiciest papers that I have ever read. Every page of it is readable and when I think of a paper like the HERALD of HOLINESS going to jails and penitentiaries and orphans' homes and rescue homes and hospitals it makes my heart rejoice to think of the comfort this paper will bring to the hearts and lives of the dear ones that are shut in. I pray now daily for the readers of the HERALD of HOLINESS, and especially for the Good Samaritan's Corner. Of course nobody could expect me to be as interested in any other corner as I am in the Good Samaritan's Corner, for it's here that I get to talk to the people about the good things of Jesus.

Oh, beloved, if you could just feel in your heart today what I feel in mine, for when I know that God loves me and Christ died for me and all heaven is interested in me and that the angels are watching over me, and that His beautiful Word is a lamp unto my feet and a light unto my path, and that His Spirit is burning on the altar of my soul, I can hardly stay on the ground. I want to somehow or other get up and do something or go somewhere or be somebody or pull off a stunt that will give the Devil such a jolt

that he'll not get over in our generation. For we have already said in the Good Samaritan's Corner that no Bible reader can read the Bible without seeing that the God that is revealed in the Bible hates sin and loves holiness, and that the Devil that is revealed in the Bible loves sin and hates holiness, and with these facts before us it is no trouble for a man to locate himself and find out whom he is lined up with for if a man loves sin and hates holiness it makes him Devil-like, and if a man loves holiness and hates sin it makes him Godlike. For no Bible reader can fail to see in Romans 5:8 that Jesus Christ died for sinners, and while that is true no Bible reader can fail to see in Hebrews 13:12 that Jesus also died to sanctify believers, and that makes the atonement double because of the fact that sin is a double tragedy and God provided a double remedy. The very fact of a double remedy shows the wisdom of our gracious heavenly Father, for evidently man was not able to provide a remedy for himself, and if man had provided a remedy it would have left him as bad off as it found him. The reason that we are sending the HERALD of HOLINESS to the various institutions is that the dear ones there have not yet found a remedy for sin, so come on with your offerings.

In much love,
BUD ROBINSON.

All whose membership has lapsed in either society since March 1, 1920, may be reinstated during July and August by remitting unpaid assessments and making request for reinstatement. After September 1 all reinstatements will be under the new bylaws.

We trust that no member will allow his membership to lapse, for if you knew what the loss would mean to your loved ones and to your brethren you would never consent to do so. The opportunities for Christian helpfulness are limited only by the extent of our denominational membership. Watch the HERALD of HOLINESS every week for something from this department.

In Christian fellowship.

F. M. MESSENGER, President.

DAVID ANDERSON, First Vice-President.

CHARLES E. WEST, Second Vice-President.

E. J. FLEMING, Secretary-Treasurer.

NEBRASKA GROUP MEETING

The meeting of group No. 3 of the Nebraska District was held about two miles south of Maxwell, July 2, 3, and 4. This group includes the churches of Maxwell, Kearney, Table, Farnam, Atlanta, and Hemmingford.

Rev. V. A. Scofield, of Maxwell, was in charge of the opening service, followed by sermon by Rev. E. Wheeler, of Kearney. Later speakers were, Rev. Hoffman and Rev. Robert Rogers.

The following subjects were discussed: "Prayer, Its Importance," "Holiness, Its Purpose and Provision for This Life," "How Can a Layman Best Help a Pastor?"

A missionary meeting was held July 4th with Mrs. Wheeler in charge. A good offering for both Home and Foreign Missions was taken.

E. M. WHEELER, Reporter.

MISSOURI DISTRICT

The work on the District was never in better shape. Nearly all our churches are in a prosperous condition and most of them have had or are having a good revival. Seven new churches have been organized since our last Assembly, and an extra effort will be put forth to raise the number to twelve before the close of our Assembly year. Pray for us.

W. I. DEBOARD, Supt.

NAZARENE BIBLE SCHOOL AND ACADEMY

The last of the school year, a quartet of the students and teachers and myself visited a number of our churches in the interest of the school, and were well received at each place. Prospects are good

pay off the indebtedness of the school and we are expecting the greatest year in our history. We are working hard for one hundred and fifty students, which would practically double our enrollment of last year.

We have a fine faculty. Brother Chambers, president, is not new among us but is known as a man of prayer and aggressiveness. His influence is still felt on the Kansas District where he labored so faithfully as Superintendent. We feel sure he will lead us through this time of change and building.

Brother and Sister Cornish, from the Hamlin school, take the work in mathematics and English, respectively. These need no introduction to our holiness people, as Brother Cornish has been teaching in our schools for more than twenty years.

Brother Mulkins comes with high recommendations from Dr. Arnold, of Peniel, and we are looking forward to a great year in the music department. Our assistant in piano, Miss Spilman, has proved an efficient worker. Mrs. Dale Asher Jacobus, our instructor in voice, has held important places in Kansas, being director of voice and piano at Southwestern College, Winfield, Kas., and director of music in the high schools of Hutchinson.

We would like to furnish you with one of our catalogs. We would also like to visit you as we make the field this summer. Write us at any time.

ARTHUR C. TUNNEL, Field Agent.

NORTH PACIFIC DISTRICT ASSEMBLY

And what shall we say of this last Assembly? It seems that each grows in interest, power, and momentum until we exclaim, "And what shall we not be able to do?"

Rev. and Mrs. A. Wells, and congregation at Salem proved splendid hosts, and everything moved smoothly and satisfactorily. Their unique "Welcome Song" to the Assembly was enthusiastically received and much appreciated. The Smith family of singers brought appropriate messages in song as did also Brother Arthur Ingler. General Superintendent Goodwin gave an unctuous and timely message the first evening on "David and His Sling," and his addresses each evening following were inspiring and helpful.

The District has done great things the past year in giving, and has set the pace for larger things in the future. Sixty-four thousand dollars was raised for all purposes. Seven thousand three hundred dollars was subscribed for Home Missions, and \$16,500 for foreign work for the ensuing year. Our gain in membership was not as great as we should have desired.

As a District, we "purposed in our hearts" to continue to support our school at Nampa, Idaho. Sister Whitesides very ably presented the work of the new hospital department, which is under the splendid management of Dr. Mangum, and \$500 was subscribed to clear its debt of running expenses.

Rev. G. S. Hunt was elected District Superin-

tendent, succeeding Brother Davis, who has accepted the pastorate at Nampa, Idaho. Rev. J. T. Little takes up work in Home Missions and evangelism. Mrs. Mary Clink comes to us by transfer from the Alberta District and takes the pastorate at Tillamook, Ore. Rev. J. C. Scott was elected District colporteur and will soon enter upon his work.

Visiting friends, all of whom were very welcome, were the newly elected District Superintendents of the Northwest District, Rev. Bringedahl, Rev. DeLance Wallace, of Kansas City, representing our Publishing House; Dr. H. Orton Wiley, our school at Nampa, and Miss Myrtle Mangum, returned missionary.

Dr. Wiley held a successful and interesting educational rally. Miss Mangum stirred all hearts as she told of her experience on the foreign field. She made a call for workers, to which twenty-seven splendid young men and women responded. Twelve outgoing missionaries made the missionary rally an exceedingly interesting and touching occasion.

A very unique, unusual, and interesting event was the presence of all the past and the present District Superintendents of this District. These men of God were called to the platform in the order in which they served. Rev. H. D. Brown, first District Superintendent of the Church of the Nazarene. Rev. DeLance Wallace. Rev. J. T. Little. Rev. C. Howard Davis, and the newly elected Superintendent, Rev. G. S. Hunt. These men were all called of God to the work of their time, guided by and blessed by Him. The presence of these five men at this time was an unusual sight and may never be seen again. And so ended the session of this last, and best District Assembly. "Out where the West begins."

LUDIE BEACH BROWN, Reporter.

CHICAGO CENTRAL DISTRICT

The pastors on the Chicago Central District are pushing the battle under God to victory. Recently revival meetings have been held in Woodlawn, Durand, Stockton, Fithian, Chrisman, Danville, Springfield, and West Side Church, in Decatur, with the blessing of the Lord on all. June 6th the writer was with the people of the church in Harvey, Ill., and dedicated their new church building.

During the month of May a Home Missionary campaign was held in Shelbyville, Ill., by Brother H. J. Elliott, and Rev. Ed Gallun and wife, resulting in the organization of a new church. Brother Leo Davis, of Marion, Ind., was called as pastor.

In June three meetings were in progress in new fields, Galesburg, Galena, and Home, Ill. At Galesburg the campaign was held by the G. F. and Byrdie Owen evangelistic party of Bethany, Okla. A new church was started, and everything bids fair for them to be in their new building within the next few weeks. Selden D. Kelley, of Lansing, Mich., was called as pastor and is pushing the work nobly.

The campaign at Galena was under the management of Brothers C. A. Gibson, Ralph E. Bauerle, and W. S. Purinton. Miss Bernice Ahrens of Sterling, Ill., was soloist. A church was also organized here.

Plans are in hand to open campaigns in Gillespie, Macon, and Canton, Ill. We want to thank the people of the District for their response with Home Mission money which has made it possible for us to push on with the work which lies near at our hearts. Let us continue to place our money in the Lord's hands to be thus used, that we may have a strong home base which will also mean added support for foreign work.

CHARLES A. BROWN, Supt.

SHAMS VS. REALITIES

CONTINUED FROM PAGE EIGHT

back of them. I really thought I was learning a lot about life, that I was getting a larger and more intelligent view of things. I suppose I have grown broader—and shallower. As for the intelligence, well, a fellow isn't showing much of that when he puts emphasis on the shams of life and is not impressed by its realities. But I am going to think about all these things. And I really want to get back where I was before I went to the city to live. I can see that the new life has many dangers, and isn't really helping me to be a better, or even a broader-minded boy. Will you pray for me?"

"Oh, yes, I will," said Frances. And the girl went up the steps with a happier feeling in her heart about her old friend.

Young people, this is what I meant by saying that many are more interested in the unreal than in the real things of life. Think about it, for we want to have another talk on this subject some time.

AMONG THE CHURCHES

KANSAS CITY, MO.

—The revival with Rev. Earl E. Curtis as evangelist and Rev. and Mrs. H. B. Wallin as singers has passed into history. A number of strangers attended the meetings and heard the gospel message. Some sought the Lord for pardon and purity and a few united with the church. The results were not all that we had hoped and prayed for. Brother Curtis preached the truth with absolute fearlessness, yet as tenderly as we imagine the Master spoke on the shore of Galilee. We will not soon forget the warm-heartedness, the zeal, and enthusiasm of the Wallins. On June 20th we observed Children's day in the Sunday school with a splendid program, an attendance of 204, and an offering for missions of \$40.37. At a business meeting of the church held on June 17th our pastor, Rev. W. E. Fisher, was called to serve us for the coming year. With a unanimous rising vote we pledged our loyalty and support as he enters upon his third year as shepherd of our flock.—P. H. Lunn, Reporter.

ROWTONVILLE, TEXAS

—We have just closed a good revival at this place with a number of professions. We left this people encouraged and are now in a good meeting at Mineral Wells with a bright outlook for results here.—C. C. Cluck and Wife, Evangelists.

BILBY, OKLA.

—Just closed a seven days' meeting with sixteen saved or sanctified. The Lord wonderfully blessed the effort and hearts are hungry here for holiness. Brother West, of Atwood, preached Sunday. Pray that a substantial work may be established at this place.—C. C. Johnson, Evangelist.

GREENCASTLE, IND.

—We are praying for an old-time revival. We desire all Nazarenes to join with us in prayer to this end. We will have two tents pitched together with a total seating capacity of from seven hundred to a thousand. Sister Martha Curry will be the evangelist and George and Effie Moore will have charge of the singing.—Guy C. McHenry, Pastor.

WISTER, OKLA.

—Last Sunday was a good day with our church. At the close of the morning service a woman prayed through to victory and in the evening a man was blessedly sanctified. We ask an interest in the prayers of God's people for this work.—L. A. Dodson, Pastor.

ALLEN, OKLA.

—We have our new church building well under way and are now worshipping in it. Our meetings are marked by stirring testimonies and shouts of victory. Two souls were blessedly saved Sunday. Our Sunday school has started off well. We had a very successful Children's day missionary program, June 20th. An offering for missions was given amounting to \$50. We open a revival meeting the 15th of July and already we feel that heaven has arranged for us to have a great victory in this meeting.—Mrs. G. Morris, Pastor.

FRESNO, CALIF.

—With the assistance of several of our young people we held a good meeting at our Detention Home Sunday afternoon. Later, the same day, we had an excellent service at the Old People's Home and some seemed helped by the service. We had three at the altar in the evening, at the church. One of these, a young man, came for the first time to the altar, and in direct answer to a mother's prayer.—C. W. Welts, Pastor.

MOHALL, N. D.

—We have just closed a successful campmeeting with the Jay band as evangelists. There were about fifty-four seekers at the altar for pardon and purity. The finances came easy and about five hundred dollars was raised in pledges and cash. A number of subscriptions were secured for the HERALD OF HOLINESS.—C. C. White, Pastor.

DANVILLE, ARK.

—Rev. D. H. McGonagill and wife, evangelists, closed a revival meeting for us June 16th. Forty-one souls sought the Lord for pardon and purity; one man was healed, and eighteen additions have come to the church as a result of the meeting. We give God all the praise.—J. H. Houston, Pastor.

VENICE, CALIF.

—Nine thousand dollars in cash has been raised during the past year by our small membership, and as usual they are all poor folks! The church is paid up, prayed up, and looking up. Our attendance is on the increase and our prayermeetings are a great blessing.—August N. Nilson, Pastor.

MONOC, IND.

—Our meetings are good, both in spirit and attendance. We frequently have old-time shouting. Our Sunday school is going forward and recently we had eighty-nine in attendance, which is a good rep-

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

"The Threshold of Life"

The "threshold of life" is a phrase that in general refers to the period in the lives of young people when, having finished their preliminary training and instruction, they begin the race of life upon their own responsibilities and more or less independent of parental oversight. We desire, however, to use it in a different sense, that is, of the crisis in the life of an individual which brings him or her into vital relationship with Jesus Christ. We would not deny the applicability of this phrase to the entrance of a young man or woman upon a commercial or professional life. The possibilities of wealth and power and place to the ambitious young man and woman are too real. And yet, if we maintain that the words of Jesus and His disciples are in any true sense applicable to man in his present state we must contend that in the truest sense the *threshold of life* is, as we stated above, that crisis which brings man into vital relationship with his Reconciler, Redeemer, and divine Benefactor.

The words of Andrew to his brother, "We have found the Christ"; and of Philip to Nathaniel, "We have found HIM, of whom Moses in the law, and the prophets did write, Jesus of Nazareth," can not but indicate an experience in the lives of these men of transcendent importance—one which revolutionized their perspective and hope of life. How true was this in the life of Paul! Well may he have regarded himself as standing on the *threshold of a life of greatness* as he journeyed toward Damascus. The responsibility of his mission gave opportunity for noteworthy achievement in the eyes of those from whom he had received authority. But what a change did his meeting with Jesus on that road bring? What had appeared to him to be the *threshold of life* was found to be only a mirage; and what things had been counted gain were counted loss. The same truth is graphically illustrated in the case of Onesimus, a slave of Philemon. The circumstances surrounding his escape are not made known, only the fact that Onesimus robbed his master Philemon and fled to Rome. But who would not rejoice with Onesimus in his

freedom from bondage and join with him in the feeling that he was standing on the threshold of life? And yet, if such be true, his meeting with Paul and conversion to the Lord Jesus was nothing short of a calamity, for because of it he was soon retracing his steps back to his master. We would state our position again and ask every young person who reads these lines to meditate upon it. Great as the opportunities are which this day affords the young people they are not worthy to be compared to what is opened to one in the life which we receive through faith in Jesus Christ.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." Any interpretation which would restrict this to regeneration and sanctification limits its scope in a way that the Master never intended. We have used the word *crisis* above instead of justification, regeneration, and sanctification in order to emphasize a great truth of the Bible, that by these gracious means the course of sin is terminated in one's life and he is initiated into the life of the ages. Aware that we are in constant danger of underestimating the great change thus effected, our greatest danger is in our failure to recognize that by means of these we are only brought to the *threshold* of the life that is opened to us in Christ Jesus.

Moody is quoted as saying, "The world has yet to see what can be accomplished by one who will wholly and unreservedly give himself over into the hands of the Master." The accomplishment which Moody speaks of refers to spiritual stature as well as exploits in the work of the Lord. But spiritual stature, Christian character and manhood, the virtues and excellencies of our Christ, the depths and heights of the love of Christ, and the fullness of God are not realized in a moment of time, nor are they the growth of an hour or day: "they root deep in living, in the influence of close personal association, in the honest putting of truth into act."

As young people standing on the threshold of this life that is in Christ, the life of the ages, it is our privilege to know of its glories and fullness as none before us; to move men and nations for God in a greater degree than a Knox or Wesley; to know of its mighty power and feel its mysterious movings in a way that the Apostle Paul or John did not realize.

1 Cor. 2: 9, 10.

2 Cor. 8: 9.

Eph. 1: 17-19.

resentation from a town of 300, having two other churches. The Sunday school has subscribed for sufficient copies of *The Other Sheep* to supply each family. Our prayermeetings are fine. We are up-to-date with all our finances. To God be all the glory.—Lyne O. Green, Pastor.

GARDEN CITY, KAS.

—We have just closed the first week of revival services and will probably continue over three more Sundays. Brother Burton A. Hall, of Coronada, Calif., is evangelist and Brother Harry Wenger and wife, of Hutchinson, have charge of the music. More than five hundred attended the meeting last night, including all the leading pastors of the city.—N. S. Horst, Pastor.

DES ARC, MO.

—We began special meetings June 6th, closing June 28th. They were marked by good attendance and fine attention. Twenty prayed through to victory. A good church was organized with sixteen members and subscriptions to the HERALD OF HOLINESS were secured.—J. D. Edgin, Reporter.

HENRYETTA, OKLA.

—Just closed a good meeting here with Rev. Lum Jones, evangelist. A number were saved and some sanctified, and ten new members were added to the church. We have a live church and our Sunday school is gaining ground. We have found one hundred to one hundred and forty in the Sunday school and our prayermeetings are usually attended by from forty to seventy-five, and the Lord is always there to bless.—M. G. Jobe, Pastor.

BRAZIL, IND.

—God has done wonderful things for us here, whereof we are glad. Evangelist R. L. Morgan, of Anderson, Ind., came to us June 13th for a two weeks' tent meeting. There were only a few to push

the battle and the enemy was strongly entrenched but victory came. Thirty-seven bowed at the altar for justification or sanctification and six new members were taken into the church. Brother Short, our District Superintendent, preached once for us. Three hundred dollars was raised in cash and pledges on a new church property. Brother Morgan and Brother McHenry, of Greencastle, Ind., went in search of a church home for us. God performed a miracle. A ten-room brick house and two lots were secured in the heart of the city at a cost of \$850 with \$200 down and \$200 a year until paid.—Church Reporter.

CUSHING, OKLA.

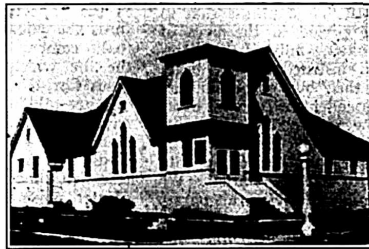
—A glorious revival meeting was held here beginning May 28th, closing June 30th, with Rev. W. F. Cleghorn as evangelist. The interest and attendance were good. Brother L. H. Dickerson and wife of Bethany, assisted the last week of the meeting as also did Rev. Cora L. Chapman. Seven hundred and forty-three dollars and ninety cents was raised in cash. A board tabernacle 30x50 feet has recently been built on our church lots, for which we give God the glory.—Rev. Cora L. Chapman, Pastor.

OSKALOOSA, IOWA

—Our campmeeting was a real time of feasting and was a great source of inspiration to our church. Our regular preaching services were dismissed for that time but our Sunday school was continued. We have a good Young People's Society and our prayermeetings are well attended. The Lord is very gracious to us. So far this year we have taken thirty-five into church membership and have had between seventy-five and ninety at our altar in our regular and special meetings.—Thomas M. Graves, Reporter.

THE CHURCH OF THE NAZARENE, VENICE, CALIF.

The newly rebuilt and remodeled Church of the Nazarene at Venice, Calif., and its pastor, Aug. N. Nilson. Brother Nilson has been called back for another year by the unanimous vote of the present membership. Since coming to Venice Brother Nilson has rebuilt the church at a cost of \$2,450, and last year raised for all purposes nearly \$9,000 with a small membership of only fifty-three, many of whom are not living in Venice. The duplex envelope has been adopted by the church, and is proving a success. We need Nazarenes in Venice, and invite folks that move West to come and see Venice before they settle down in some other place. Venice is a city of some 15,000 inhabitants, with lots of work for carpenters, painters, and other mechanics. Only fourteen miles from Los Angeles, twenty minutes' car service, and only three miles from Santa Monica—summer all the year around! We invite you to "Venice by the Great Pacific Ocean." Reporter.



REV. AUG. N. NILSON
PASTOR

REBUILT AND
REMODELED
CHURCH OF THE
NAZARENE,
VENICE, CALIF.

FRANKLIN, OHIO

—For the last three weeks we have enjoyed a splendid meeting with Evangelists George and Elsie Moore, of Indianapolis, Ind. How our hearts burned within us as they preached and sang the precious gospel of full salvation in the Spirit. The Devil made a hard fight, but several prayed through to definite victory. Confessions were made, seven united with the church, and the glory lingers yet. Every department of the work is growing and we give God the glory.—Rev. D. L. Brandenburg, Pastor.

WATERLOO, VA.

—We are here doing real home mission work. A holiness mission was organized here some years ago. Good meetings have been held from time to time, resulting in the conversion of some and a few professing entire sanctification. But as they have never had a pastor or any one to conserve the work it has greatly suffered. The "Tongues" people have come in and some good, sincere people have been deceived and switched off. But we know that God is still on the throne. We are here in His name and by His grace and help expect to defeat the Devil, build up a work, and plant a Church of the Nazarene here in the near future. Pray for us.—J. H. Penn.

WHEN WILL JAPAN GO DRY?

ABOUT thirty years ago a man named Taro Ando was consul general to the Hawaiian Islands. There were many Japanese farmers there, simple, honest peasants. They were receiving higher wages than they had earned in Japan, and too many of them were spending their extra money for drink. Conditions were growing rather serious, and finally Taro Ando organized a temperance society. But Mr. Ando, himself, like all Japanese gentlemen of that time, drank sake with his dinner; the yellow wine was always served to guests at his house. And the farmers knew this. So finally he realized that the society would be useless, unless he set an example by giving up sake himself.

This was difficult for a man in his position to do, as sake is an important thing in Japanese social functions, not only as a beverage, but on account of its significance. Sake is holy. It has from time immemorial been an important and sacred factor in every religious and civil ceremony, and because it is made from rice, which is a gift from the gods, a curse pronounced upon it would be sacrilege.

Taro Ando was about to acknowledge publicly his resolution, when a formal gift arrived from Count Inomoto, the minister of state in Japan. It was a casket of choice sake.

This was a great honor. To refuse it or to treat it with disrespect would be a serious breach of Japanese etiquette. Mr. Ando hesitated, sorely tempted to postpone his public announcement regarding sake. His wife, a gentle, submissive—but clear-headed—little lady, understood the situation and gave her husband unexpected help. She had the cask taken into the garden, and ordered a servant to empty it into a stream leading to the river. When the man, afraid to obey without his master's consent, hesitated,

IMPORTANT NOTICE

In response to our special offer to send *The Other Sheep* for the remaining six months of the year for 10c we received hundreds of new subscriptions. However, some sent the money but failed to send their names. If you sent 10c for a six months' subscription and do not receive your paper notify us immediately, as you may be one of the number who failed to send your name with your dime. Be sure to notify us if your paper is not received promptly. The July issue has already been mailed to all who have taken advantage of our splendid offer and whose names we received. If you did not take advantage of this special offer, may we repeat that we are sending *The Other Sheep*, which is now a sixteen-page monthly missionary paper, for the remaining months of this year, beginning with July and up to and including December, for 10c? Send your dime and your name, and the paper will be sent to you promptly each month. If you already get the paper, send the name of some one else. It will be the best investment of 10c you ever made. Send all subscriptions to the General Board of Foreign Missions, 2109 Troost avenue, Kansas City, Mo.

HUGO, OKLA.

—Our recent revival meeting resulted in several souls finding God. Rev. I. M. Ellis was the evangelist, assisted by Brother Reed, of Prescott, Ark., as soloist.—F. R. Morgan, Pastor.

OKLAHOMA CITY, OKLA.

—Brother James B. Chapman and Professor London have just closed a good meeting for us. We are ahead of where we were. Because of a change of the Billy Sunday date, we conflicted the last two weeks of the Sunday meeting. Sunday is great on the platform and we hope people got something to think about for all time to come, but he took a good strike at holiness, and in that particular will make it harder for us. Our church finances are coming along fine. On the night of the Fourth of July we had a general "celebration" of our deliverance from sin, and it was certainly a time of praise and thanksgiving to God for His wonderful goodness to the children of men. Rev. L. L. Pickett, Wilmore, Ky., is billed for a week beginning the fifth of September. We are asking all our friends to come in and get these sermons. Make your plans now. Notify the pastor and as far as possible entertainment will be provided. God bless the HERALD of HOLINESS. We love it.—John W. Oliver, Pastor.

ARMEL, COLO.

—We held a revival here about a month ago with D. I. Vanderpool. A class of nineteen members was organized and Rev. C. Etherton called as pastor. We have already had three services with eight at the altar, five for pardon and three for purity. All prayed through in a very definite way and were wonderfully blessed.—T. H. Carpenter.

WASHINGTON, PA.

—Children's day was observed here Sunday, June 20th. We had a splendid program and a good crowd was in attendance, at which time an offering was taken to help send forty missionaries to foreign fields. In the afternoon Rev. W. A. Smith preached and in this service the entire indebtedness of the church was paid. This church is only one year old, having been dedicated June 22, 1919. The treasurer had but \$5 to start with in the building of the church and there were only a few members. Today we have a \$3,000 building fully paid for, and many souls have already been saved and sanctified at its altars. Oh, is there anything too hard for our great God? No. The evening sermon was preached by the pastor to a crowded house and seven souls sought God. We have the blessing in Washington and the Blesser abides.—Mrs. R. D. Pickering, Treasurer.

ALVA, OKLA.

—We have just closed a good revival at this place. Five were converted and three sanctified. For sixteen days Rev. D. C. Reynolds, the Indian evangelist, pleaded with the people of this city to get right with God. He won the hearts of all, from the county officials down to the poorest wail that walked the streets.—Rev. Oscar Evanson, Pastor.

FITZTIAN, ILL.

—We closed a good meeting here last night. Rev. H. James and his good wife and small, but good, band of folks are splendid people with whom to work. Nearly all the men of the church have moved to Harvey, Ill. The town people do not take much to holiness or any salvation at all, but notwithstanding this we had a good meeting. Some were saved. We took three into church membership and secured four new subscriptions for the HERALD of HOLINESS.

What we secured here we had to "pull out of the fire." God gave victory. The work was thorough. All praise to the Lamb!—F. W. Cox, Evangelist.

HARRINGTON, DEL.

—Here we have a fine property, both church and parsonage, and free of debt. The location is first-class, being but two blocks from Main street. June 6th to 20th we held revival services each night, which the Lord made a success in more ways than one. The attendance was good, notwithstanding the warm weather, electric storms, carnival, and Chautauqua—all against the meeting. One was saved, another sought holiness of heart, and four joined the church with a prospect for more to follow. This may look small to some, but it means much for Harrington. We had no special evangelist for the meeting. Brother J. N. Nielson, our pastor at Darby, Pa., assisted the first five nights. Brother Byron Maybury, student from Eastern Nazarene College, helped five nights. District Superintendent J. T. Maybury was with us for the most of the last week. All of these brethren rendered valuable service in music and the ministry of the Word. God bless them! Please pray for Harrington. The attendance has increased more than 50 per cent in six weeks and the spiritual tide is rising. A great future is before us. Prayer is our present need.—W. D. Shelor, Pastor.

YUMA, COLO.

—The Lord has been blessing us here. Sunday morning, instead of the regular services, the time was given to Children's day exercises, the missionary program being used. The thirty-three numbers were rendered almost perfectly. At the close of the program a hallelujah march was led by the children, who laid their mite boxes on the altar, the congregation following, and an offering for foreign missions of \$28 resulted. The evening service was also devoted to missions. Two new members were added to the church at the last service. Tuesday evening the members of the church surprised their pastor, Rev. J. R. Helm, and family, who are leaving to take up evangelistic work, with a farewell party. Ice cream and cake were served, after which a short service was held. Brother Helm was presented with a number of checks and greenbacks as a token of friendship and appreciation of his faithfulness.—Carl Sauer, Reporter.

UPLAND, CALIF.

—On account of the illness of the pastor's wife, it being necessary that she live at a lower altitude, Brother Beebe resigned his pastorate after having been with us only one year. Those who have heard him preach know he is a man of God. His messages are always full of good, honest, heart-searching truths, and preaches the old-time religion in all its purity. He, with his daughter Carol, who sings the gospel sweetly, will enter the evangelistic field of work, having already made arrangements to begin meetings in Kansas immediately after our Assembly at San Diego. A surprise farewell reception was tendered Brother Beebe last Thursday evening, at which a generous love offering was given, expressing our appreciation of his labors with us. A good musical program was enjoyed and after a short speech and prayer by the pastor we went home, feeling that a Christlike and profitable evening had been spent. It is our earnest prayer that many will find Jesus through their efforts and that Sister Beebe be soon restored to her usual good health, that she may again take up her work for the Lord.—Reporter.

she herself broke the cask, thus assuming all blame.

It was the one thing needed to strengthen Mr. Ando's resolution, and it decided his life work. At the end of his term as consul, he put aside the promise of a brilliant political career and devoted his unusual gifts to the cause of temperance.

The Woman's Temperance League, Kyofu Kai—"League of Straightening Errors"—was already in existence; it had been organized in 1888 by Madame Kajiko Yajima and Mrs. Trueman, an American missionary. They concentrated their efforts on the influence of the home.

Hon. Taro Ando organized the Men's League, Kinshu Kai—"League of Total Abstinence"—in 1898. They endeavored to enact laws controlling the use of alcohol. So the aim of the two leagues was the same, although they reached it from different directions.

Today there are over 12,000 members of the Men's League, and the temperance sentiment is steadily growing. It would be over-optimistic to conclude that any immediate legislation against *sake* can take place. But a beginning has been made.

Japanese *sake* is plentiful. It is said that there is a per capita consumption of fifteen quarts a year. It can be found wherever bottled waters are sold, and even children may buy it, although it has never been considered good form for women and minors to drink.

Each year 15,000,000 bushels of rice are consumed in the manufacture of *sake*, and with the population of Japan steadily increasing, and the rice crop falling on account of the decrease of farm lands through industrial expansion, people are beginning to doubt the wisdom of *sake* manufacture. The recent rice riots gave an opening to the temperance societies.

Another problem facing the temperance workers is the increasing popularity of imported liquors. Beer is widely advertised as the "fashionable drink of civilized people," and is promising to win a greater number of followers even than *sake*. Would-be fashionable ladies drink it in European style restaurants; it is served in homes to honored guests, and even schoolboys take it with meals at restaurants. Beer was introduced in Japan in 1876. Today there are 950 breweries with a yearly output of about 17,000,000 gallons.

The outlook of temperance seems discouraging, but to those who understand the Japanese people the problem is far from hopeless. The Japanese, generally speaking, are a "self-lofty" race. In other words, they are conceited. But they are keen observers, are generally open to intelligent argument, and, once convinced, generally live up to their convictions.—ETSU INAGAKI SUGIMOTO, in *World Outlook*.

RESOLUTIONS

WHEREAS, The Oklahoma Nazarene College has, for the last five years, been under the able administration of Dr. C. B. Widmeyer; and

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WHEREAS, Dr. Widmeyer has been untiring in his efforts and zeal in the promotion of the interests of this institution, and that no sacrifice has ever seemed too great for him to make when the success of God's work was involved; and

WHEREAS, Under his administration the school has passed safely through the vicissitudes of a period of danger, caused by war, drought, and epidemic; and has a constant growth, both in material things and attendance; and

WHEREAS, He has unselfishly labored in caring for the educational and spiritual interest of our young people; and has given them the splendid example of an orderly, well-directed Christian life, both in matters of business and religion, which we believe is now, and will be in the future of untold blessing to them and to our community; and

WHEREAS, Every department of our church work has been blessed and advanced by the inspiration of his ministry during all these years of his residence with us; and

WHEREAS, He has deemed it proper, in the providence of God, to sever his relations to this institution, as its president, after he had been unanimously elected for the third term; and

WHEREAS, The board of education has accepted his resignation with sincere regret. Therefore be it

Resolved, That we do now hereby express our deep regret to lose him from our school and community; and, be it further

Resolved, That we express our most hearty appreciation of his able administration, of and conscientious devotion to the affairs of our institutions.

BOARD OF TRUSTEES,
OKLAHOMA NAZARENE COLLEGE.
B. F. NERLY, President.
G. M. MAY, Secretary.

DEATHS

GARRETT—Mrs. Sylvanda E. Garrett (nee Phillips) was born at Aker, Arkansas, November 15, 1873, and fell asleep in Jesus at Grey, Okla., June 14, 1920. She was married to Isaac J. Garrett June 25, 1890, and was a devoted wife to the end. She was converted at the age of eleven. Sought and obtained the blessing of sanctification about thirteen years ago and joined the Church of the Naz-

Publisher's Corner

INFORMATION-INSPIRATION

The arrangement of the two words forming the subject for this week's "talk" was not accidental. Information must precede inspiration. Therefore, if we can secure a verdict in favor of inspiration as necessary to getting the most out of life and as a requisite for putting the most into it we establish at the same time the value and need of information.

Inspiration in the sense in which we are using it is a frame of mind brought about by the stimulation of the intellect or emotion, resulting in an awakening, quickening, or creative impulse. Without inspiration this old work-a-day world becomes an exceedingly hum-drum affair, and we live as enduring life because fearing to die. Without inspiration we see the wicked flourish as the green bay tree and the oppressor waxing fat and making merry with his ill-gotten gain.

With inspiration we look not at the things which are seen, being temporal, but at the things which are not seen, which are eternal. Then we shall say with Paul, "I can do all things through Christ who strengtheneth me."

Read the 73d Psalm, where the psalmist tells of how his feet almost slipped when he failed to keep up his inspiration. Take particular note of the turning point in the 19th verse where he turns—just in time—to the unfailing Source.

Consider our missionaries, far from friends and loved ones. How long would they endure without inspiration. Think of our preachers striving to make both ends meet, ministering by night and by day to the needy. Our evangelists; blazing a trail for holiness in pioneer work; our District Superintendents with struggling churches, financial needs, fields ripe unto the harvest but no one to take up the work; our General Superintendents with the care and oversight of the church, in journeyings often, separated from home and loved ones, misunderstood, criticized, and often unappreciated. A few of us have found a place of service amidst the click of typewriters, the rattle of adding-machines, and the whir of printing presses. Say, what would we do without inspiration? We'd quit and go back on God and the work to which He has called us.

"But," you say, "what has that to do with the Publishing House? We are inspired at the prospect of sending new missionaries to the foreign field. We're enthused with the prospects of an aggressive evangelistic campaign under the direction of our Home Mission workers. But you Publishing House fellows are in the buying and selling game. We look to you for our supplies, our church paper, etc. We call you down when you make mistakes, and fuss when our orders are delayed in the mails, and we wonder why you send us statements when our accounts are overdue. We are inclined to look upon you as a rather cold-blooded institution. Under

what authority and by what line of reasoning do you consider your institution as being a contributing factor in inspiring the church?"

Without information there is no inspiration. And that's where we appear on the scene. One phase of our work is to keep the people informed. Through the medium of the HERALD of HOLINESS, Sunday school literature, books, pamphlets, tracts, etc., the printed page is sent forth daily on its informative mission.

We recall what has been accomplished in the past; not as a gauge with which to limit future achievements, but as an incentive to attempt and expect greater conquests in the name of our God. We rehearse current occurrences and triumphs for the encouragement of the brethren and lead the way in plans for future onslaughts against the strongholds of sin.

By means of the printed page each individual member of the church at home and abroad, though remote from the center of activities, may keep in touch with all that is transpiring at Headquarters and elsewhere.

Through our mediums of information our people, though scattered into every corner of the globe, may and do, pray, rejoice, plan, and sympathize in unison as one great body of Christian believers.

The Spirit, speaking through the prophet of old mourned, "My people perish for lack of knowledge." In this day there is hardly an excuse for ignorance along any line, let alone spiritual matters. Speaking particularly with reference to members of the Church of the Nazarene and interested friends, we have a definite responsibility in keeping informed as to the work of the church; our doctrines, articles of faith, and methods of church government.

Using the printed page as a medium, the Publishing House is serving as an agency for the dissemination of information and knowledge along all essential lines. Everything is being done "That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

NOT OUR FAULT—THIS TIME

During the past few weeks we have received many inquiries and orders for a list of questions on the Course of Study for Ministers. Lest our folks should feel that the Publishing House is responsible for the delay in furnishing this list we offer these words of explanation. The General Board of Education is responsible for compiling this list of questions and have been at work since the General Assembly, but have not completed this material. As much of this matter as has been sent in is in type and when we receive the rest of the manuscript you may be sure that we will not lose a moment's unnecessary time in completing our share of the work and sending out the list to those who have ordered.

NAZARENE PUBLISHING HOUSE.

rene and lived a faithful member until the end. She was conscious to the last and passed out triumphantly. She leaves a husband, five children, father, mother, and several brothers and sisters.

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The funeral was held at the cemetery at Allen, Okla., in the presence of a large crowd of friends and relatives.—E. M. West.

KEOLEY—Delilah Keoley was born in Wythe county, Virginia, July 2, 1830. Departed this life December 29, 1919, aged 89 years 8 months 27 days. She joined the Methodist church at an early age, of which she lived a faithful member until her death. She was married to Joel Keoley of the same county. They moved to Kentucky before the Civil war, locating in the heart of the forest. There they reared their family consisting of five boys and four girls. She was a kind mother and loved by all who knew her. She left the bright testimony that she was going where parting would be no more and where all is peace and happiness forever more. One grandson and the only single daughter lived with her and ministered to her wants until she passed away. We hope to meet her on the bright and shining shore where we will not have to take the parting word.—J. W. Keoley.

ESSLEY—Lucinda Essley (nee Martin) was born May 8, 1841, near Little Rock, Arkansas, and passed to her heavenly reward near Guide Rock, Neb., at the home of her daughter, Mrs. Alice Kauffroth, March 26th. She was converted when a child and joined the Free Baptist church. She was married to J. M. Essley in 1856. In 1872 they homesteaded in Kansas, where they united with the United Brethren church. Nine children were born to this union, three having preceded the mother. Two sons, Asbury, of Phoenix, Ariz., and Nathan D., of Bushnell, Neb., are ministers in the Church of the Nazarene. Mother Essley united with our church and was the first to come into our new class at Guide Rock at the age of seventy-eight. Her godly life and influence will never be forgotten.—Theodore Ludwig, District Superintendent.

CAMPMEETING ANNOUNCEMENTS

NASHVILLE, TENN.—Nashville campmeeting July 11-25. Revs. B. L. Patterson, E. A. Girvin, and H.

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

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

The above ten songs, \$1.00. A complete set, including eighteen other songs, \$2.50.
Special Song: I Once Was a Sinner, 25 cents.

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Engraved barrel\$3.50

No. CH Gold filled (20 year).
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No. CA Gold filled (20 year).
Plain barrel\$3.50

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

COLLINSVILLE, TEXAS—At Union Grove, two miles south of Collinsville, beginning August 6th. Come and help in this great battle. Preachers in charge, Rev. R. B. Gilmore and Rev. Steve Herman. For information, write committee, J. J. Gilmore, S. C. Fountain, H. A. Fullenwider, Collinsville, Texas.

DAYTON, OHIO—Miami Valley holiness camp, July 26-August 8. Workers: Rev. W. R. Cox, Rev. E. E. Shelhamer, and Rev. A. H. Johnston and wife, of Akron, Ohio. Address, J. L. Kennett, 29 Louis Block, Dayton, Ohio.

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

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

LA PLATA, MD.—Nazarene District camp, July 30-August 8, 1920, situated on Pope's Creek, branch Penn R. R. Workers: District Superintendent and pastors—Rev. J. H. Penn, Business Manager, Plagha, Md.

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

MCDEXNELL, TENN.—Euba Springs campmeeting will be held August 6-22. E. P. Edyson and wife, of Trevecha College, Nashville, will be in charge. Come, you will be welcome.—J. B. McDowell, Fulton, Ky, President.

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

BOONIS, ILL.—Campmeeting August 13-23. Workers: Rev. Albie and Emma Irick, of Pilot Point, Texas; Jack Linn and wife, of Oregon, Wis.; Miss Rhea Garrison, of Marion, Ill.—W. T. Lawson, Secretary, Whiting, Ill.

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

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

KEARNEY, NEB.—Campmeeting August 19-29. Workers: M. E. Borders, of Chicago; Kenton Bird, of Louisville, Ky. The Aeolian Quartet, of Chicago, will have charge of the singing. All ministers in active work, and families will be given board.—B. J. Patterson, Secretary.

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

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

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

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For catalog and particulars, address Dr. John Paul, Vice-President, Wilmore, Ky.

TELEGRAMS

HERALD of HOLINESS: Delta, Colo. Roberts, Sutton, Rice, Balsmeier and wife, and delegates from Montrose, Grand Junction, Hotchkiss, and Palisade here in three days' convention. Greatest yet. Great crowds. Tent not half large enough. Great street service. Great interest aroused. Nazarenes in western Colorado have great future. God is leading. J. R. HUNTER, Pastor.

HERALD of HOLINESS: Dallas, Texas. Great day in Dallas First church. Farewell service for Miss Ruth Rudolph. Morning service offering, \$720. Rev. Mrs. Stella Crooks at her best. Great evangelistic service in the evening. G. E. WADDELL, Pastor.

HERALD of HOLINESS: San Francisco, Calif. Nearly \$1,800 given for outgoing missionaries on Northern California District during first week of rallies. Oakland takes the banner with splendid offering of \$615. Great service San Francisco, \$500 offering. Twenty-two young people for the field; four seekers. Missionary enthusiasm high tide. PAUL GOODWIN

HERALD of HOLINESS: Greenville, Texas. Acting under advice of Board of Education and General Superintendent Williams Peniel College and Oklahoma Nazarene College consolidate to operate at Bethany, Okla. Several former teachers of Peniel College will teach at the consolidated school. Prospective students should communicate with A. K. Bracken, Bethany, Okla. HALDOR LILLENAS

HERALD of HOLINESS: East Palestine, Ohio. Pittsburgh District camp closed with a sweep of victory. Twenty souls at altar. Brothers Jeffries and Nease stirred the hearts of the people with their messages on death, hell, and the judgment, and blessed the saints with their clear and luminous presentations of the cardinal truths of the Bible. J. H. SLOAN, Supt.

HERALD of HOLINESS: Fulton, S. D. South Dakota Assembly fine. General Superintendent Reynolds greatly loved. Good salvation work. Great vision and plans for the future. Brandyberry appointed District Superintendent. HERALD of HOLINESS subscriptions to equal membership. Preaching by Reynolds, Herrell, and Speakes, Sisters Mangum and Winchester stirred hearts for education and foreign missions. JOS. N. SPEAKES.

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

HUNSON, LA.—22d annual session. Hudson Holiness campmeeting, August 13-22. Rev. James B. Chapman, of Bethany, Okla., evangelist. For information address J. L. Payne, secretary, Sikes, La.

MARION, MASS.—Cape Cod Union Camp Association campmeeting, August 6-15, Christian Advent Camp Ground. James P. Haddie, president, 864 Commercial street, East Weymouth, Mass. G. G. Edwards, vice-president, 206 Lockwood street, Providence, R. I.

KEARNEY, NEB.—West Nebraska Holiness Association campmeeting, August 13-29. Workers, Rev. M. E. Borders and Kenton Bird; Aeolian Quartet, singers. For information write Gus Shippe, Hastings, Neb., or B. J. Patterson, secretary, Kearney, Neb.

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

REQUESTS FOR PRAYER

276. A brother in Arkansas desires prayer that his wife may be sanctified and that he may be in the center of the Lord's will.

275. A father and mother in Kentucky request prayer for the healing of their daughter.

277. A sister in Michigan requests prayer that a Church of the Nazarene may be started in her community.

278. A father and mother in Illinois desire prayer that their son may be saved and that he may be healed.

279. A sister in Oklahoma requests the prayers of the readers of the HERALD of HOLINESS for the outpouring of the Holy Spirit upon a revival to be held soon, that sin be denounced in all its forms and God glorified.

280. A sister in Kansas requests prayer that her husband may be sanctified. She also requests prayer for two young women in whom she is interested.

281. A sister in Alabama requests prayer for the blessing of God upon a Wednesday morning prayermeeting in a locality where there is no Church of the Nazarene.

282. A sister in Oklahoma desires prayer for the restoration of her sight.

283. A brother in Mississippi requests prayer for healing of nervous trouble.

256. A brother in Kansas requests prayer for the healing of a young woman who is afflicted with tuberculosis. She is a fine Christian character and much needed in the work.

257. A sister in Kansas desires prayer that her husband may be sanctified.

NOTES AND PERSONALS

A correction: The telegram from Rev. A. L. Parrott, in our issue of June 30th, was dated Clarksville, Tenn., instead of Clarksville, Tenn.

In a recent communication from Rev. G. M. Akin, Denison, Texas, he states that Mrs. Akin, nee Ina Lee Hughes, has an open date for the months of July and August, for evangelistic meetings.

Rev. P. Beals and Miss Littlejohn, missionaries going to India next October, were married on June 24th, but we received the word too late to give Mrs. Beals' name correctly under her picture in the HERALD of HOLINESS of June 30th.

Rev. J. S. Wallace, Hull, Ill., advises that on and after the meeting of the Chicago Central District Assembly, he will be open for dates in evangelistic work. References will be furnished if desired.

E. R. Shook, treasurer of our Kansas District, reports the birth of a nine-pound son, born July 3d. Mother and baby doing well.

Rev. W. W. Hanks writes this office that he is in the battle for lost souls and is ready to go anywhere he may lead and the Church calls. Brother and Sister Hanks arranged, while attending the meeting of the Correlated Boards in Kansas City in February, to enter the Home Mission work, but Sister Hanks' translation altered that plan. Brother Hanks reports the sustaining grace of God keeps in the supreme tests of life.

Sister Ethel Barham, pastor of our church at Delight, Ark., writes that the Arkansas District group will be held the last four days of the campmeeting, August 26-29, at Main Spring campground, four miles from Prescott, Ark. If you expect to attend, write F. S. McLeland, R. 3, Prescott, Ark., for information.

Prof. J. W. Akers, who has been granted a year's furlough by Olivet University on account of ill health, was a welcome visitor at General Headquarters last week, en route to Pasadena, Calif.

Dr. and Mrs. R. G. Fitz, under appointment as medical missionaries to China, were visitors at General Headquarters, en route home from the Dakota-Montana and South Dakota Assemblies.

Brother A. E. Doublede, of Toledo, Ohio, visited General Headquarters recently while passing through Kansas City, to Colorado Springs, Colo.

ANNOUNCEMENTS

Notice—To Missouri District: The tent season is on, our tent and workers are ready, but our Home Mission fund is getting low. Please let those who pledged at the last Assembly send in their pledges as early as possible, as we only have two months until Assembly.—W. I. Denham, Supt.

Notice—To the pastors and churches of the Western Oklahoma District: Mrs. Maud Widmeyer, District treasurer, has resigned and Mrs. J. W. Oliver, 726 W. Reno Avenue, Oklahoma City, has been appointed to the place until the Assembly. All District moneys should be sent to her.—S. H. OWENS, Superintendent.

WANTS

WANTED—Medium-sized second-hand tent for evangelistic services—state size and price. Rev. J. A. Anderson, Federal, Wyo.

WANTED—A good, Christian lady of 57 years wants a home with Christian family (Nazarenes preferred), and on Pacific coast. Satisfaction will be granted by applicant. For information address Rev. D. Avery Hoover, 1912 25th St., Everett, Wash.

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Kentucky (Lexington).....September 15-19
Alabama (Cordova).....September 22-26
Florida (Gainesville).....September 29-October 3
Georgia (Macon).....October 13-17
Mississippi.....October 20-24
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.

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Campmeeting over August 5th
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Iowa.....August 18-22
Indiana (Indianapolis).....August 25-29
Kansas (Newton).....September 1-5
Hamilton (Plainview, Texas).....November 3-7
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5763 Lowell Avenue
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SOUTHEASTERN—C. B. Jernigan.....Donalsonville, Ga.

EVANGELISTS' DATES

A. B. ANDERSON, 6211 Centennial Blvd., Nashville, Tenn.:
Jasper, Ala. July 21-August 1
Cullman, Ala. (Shiloh).....August 4-16
JARRETTE AND DELL AYCOCK, Atwood, Okla.:
Atwood, Okla. July 20-28
Howe, Texas July 30-August 8
Calera, Ala. August 13-21
A. F. AND LEONORA BALSMEIER, 2109 Troost Avenue, Kansas City, Mo.:
Herrington, Neb. July 8-25
E. S. BLYSTONE, 2109 Troost Avenue, Kansas City, Mo.:
Doyle, Tenn. July 27-August 8
Bellewood, Tenn. August 10-22
R. E. BOWER, 201 Stephen Girard Building, Philadelphia, Pa.:
Tarrentum, Pa. July 18-20
Claytonia, Pa. July 21-25
La Plata, Md. July 30-August 6
North East Md. August 13-21
WILL BRANTLEY, Bismarck, Ark.:
Cale, Ark., Caney Church..... July 23-August 1
Cale, Ark., Mt. Moriah.....August 6-15
LYMAN BROUGHT, Potterville, Mich.:
Cadillac, Mich. July 15-25
Portage, Ohio August 5-15
Gladwin, Mich. August 19-29
JAMES B. CHAPMAN, Bethany, Okla.:
Cedar Hill, Texas July 22-August 8
Hudson, La. August 12-23
W. R. CAIN, 515 South Vine Avenue, Wichita, Kas.:
Lansing, Mich. July 8-26
Malden, Mo. August 1-15
Hazen, Ind. July 30-August 8
C. C. CLUCK AND WIFE:
Klondike, Texas July 16-26
Buffalo Gap, Texas July 30-August 8
Hudsonville (Telephone, Texas).....August 13-22

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REV. C. A. KINDER, Managing Editor.

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MARTHA E. CURRY, 136 Larch St., Providence, R. I.:
Greencastle, Ind. Care of Rev. Guy Mc-
Henry: July 24-August 15
L. W. DOBSON, Des Arc, Mo.: July 15-25
Claymore, Ky. (Camp): July 25-August 15
Peachtree, Mo.: July 25-August 15
Des Arc, Mo.: August 1-15
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Benton, Ill. July 7-27
Canton, Ill. July 23-August 15
Mr. and Mrs. C. P. ELLIS:
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L. M. FALLIS, Bethany, Okla.: July 23-August 15
Duncan, Okla.: July 23-August 15
Wheeler, Garvey Camp, Texas: August 6-15
Davis Chapel (Howe, Texas): August 20-29
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lyn, N. Y.:
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Erlin, Tenn.: August 5-22
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Tupelo, Miss.: July 23-30
Cincinnati, Ohio: July 31-August 11
Palestine, Miss.: August 14-22
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Ren Franklin, Texas: August 1-8
LEE L. HAMRICK, Merket, Texas: July 23-August 5
Shawnee, Okla.: August 13-29
Atkins, Ark.: August 13-29
URAL HOLLENNACK, Greenfield, Ind.: July 5-23
Millsboro, Ind.: August 1-29
Indianapolis, Ind.: August 1-29
H. P. "HUFFMAN, Box 355, Carnegie, Okla.: July 13-29
Lula, Okla.: August 7-22
Bennett, Okla.: August 7-22
ARTHUR JAMES and WIFE, Donham, Texas:
Milton (Deport, Texas): July 23-August 1
Lehigh, Okla.: August 5-22
W. P. JAY, Nampa, Idaho: July 22-August 5
Meridian, Idaho: July 22-August 5
A. H. JOHNSTON and WIFE, 800 Princeton St.,
Akron, Ohio: July 15-25
Linwood Park (Vermillion, Ohio): July 29-August 8
Davison, Ohio: August 19-29
Wichita, Kan.: August 19-29
LUM JONES, Box 3, Kingston, Okla.: July 16-August 1
Durant, Okla.: July 16-August 1

Parle Point, Texas: August 4-15
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cago, Ill.: June 30-August 3
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Vernon, Ala.: August 18-29
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apolis, Ind.: August 1-15
Hollis, Okla.: August 1-15
ORLA MONTGOMERY, 613 South Fifteenth street,
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Bluffton, Ind.: July 18-August 8
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Eldorado, Ill.: July 30-August 8
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Wann, Okla.: August 6-22
Wister, Okla.: August 6-22
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Camp, Okla.: August 19-29
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Calif.:
Iowa District: July 3-25
Pined, Texas: July 29-August 5
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Salem, Ore.: August 19-29
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