

# Herald of Holiness

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## "Help, or We Perish"

THE plaintive cry of multiplied millions rings in our ears today, "Help, or we perish!" As one has said, "Oh, that we had a pen of fire with which to write on the heart of the Church the story of a suffering world, with multiplied millions helpless and without hope!" When we think of the misery of the millions who sit in darkness and despair, it is almost impossible to understand why we do not go about the business of giving the gospel to a lost world as men would engage in their daily business if they expect to succeed and prosper.

The question has been asked, "Can the Twentieth Century re-enact Calvary? Can we produce today some who will deliberately elect to stay poor; who will be content with obscurity; who are willing to wait for results; who are willing to die with the nails in their hands and the thorns in their brow?" The world is waiting for such people. It would be impossible to measure the value of such sacrifice, and yet it is the only sacrifice that will bring about changed conditions and save those who are perishing for the want of the help that we might give them.

As some one has said, "There was a time when Christian missions were not only carried on by money wrung from an unwilling people, but when the results of it were laughed at all over the world. It has not been so long ago that they talked of 'rice' Christians, and it was thrown into our faces every time we advocated the missionary cause," but this notion has been changed. We have read of the native Christian whose head has been beaten

into a pulp and still he refused to deny his Lord. They have had their tongue cut out of their mouth and other portions of the body cut off, and yet they have refused to deny their Lord. They can no longer be taunted by being called "rice" Christians, and there are yet millions of this kind who call to us for help. The question is, How shall we help them? We have heard it repeated so often that we need only mention briefly the three ways in which we can help, all included in the words of Jesus, "Go ye."

*First, PERSONAL SERVICE.* The command is to individuals. The sun, the moon, the stars, in fact all celestial bodies, follow the fixed laws of the Creator. Only man has dared violate His law and to change the plan of God. Failure to preach the gospel will result in as great disaster as to revoke, if it were possible, the law that holds the universe together. Scores, yes hundreds, of our young people have heard the call which to them is a personal command that they dare not disobey. As one of our precious missionaries now on the field expressed it, "I would rather go down with a sinking vessel and be buried at the bottom of the ocean, or die of disease in the jungles of Africa and be buried in an unknown grave, unnoticed and forgotten, than to remain at home and die of a broken heart because I had disobeyed my Lord."

*Second, PRAYER.* We have heard it said so often. "Prayer changes things." This we all believe, but how many have really seen things changed as a result of definite, personal prayers! Jesus was moved with compassion as He saw the multitudes, and

spent nights in prayer. We are moved with compassion and pity when we read that, scattered all over the world, there are earnest souls seeking for God and truth and eternal life, going on long, weary pilgrimages, gashing themselves with knives, submitting to the most cruel tortures, sleeping on beds of spikes, starving themselves, all in the hope that through this they may earn pardon and peace. They pray, they sacrifice, but without results. We who believe that "the prayer of a righteous man availeth much" should use every opportunity to call on Him who alone is able to save precious, immortal souls. Our failure to pray may result in the loss of those who might be saved if we fulfilled our duty. We need a prayer band of thousands of people who will solemnly promise to daily, at the throne of grace, remember our missionaries and those who depend upon them for the Bread of Life.

*Third, GIFTS.* Obedience is the supreme test of our love. To some it means they must go in person. To all it should mean a life of prayer and devotion. To many of us it should mean the gift of money and time. Dr. Reynolds tells of a girl in Africa, who when she had heard of Christ and His power to save and later on when she had been saved, the great desire of her heart was that her own loved ones might also hear of Jesus; and in pondering over the question of what she might do and on learning that money was needed to carry on the work, devised a scheme that is almost beyond belief when she, unbeknown to the missionaries, deliberately planned to sell herself into slavery for the remainder of her life, receiving in exchange an amount of money equivalent to 65 cents. Coming to the missionary with an outstretched hand she gave him the money and told him what she had done. Who will doubt the sincerity and the love that prompted her in making this unusual sacrifice? But it is this martyr spirit that we need today. Money is needed if we are to begin to reach the people who are living in the sections of the mission fields that have been assigned to us and for whom we are responsible. There are about seven million souls living in the territory that has been given over almost exclusively to our church. They look to us for help. If our missionaries fail to reach them they will probably never be reached, as the need is so great and the fields so large that other missionaries will be so occupied in their respective fields they will have no time to come into the fields that we are supposed to occupy.

We now have one hundred and nine missionaries on the field. Others will be sent forth as money is available. Chapels, missionary homes, schools, and hospitals should be built in many of our fields, all of which requires money. The sailing of a large company of missionaries on October 27th requires money, and if there ever was a time when we had an opportunity of measuring our love and devotion through a gift of money

it is now. Shall we fail to measure up to our responsibility, or shall we say, by the grace of God we will do our best, though it may mean sacrifice, to help rescue perishing souls, so that the number of those who cry out, "Help, or we perish!" will continually be on the decrease?

### The Value of Prayer

**H**OW few there are of God's people who fully realize the infinite value of prayer! Even those who have the spirit of prayer, and who have engaged definitely in the ministry of intercession, are prone to greatly underestimate the results of their petitions. One of the most subtle temptations which comes to us in our prayer life is to expect little from our prayers because we are painfully aware of their imperfection. We feel so keenly our lack of faith, of holy desire, of Christlike sympathy for those whom we endeavor to bear to the throne of grace, that we often expect little when we ought to

WE REGRET again to announce the illness of Dr. HAYNES, Editor, who writes to us as follows: "Having the misfortune of a slight relapse in my sickness, my physician has compelled me to take a brief rest again. I hope to be able to return very soon to my work, as giving it up for a short time is hard medicine for a man to take, who loves his work as I do." Editorial matter for the first two pages is being prepared by others, beginning with this issue. Editorial Survey matter is still being furnished by Dr. HAYNES. We ask earnest prayer be made for the soon recovery of Dr. HAYNES to his full strength.

MANAGING EDITOR.

expect much. As we labor in prayer we are so annoyed by wandering thoughts, and so beset by the mighty principalities and powers with whom we are compelled to wrestle in the lower heavenlies, that we sometimes discount our petitions, and fail to claim the answer that God is so desirous of sending, if we only believe. In doing this we really yield to a temptation of Satan, who causes us to think that we are humble, when we are really unbelieving.

### THE POWER OF PRAYER

The Scriptures show us by precept and example the efficacy of prayer, the potency of supplication. Abraham prayed that Sodom might be spared for ten's sake, and prevailed with God. Isaac entreated the Lord for children, and his request was granted. Jacob importuned God at Peniel until he prevailed and became a prince with God and men. Moses pleaded with Jehovah that Israel might be preserved from sudden destruction, and the lives of the people were spared. Joshua interceded for his people after their defeat at Ai, and received divine directions which re-

sulted in the discovery and punishment of the sin of Achan. Elijah raised the dead, and drew fire down from heaven in response to his prayers. Elisha brought mighty things to pass by the way of the throne. Job obtained the pardon of his false comforters by his prayers. The life of David was a record of deliverance in answer to prayer, and his Psalms largely consist of prayers and supplications. Solomon prayed until the glory of God filled the temple. Isaiah and Jeremiah and Daniel and Ezekiel were men who mightily prevailed in prayer. Jesus prayed all night before choosing the twelve apostles. He prayed before raising Lazarus from the dead, and it was as He was praying that He was transfigured on the mount. At the close of His ministry on earth He prayed for believers in all ages. He agonized in prayer in the garden, "and was heard in that he feared." While dying on the cross He pleaded for the forgiveness of His murderers. The twelve apostles gave themselves to prayer, and several of the great prayers of Paul are set out in his epistles.

All through the long centuries of this dispensation the followers of Christ have fought on their knees, and like Epaphras labored in prayer. In answer to their importunate petitions multitudes have been healed and still greater multitudes saved and sanctified. Miracles have been wrought, lives redeemed, communities transformed, and vast tidal waves of salvation caused to roll through the ministry of prayer.

### PRAYER SETS IN MOTION TITANIC SPIRITUAL FORCES.

We can accomplish more by our prayers than in any other manner. It is thus that we open channels through which the almightiness of our God is brought to bear upon the subjects of our petitions. The eloquence of the preacher does not compare ineffectiveness with the prayers of those who plead at the throne of God for the success of his ministry. Revivals are never worked up, but are always prayed down. It is those who pray that are in the highest sense true collaborators with God. It is they who come up to the help of the Lord against the mighty. Preaching, singing, organizing, planning, advertising, and working all fail to promote a true Holy Ghost revival, but prayer alone often opens heaven, and brings about awful conviction, and great ingatherings of souls.

### Don't Spend All of Your Life Getting Ready to Enjoy the Journey

"She was a fussy traveler and found a good deal of trouble in placing her belongings. She put a bundle on a seat and her basket on the floor, and then she reversed that arrangement. She opened a window, but speedily decided that she wanted it shut. Then she moved the position of her suitcase. Her husband, more easily satisfied, remonstrated. 'I want to get fixed so I can see the scenery comfortably,' she said. But he shook his head. 'Susan, we ain't goin' far, and the scenery will all be over long before you get fixed to enjoy it.' When we come to think of it, that is the way the great majority of people travel through life."—Exchange.

## Watch the Beginnings

Not what an act is in itself, but what it may lead to must be considered if we would weigh the act, in its full sweep of its significance. Acts lead to habits, habits to character, and character to destiny. The young man indulges in a drink, to him a trifling incident, yet, that simple act has led to many a tragedy in a drunkard's career, and in a drunkard's death and hell. The following incident from the *Evangelical Messenger* leads to this train of reflections:

Some weeks ago up in the mountains of Switzerland a company of "movie" actors met a sudden and tragic death. A miniature avalanche which they had started down the mountain side that it might be filmed for the screen, to their dismay became a real avalanche; and, gathering weight and momentum in its swift descent, crushed the life out of those who were found in its path. Is not that a picture of sin and its dire consequences? Does not many a victim see in that incident an exact reproduction of what has happened in his own life? He yielded to what seemed to him only a trifling sin. It looked so small and insignificant. It may have been in the mere spirit of fun that he approached it. But with amazing quickness when once he had given it a chance it took on huge proportions, and with no thought of mercy it fell upon him and crushed out of his life those things which were most worth while; and if unrescued by the grace of God, he was left a bruised and mangled and broken bit of humanity in the valley of death.

## Inasmuch

The following poetic gem ought to be matter of supreme comfort to many a heart, and doubtless will be:

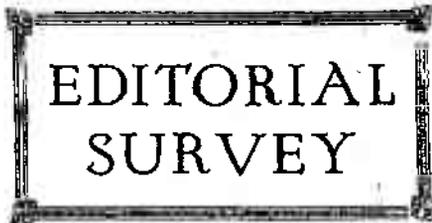
While the cobbler mused there passed his pane  
A beggar drenched by the driving rain.  
He called him in from the stormy street  
And gave him shoes for his bruised feet.  
The beggar went, and there came a crone;  
Her face with wrinkles of sorrow sown.  
A bundle of faggots bowed her back,  
And she was spent with the wrench and rack.  
He gave her his loaf and steadied her load  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild,  
In the dark world. Catching it up,  
He gave it milk in the waiting cup,  
And led it home to mother's arms,  
Out of the reach of the world's alarms.

The day went down in the crimson west,  
And with it the hope of the Blessed Guest;  
And Conrad sighed as the world turned gray:  
"Why is it, Lord, that your feet delay?  
Did you forget that this was the day?"  
Then soft in the silence a voice he heard:  
"Lift up your heart, for I kept my word.  
Three times I came to your friendly door;  
Three times my shadow was on your floor.  
I was the beggar with the bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street." *Markham.*

## Everything But the Town Swearer

One man can fill many offices. In the appended anecdote, which we quote from an exchange, we have the case of a man who seemed to be filling nearly every position in his town:

Not long ago, the story runs, a traveling salesman visited a certain small town and sold the proprietor of its general store an order of jewelry. When the jewelry arrived, it was not as represented, and the merchant consequently returned it. But the wholesale house, nevertheless, attempted to collect the bill, and drew a sight draft on the mer-



chant through the local bank, which returned the draft, unhonored.

The wholesalers then wrote to the postmaster, inquiring about the financial standing of the merchant, and the postmaster replied briefly that it was O. K.

By return mail the wholesalers requested him to "hand the inclosed account to the leading lawyer" of the place for collection.

This is the reply that they received: "The undersigned is the merchant on whom you attempted to palm off your worthless goods. The undersigned is president and owner of the bank to which you sent your sight draft. The undersigned is the postmaster to whom you wrote, and the undersigned is the lawyer whose services you sought to obtain for your nefarious business. If the undersigned were not also the pastor of the church at this place, he would tell you where to go."

## Words Profoundly True

From an exchange we clip the following words which we declare to be profoundly true. Our heart leaped for joy the other day at something Brother DeLance Wallace said to us. We were talking of his broad plans for raising money for our Publishing House, when he remarked that he desired to get where the House could get out one book a month. This rejoiced us greatly. This should be our aim and we believe the House will reach this goal if our people will rally to our Manager as they should. Read the clipping below:

"The school of thought that writes will control the thinking of the future." This is a sentence from the same writer that is worthy of attention. We need to write and especially to read religious books. The days when colporteurs carried religious books to all the homes were days of more general religious intelligence and culture and solidity than the days when the houses are supplied with secular papers and flashy magazines, but with few deeply religious books. The families that are supplied with the books that impress Gospel truth, and with the weekly religious paper, and with family worship, are the families that may be depended on in the great crisis that has come to the Church today.

## Ex-Secretary W. G. McAdoo Speaks

That was certainly a timely word spoken on the Prohibition Amendment and the Volstead Act, by Ex-Secretary of the Treasury Wm. G. McAdoo, which we find in an exchange. The liquor devil is not dead. He is alive, vigilant, relentless, determined and diabolical. We must have a dry Congress to prevent any modification of the Volstead Act because any modification of that Act, permitting the sale of beer and light wines would be the nullification of the Constitutional Prohibitory Amendment. Mr. McAdoo argues forcefully and clearly, and takes a stand firmly and squarely in favor of maintaining both the Amendment and the Enforcing Act. Decency demanded that both presidential candidates should be furnished just such

platforms as Mr. McAdoo here declares for himself. But we can expect nothing from these Presidential candidates. Here is what Mr. McAdoo says:

I strongly favor the prohibition amendment, and I am as strongly opposed to any modification of the Volstead Act which will permit the sale of beer and light wines.

Prohibition means prevention. It does not mean license in any form. To permit the sale of light wines and beer is to open a crack in the door of prevention; and once the crack is open, the door is wide. It would be impossible to administer a beer and light wine law in such manner as to prevent the gravest abuses.

I know from my experience as Secretary of the Treasury that no law which provides for a drink containing a certain percentage of alcohol can be successfully enforced. If the law should permit thousands of breweries and wineries to be re-opened throughout the land to manufacture beverages with a specific alcoholic content, it would be impossible to prevent the manufacture of those beverages with a larger percentage of alcohol than prescribed, or to prevent adulteration, after manufacture, and the effect would be to nullify the prohibition amendment.

Even if the saloon itself were not re-opened, light wines and beer would be sold in every soda fountain, at every lunch counter, and in every restaurant and hotel. A large enough chemical plant with a sufficient force to analyze the alcoholic content of these beverages could never be provided. It is a notorious fact that drunkards begin by drinking light wines and beer when young; and as the appetite grows, the desire for stronger drink is developed.

If we turn loose upon the country light wines and beer to be sold at every drug store, at every soda fountain, at every lunch counter, hotel, and restaurant, we have destroyed the prohibition amendment and brought back upon humanity a curse greater than the war itself. The greatest victory ever achieved for helpless women and children will be thrown to the winds.

It required a two-thirds vote of the Congress to submit the prohibition amendment to the states; it then required three-fourths of the states to put the amendment in the Constitution. Forty-five states have ratified the amendment. If Congress can, by a mere majority vote, with the approval of a favoring President, license beer and light wines, then prohibition which required a two-thirds vote and a presidential approval, plus the consent of three-fourths of the states, can be nullified by a majority of the Congress with the approval of the President.

The breweries and the wineries know this fact. They know that the prohibition amendment will be a dead letter once a beer and light wine law is passed. Every man and woman voter who puts the welfare of children and humanity above the mere gratification of a harmful appetite should see to it that the next Congress does not destroy the prohibition amendment, restore the breweries and wineries to political power, and re-establish the debasing and immoral liquor traffic.

## Let a Little Child Teach You the Secret of Success

A little girl had spilled the beads with which she was playing, and a great many of them had fallen into the cracks of the floor. She was prying them out with a pin when her big brother came by. Looking at her a moment he said, "You can never get your beads out that way."

"Why, yes, I can," replied the little girl, "if I only keep at it." And she set to work again, while her big brother walked off thinking. He had been almost discouraged about some work that he was trying to do. Now his sister's words had made him think. "Perhaps," he said to himself, "all I need is to keep at it. Anyway, I'll try."—*Apples of Gold.*

## The Mission of Smiles

Smiles do not prove that you have no serious view of life; rather they prove that the cloud has a silver lining; or to put it otherwise, the toil will be justified by the harvest. Smiles are after all a form of faith in God.—*Exchange.*

## Importance of Sound Christian Doctrine

A Series of Articles Prepared by A. M. HILLS, D.D.

### NUMBER SEVEN

NOTE—In a recent letter from the author of the series above designated, he assured us that the six articles previously printed in the HERALD OF HOLINESS did not complete the series, which he intended to resume on his return to Pasadena University. The present article continues the series which we expect to receive the hearty reception accorded the ones already in print.—MANAGING EDITOR.

THE seventh chapter of Romans has been a favorite battleground of theologians for ages. Its general purpose is plain. In the early part of the epistle the great apostle has shown the inability of law to justify; but we can be justified by Christ. And "much more." The ruin of the race by Adam can be repaired by Christ. We can be sanctified (chapter 5). In chapter 6 he shows that it is both our privilege and our duty to be sanctified. Provision has been made for it by the atonement of Christ; and "THE SIN" in us is so detrimental and dangerous and so fatal in its end that we ought by all means to get rid of it. Sanctification or death!

In the seventh chapter the apostle shows that we never can get sanctified by law. Law was incapable of justifying a race of sinners; it equally fails everywhere to produce peace and sanctification in any life. And the fault was not in the law, which was holy and just and good; the trouble was in the sinner's depraved heart. This truth St. Paul proceeds to illustrate by his own experience when, as a Jew and without Christ, he was trying to obtain rest of soul and holiness by means of law.

In 1913 we attended the Keswick convention. While there we heard a Calvinist doctor of divinity preach from the whole seventh of Romans. He held up that doleful chapter as a picture of St. Paul's ripest and maturest Christian experience. He concluded thus: "You can not therefore honestly deny that there are these two conflicting laws even in a saintly life." A young man came out of the service saying, "That was the best sermon on holiness I ever heard." That young man, under the influence of that deceptive, misleading sermon, undoubtedly got that kind of holiness at the convention. He will spend the year groaning, "I am carnal, sold under sin. O wretched man that I am! Who shall deliver me from the body of this death?" And he will go back to the next convention to again hear of, and to again seek, the seventh of Romans holiness!

Dr. Charles Hodge also held that "There is not an expression from the beginning to the end of section 14-25 which the holiest man may not and must not adopt." Bishop Ryle of England said, "We have in Romans 7:14-25—a correct and perfect daguerreotype of the experience of every true saint of God." President Mahan appropriately commented thus: "Had Ryle said, 'Of every saint of God who has not received the Holy Ghost since he believed, he would have been correct in his affirmation.' For that was the only form of the Christian life which Bishop Ryle then knew. In that state the believer (like the sinner) is not spiritual but carnal." He is still troubled with the indwelling corruption of the heart, and truly can apply some of St. Paul's words to himself.

But these assertions of the Keswick teacher and Hodge and Ryle are absolutely untenable and unthinkable, for

1. It opposes all the Bible descriptions of the true saints. In no part of God's Word is a child of God described as a poor carnal slave, "sold under sin." A Christian is Christ's freeman; and "whom Christ makes free is free indeed."

2. Such an interpretation would make the gospel as great a failure as the law to redeem a soul. St. Paul proved that law had utterly failed to justify or sanctify him, hence the sorrow of his heart depicted in Romans 7.

But if that chapter is also the wail of the ripest saint, then Christ and the Holy Ghost are as complete failures as the law and there is no salvation for any one by any scheme of grace.

3. This interpretation makes the teaching of the seventh chapter absolutely contradict both the sixth chapter and the eighth. In the sixth chapter the great apostle pictures the enormity of living longer in "THE SIN" (depravity) and exhorts all Christians to no longer let "THE SIN" reign in them; but "now being made "free from THE SIN" "ye have your fruit unto sanctification." Does this sound like the wail of the next chapter, "I am carnal, sold under THE SIN! O wretched man that I am"?

Now take the eighth chapter. In the second verse he declares that "the Spirit of life in Christ Jesus made me free from the law of THE SIN and the death." Does that sound like the seventh chapter—"I am carnal, sold under THE SIN"? "O wretched man that I am! Who shall deliver me?"

No! Here for the first time the apostle relates his present up-to-date experience. He tells to the astonished Jews and to the world what Jesus and the Holy Spirit did for him. This picture is so totally different from that described in the preceding chapter that it is absolutely impossible that they should both be the description of the same man at one and the same time. *There* he was a wretched captive tugging at his chains; *here* he is free. *There* he was trying to save himself by obeying law; *here* he is already saved by another by grace. *There* he was groaning; *here* he is shouting happy. *There* it was agonizing prayer; *here* it is rapturous praise. *There* he was defeated; *here* he is victorious. *There* it was dark despair; *here* it is cloudless hope lighted with the radiance of heaven. Now it is reasonable to conclude that no person could be the subject of such contradictory states of soul at the same time—as "in captivity to the law of THE SIN and death," "free from the law of THE SIN and death." They are absolute, irreconcilable contradictions, mutually exclusive. Alas! that leaders and teachers in Israel can not see a truth so plain!

Years ago we heard a course of sermons in Willard hall, Chicago, at noonday, delivered by a converted Hindoo from India. One day the speaker took the photograph of this man in the seventh of Romans: "HIS CAMERA, the Word of God." THE SHARP DETAIL of this man shows he is powerless to do good

(v. 19), whereas a sanctified Christian is enabled to be perfect in every good work (Heb. 13:21). EXPOSURE: "This man exposes his position by saying, 'I am carnal, sold under THE SIN'" (v. 14) and not spiritual (Gal. 6:1). DEVELOPER: This man develops a body of death (v. 24) and not a body which glorifies God (1 Cor. 6:19, 20). FIXING: This man has fixed himself under the law and is brought into captivity (v. 23), and is not as yet under grace (Rom. 6:14). THE NEGATIVE: The negative of this man of Romans 7 now shows: "I," 28 times; "Law," 21 times; "Sin" (the sin), 16 times; "Me" and "My," 17 times; "Dead," 8 times; "Death," 5 times, and *nothing of Christ* (see Gal. 2:20). TONING: When toned down the image shows he is a "wretched man," according to his own statement (v. 24), whereas a sanctified Christian is always rejoicing "with joy unspeakable and full of glory" (1 Pet. 1:8). PAPER PRINTING: This man printed out shows he serves the law of THE SIN (v. 25), but a sanctified Christian is "dead from THE SIN" (Rom. 6:2), and is "freed from THE SIN" (Rom. 6:18-22 and Rom. 8:9).

The preacher said, "I am sorry to see that many Christians take shelter in this chapter to excuse their condition and seem to think this state is the mark of humility. If you are like this, may God help you. Do not dishonor Jesus by upholding this to be a Christian experience—'carnal, sold under sin.' I would rather call myself a heathen than use this expression."

Yet this doleful chapter, that records the experience of Paul or some other Jew under conviction, trying to get saved and sanctified by law and describing in graphic language his bitter bondage, is held up at Keswick, and by preachers and commentators as the best experience of the ripest saint of the Christian ages!

Dr. Morgan declared his belief "that this false view had done more to hinder the saints and to flatter the hopes of hypocrites than any other single error that has prevailed among good men." Thirty-two of the leading modern commentators have gone back to the early interpretation of the first centuries: that Romans 7 does not describe a Christian experience at all.

## Holiness

By OSCAR HUDSON

HOLINESS is the grand trunk line of the Holy Scriptures. Every phase of the law and gospel points us in that direction. The preacher who does not believe in holiness had as well seek another text book and choose another theme, as every doctrine of the gospel of Christ is pointing in that direction.

If we preach repentance, the sinner is taught to give up sin, which is the first step in holiness. Holiness is the antidote for sin; to give up sin is to enter a life of holiness.

Hell is the doom of those only who are defiled by sin—unholy; so there can be but one reason for preaching the terrors of the law, namely, to show the penalty of sin and cause the transgressor to lead a different life, which, necessarily, is a holy life.

CONCLUDED ON PAGE SIX

**W**E hear much today about the moral man: "He lives a good, moral life." I have attended many funerals in my life of those who were not Christians, and have been frequently reminded that the person lived a good life. Other good things were said as if it were a substitute for the Gospel of Christ.

I am sure we have fallen upon times when there is a demand for a church whose ministry will be true to all, and not blur the Word of God for the sake of favor when men have lived all their lives under the gospel "a good, moral life," refusing Christ and His truth.

This does not imply that on such occasions one needs to be coarse, or add to the grief of bleeding hearts. But I remember, many years ago, the most prominent Universalist preacher in Boston, laying the cornerstone of his new church, said, "We differ radically from the orthodox denominations. But they are all Universalists when it comes to the death of their friends who have not the experience they preach."

Within the radius of my observations I judge there may be some truth in the statement as applied to some. But I fear it is more true today than when it was said. I have known many so-called "moral men." Some of them had godly wives. Occasionally they attended church and lived under the range of the gospel. But they never repented of sin or yielded their heart to God to receive Jesus Christ as their Savior.

It is not then all such a man will say, though they will say enough. But it is the spirit they have and the position they hold under the truth. Then as men speak of it the position and life of such a man has nothing to do with salvation. He does not know God, he does not love God, he does not receive the truth God reveals, and he rejects Jesus Christ. He places this life and his success in it over against the will of God and all eternity which he rejects. He is willing to be blinded in his unbelief and take the risk for what this life will bring without Christ.

He is quite respectable on his own account, wholly independent of God and His Son Jesus Christ. It is not then what he does or does not do: it is his spirit and attitude before God, and thus what his life and influence say to all who know him. Of course his unbelief keeps God and the truth, "as truth is in Jesus," out of his heart as much as the worst criminal in the world. He does not regard himself as answerable to God.

Surely some would reply to me, "But he is not a bad man; he is respectable,

## "THE MORAL MAN"

By Rev. J. N. SHORT

and lives a good life." But he does not acknowledge God and keeps Him out of his heart. His spirit and influence is to lead all young men to say, "If he can live a good life without receiving Christ and being a Christian I can also."

Many young men would point to him and say, "He is not a Christian, and yet he lives a good life." Surely he seems very genial and pleasant. But the spirit he has is the very spirit that drove the Devil and his angels out of heaven. By the spirit he manifests and the course he pursues he virtually says, "I have no need or use for Christ and His gospel."

Many in the orthodox ministry are so blind and Unitarianized that they do not see the truth; and they help such men in breaking down the gospel and neutralizing the truth. Then the moral man is defeating the great purpose of God in His creation and redemption.

God and the truth, "as the truth is in Jesus," he rejects. He does this deliberately, persistently, and constantly for the sake of going his own way, and doing his own will instead of the will of God. He says, "Look at me: I do not have to believe in God, receive Jesus Christ, to live a good life."

His whole spirit and bearing is a challenge to God Almighty that he is not dependent upon Him to live right; and it is a protest against the gospel of the Son of God as to his need of it.

Then what is the fact? God Almighty must back down, must be bulldozed by this "moral man," submit to his will, who refuses to receive His Word, or conform to His revealed purpose concerning the sons of men.

In that case the whole fabric of God's moral government is shattered. If not this, this "moral man" must repent, submit to God through faith in Jesus Christ, absolutely accept His will, and conform in all his heart and life to God's purpose in Christ. If not this, he must take his place with the Devil and his angels. There is no middle ground.

ACTS 4:12, "Neither is there salvation in any other (than Jesus Christ): for there is none other name under heaven given among men, whereby we must be saved."

If we do not conform to God's plan and purpose in Christ Jesus, what have we in this life for which it is worth living? It is written, "It is labor and sorrow, and we soon fly away."

Goethe, the great German author, whose testimony ought to be received by the men of this world, said, "I have been cited as one peculiarly favored by fortune, and I will not complain or find fault with my life, but in reality it has been nothing but trouble and labor, and I can safely affirm in my seventy-five years I have not had four weeks of enjoyment. It was the everlasting rolling of a stone which required to be raised again."

This was the testimony of one who had received the greatest honors from men, and commanded the greatest respect of men of letters. This would be the testimony of all at the end of the way who had lived without God if they did any reasonable thinking.

But all have not the candor and brains of this great man to think. "Fools make a mock at sin." Many respecting eternal things live the life of a thoughtless monkey. Though we give all our goods to feed the poor and our body to be burned, if we have not Christ we have nothing.

A large number in our orthodox churches as pastors are not sufficiently enlightened to make any distinction between ordinary morality as it respects their relations with men and spirituality as it respects their heart relations with God in Jesus Christ.

I know orthodox ministers so Unitarianized that they do not make this distinction. They will gladly take people into their church without any reference to the new birth by the Spirit. An orthodox minister said to a friend of mine, "God can forgive sins independent of the atonement of Christ."

A pastor not far from Boston, as I know, is filling his church, giving up social religious meetings, by means of moving pictures, light lunches, and social entertainments.

One of his intelligent, spiritual members has told me he makes no reference to Christ, the atonement, or conversion whatever. He does not believe there is any personal Devil; he makes no reference to a soul being lost, or the "perdition of ungodly men."

But he is far from being alone in this work today. And when I say, "Orthodox" I speak of men in different denominations. Morality is enough with the many about us. They do not inquire further. They do not preach the gospel of Christ: simply philosophy and ethical truth. They aim at nothing and hit it.

## THE CREED OF JESUS

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

Written by REV. GEORGE SHARPE

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

IN 10 PARTS PART 6

SOWING AND REAPING

Holiness

CONTINUED FROM PAGE FOUR

"Blessed are the merciful; for they shall obtain mercy." MATT. 5:7.

THE text is a very plain statement of fact. Baldly stated, it is this: Mercy is purchased by mercy itself. This does not mean that salvation is procured by works, but it does mean that the possession of salvation is exhibited by works. The Christian life is an example of divine love and mercy. If it is not, the teaching of Scripture is falsified and the testimony is void of reality and power. The natural trend of the life in Christ, where the blessing of holiness is enjoyed, is one of continuous forbearance and forgiveness. The basis of such an attitude is love, the love of God which is full, and is bestowed on believers by the baptism with the Holy Ghost.

The mercy of God here is in the nature of recognition and results. As a man sows, so shall he reap is a sure and unchangeable law both in the natural and spiritual worlds. This truth has been stated over and over again. Jesus said, "Do men gather grapes of thorns, or figs of thistles?" and to this there is only one answer. It is unquestionably true that like produces like. God will not violate His laws. The spirit in a man gives forth its nature in visible and tangible things. When I see the works that speak of mercy and love I know that with the Divine there will be recognition of the mercy shown, and as a result mercy will be given. Under three heads we proceed to the discussion of our theme.

1. *From whom should mercy be expected?* Plainly there is only one answer, and all are agreed that every believer should be merciful. The word mercy carries the idea of an innocent person having the power to punish a guilty person yet will not punish; a creditor forgiving a debtor, or a master having forbearance toward a wrongdoing servant. What a glorious triumph would await the kingdom of Jesus Christ on the earth if the mercy here defined was everywhere in evidence today. There is something very striking in the power of a holy life, especially when mercy shines out under trial. It is the seed of righteousness in the lives of others. A bit of history answers the question, "From whom should mercy be expected?" A young preacher on his first charge which had three preaching appointments bought a horse to enable him to do his work. He had no experience of horse flesh. All he had in view was an animal that was a good roadster, sound, free from vicious habits, and safe for a woman to drive. He purchased the horse in the month of June from a man who attended the services and who recommended the animal. Toward the last of August when out on pastoral work the horse when rounding a corner at the top of a hill kicked over the dashboard and striking the preacher, knocked him insensible, in which state he remained for nearly two hours. In running down the hill he smashed the carriage and did other damage. Then the truth came out that the horse had always had the vicious habit of kicking and was never considered a safe animal for any one to drive. Here was a case for damages; a case to blacken a man's character, and also to injure his business for life, but that was not the preacher's attitude. He sent for the man, gave him back the horse, and lost on the transaction \$50. The preacher received a serious injury, had his carriage smashed, and sacrificed \$50, but here is the sequel. A neighbor, a farmer, could not understand such conduct, and in a few weeks a fine work of conviction inwrought by the Holy Ghost settled upon him. He could not stand it to be alone. Two or three times every forenoon he would leave his horses standing in the field and go into the house. His wife was mystified at

his ways. God was on the throne, however, and very soon salvation came, and a home was renovated, regenerated, and transformed by the grace of God. Had that preacher been without mercy that farmer would never have found Jesus. Mercy brings forth fruit. Mercy establishes peace and rest and joy.

### 2. *To whom should mercy be given?*

Should mercy, which predicates love, be given to your sick dog and not to your fallen brother? We answer both. Should it be given to your close friend, but not to your greatest enemy? Again we say both. Should it be given to the man who lends and not to the man who borrows? Both. Is there any one anywhere on the earth to whom mercy should not be given? No, not one. The spirit of the sanctified that suffers in silence and will not tell the worst that can be said of those who wickedly and deliberately persecute them for their faith and experience is mercy expressed in tender love and sorrow. "Mercy," some one has said, "has no horns, no hoofs, no claws, and no sharp teeth." It walks over the same road as the priest and Levite in the person of the good Samaritan, and finds the mauled and wounded man and pours oil and wine into his wounds; it provides the beast of burden and pays the bill at the hotel with the provision that it will meet other necessary expenses.

Forgiveness is grounded on mercy. Peter had a limited mercy when he uttered these words, "Lord, how oft shall my brother sin against me, and I forgive him, till seven times?" This bigoted Jew had grown in his conception of mercy in forgiving an offender seven times. But mercy has no limitations. It is as boundless and as universal as the grace and love of God. The answer of Jesus covers our conclusion when He replies, "I say not unto thee, until seven times, but until seventy times seven." Believe it, mercy is not limited save as believers fall short of the mind of Christ and fail to forgive the seventy times seven to the offender who has sinned against him.

They shall obtain mercy. Every man is being judged according to his works every day. The disciples' prayer is prayed times without number, but how few drink in the full meaning of the words, "Forgive us our trespasses as we forgive them who trespass against us." When we pray conditional forgiveness is the divine order, and when we live amongst our fellows conditional mercy is the divine plan. The final judgment is with God. "He who shows mercy to men, to him God will show mercy."

What a beautiful beatitude is this, "Blessed are the merciful; for they shall obtain mercy!" And how few in the church magnify it in practice. Just as the step-children in families are oftentimes denied certain privileges of the homes to which they belong so there are believers who destroy their spiritual beauty and grace because they deny mercy when they could give mercy. Shall they sow and not reap?

We have been struck by the great number who seek to excuse their attitudes to others. They would not say that "an eye for an eye, and a tooth for a tooth" was their doctrine, but it is the doctrine that they practice. On being wronged they would never say to the offender, "I am sorry for what you did, and I forgive you the wrong committed." Their attitude is seen in the withdrawn hand, the turned face, and the blank expression. Where mercy reigns these things are never in evidence. Shall they destroy the beauty of mercy and themselves receive mercy?

The sanctified give mercy and in doing so show forth the highest act of compassion, and unto such comes the compassion and the mercy of God.

If regeneration should be our theme, we tell of the impartation of divine life and nature, which is an impartation of holiness, and could produce nothing short of holiness in purpose and action. 2 Peter 1:4; Hebrews 12:10.

Baptism is but a type of the Spirit's work and a profession of the holiness that has been wrought within.

Consecration is a subject that engages much ministerial thought and pulpit oratory. Its fundamental is separation from the world, the grand prerequisite to holiness.

If we should choose to expound the Scriptures that tell us of the Holy Ghost, we would come squarely to the doctrine and experience of holiness in its blazing fullness, for the baptism of the Holy Ghost does sanctify the heart (Rom. 15:16; Acts 15:6-9) and empower for holy service (Acts 1:8).

Heaven is a popular theme. It is a holy place, prepared for a holy people. If it is preached in the power of the Spirit, it will move men from sin to a life of holiness.

If our theme should be the personality of Jesus Christ, He is the great source and Fountain of all Holiness. His holy integrity is the example held out to us all, and to emulate which is the aim of every pilgrim.

The second coming of Christ is being proclaimed throughout Christendom, and the people are being urged to be ready to meet Him; but no one is ready who is entangled with sin. Only those who have on the wedding garment of "spotless linen" will be received. "Jesus gave himself for the church that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself." The resurrection itself loses its glory in the absence of holiness, for, "Blessed and holy is he that hath part in the first resurrection."

And what shall I more say, for the title of the Book itself, is *Holy Bible*; that is, a holy book or book on holiness. To try to use it without teaching holiness betrays as great a lack of enlightenment as an attempt to take the heat out of the sun, gravity from the earth, God out of heaven, Satan out of hell. You could as easily imagine a hell without Satan, heaven without God, earth without gravity, or sun without heat as to imagine a Holy Bible that does not teach holiness.

PENIEL, TEXAS.

## The Problem of Africa

IT is nearly two hundred years since George Schmidt, the Moravian missionary, first landed in South Africa. Others have carried on, to the best of their ability, the work that he started and was not permitted to continue; but of recent years the progress of commerce and industry has far outstripped the progress of missionary effort.

The white man seeks the gold, diamonds and ostrich feathers, the copper, chrome ore and wool of the south; the ivory, rubber, oils, copper and copal of the central countries; the cotton, nuts, oil, hides, wool, cereals and tin of the north. In his search for these raw materials and the wealth that accrues from them, he has brought his western civilization into close contact with the native barbarism of South and Central Africa, and with the combination of barbarism and oriental culture of the Mohammedan lands of the north. Contact with western civilization has been productive of much good for the native. His standard of living has been raised; his tenure of life and property is infinitely

**P**URSUANT to the recommendation of the General Assembly and in accordance with its long felt need and desire the Board of Publication at its last meeting elected a supervising editor, or editor-in-chief, of Sunday school publications. This great responsibility fell to the lot of the writer, who then felt and now feels that only by the special help of the Lord and the co-operation of our people could he hope for any measure of success in a work so great.

We have endeavored to make a thorough study of the needs of our people and are making such changes and additions as we feel are required to meet these needs. It will not be out of place to here mention briefly each of our periodicals.

The Pentecostal Bible Teacher has been appreciated by our people and has had a useful career. There has been a felt need for more specific help for teachers of the various grades and we have added departments of suggestions for teachers. As it has seemed that we had no place for the frank discussion of Bible school problems we are adding that feature to this periodical and beginning with the January issue it will contain general articles on Bible school problems and will be known as the "Bible School Teacher's Journal."

The Pentecostal Quarterly has served as the lesson help for seniors and adults but has not been as full in its treatment of the lesson as many have desired. We are increasing its size so that it will contain much more matter than heretofore. The principal addition being a department of special Bible study along the line of the lesson, and also questions for class discussion. To conform to its special characteristics this quarterly will now be called the "Bible School Quarterly."

The Youth's Quarterly during its history has had to provide help for both junior

## Our Sunday School Literature

By C. J. KINNE

Editor, Sunday School Publications

and intermediate grades—too wide a range for one periodical to cover. As we are adding a new quarterly for juniors the Youth's Quarterly will hereafter be confined to the intermediate department, ages 12 to 15 years.

The Golden Hour Quarterly, a new member of our family, will be for juniors, ages 8 to 12 years. There has long been a demand for such a periodical in our series, and we are glad to be able to provide it for the future.

The Lesson Leaflet.—There has been some confusion and but little discrimination in many of our schools relative to the use of the two kinds of leaflets. We have decided to publish but one leaflet adapted to use in any department.

The Picture Roll and the Picture Cards will follow the Golden Texts of the lessons for 1921.

The Youth's Comrade has occupied the same difficult position as the Youth's Quarterly, that of trying to cover too wide a range in ages. Hereafter the Youth's Comrade will be strictly a young people's paper without the features for the younger children. We will endeavor to improve it in every way possible, and to provide such matter as will aid our young people in forming well rounded Christian characters.

Junior Joys (for girls and boys) is another new member of our family that will make its appearance with the new year.

While it will be especially prepared for juniors we are confident that many who are classed in other grades will read and enjoy this young and sprightly member of our family.

Sunshine for Little People will appear on better paper and with a wider variety of matter and illustrations. We feel sure that the little folks will enjoy it more than ever.

Prices.—During the years of rising costs we have endeavored to maintain our old prices, thinking that conditions were abnormal and that we might be able to carry that extra load until a return to normal conditions. It seems that we were mistaken in this. The burden has been heavy for our business and now we are confronted with the highest prices we have ever had. Paper is three and four times the price it was when the prices for our quarterlies were fixed and there is little prospect of relief. We are compelled to raise our prices on Sunday school literature. We should have done so sooner. We are making the new schedule of prices just as low as consistent with the quality of our literature. Our prices are much below those of some of the largest denominational publishing houses, and are quite reasonable. When conditions will permit we will be happy to return to lower prices.

Orders for 1921.—Owing to the changes and additions to our literature we can not know what quantities to print until we receive the orders for the next quarter. We trust that all our people will appreciate the situation and will send their orders at once. We are sending samples of the new paper, together with a prospectus of the lesson helps, to the Sunday school secretaries. This will enable the officers of the schools to consider the matter intelligently and take immediate action on the order for next quarter.

more secure; he has learned, at any rate, in most of the colonies, the fundamental principles of justice.

But with the blessings of western civilization the white man has brought its evils, also, often in an exaggerated form. The fiery spirits which the native has learned from the white man to drink, despite prohibitory legislation against their sale to natives in most of the colonies, are more harmful than the native brew, bad as that is. Commercialized prostitution, another of the white man's gifts, is a more evil thing than the traditional polygamy of the native. Prostitution has brought with it its inevitable penalty in the way of disease. In South and Central Africa it is estimated conservatively that 50 per cent of all the native population is infected with venereal disease, while in northern Africa conditions are considerably worse.

Marriage in South and Central Africa is a matter of barter, and though in parts of North Africa western civilization has done much towards raising the status of woman, she still remains without property rights throughout the continent, being herself regarded as a chattel.

Economic developments have made a vast change in the native's mode of living. Huge tracts of territory are no longer free to him. Under most of the colonial administrations there is a growing tendency to compel him to settle on a definite piece of land and from it to gain his livelihood. Thus the art of intensive cultivation is an immediate requirement, which will continually grow more pressing. Already in the African continent we see the small beginnings

of the constant problem of every civilized community—the growth of large cities and migration to them from the country districts.

In South and Central Africa natives are recruited from the veld to work in the centers of industry, with the result that wherever a town of white men is found there springs up beside it a native city from four to ten times as large. It is a Pandora's box of good and ill together that the untutored native sees opened before him, and he needs the guidance of Christian principles in making his choice.

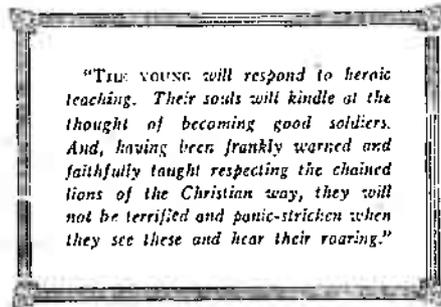
Governments are beginning to realize that if a backward population is to be raised to a level of efficient service, material benefits must be accompanied by spiritual well being. Missionary effort is the only fountain from which the native can draw the neces-

sary resources of the spirit. Consequently, almost all governments in these days welcome missionary effort.

Portuguese East Africa is a unique field for missionary endeavor. It has an area of 105,000 square miles and a population of about three million. This is practically unoccupied territory. It lies adjacent to our field, which is likely to be affected by the conditions mentioned below. So let us by prayer and self-sacrifice so sustain our work there that it can turn the tide of evil coming in from "the whirlpool of Johannesburg" on the west and "Portugal's darkest Africa" on the east.

Commercial companies, chartered by the Portuguese government and under governmental control, are exploiting the country for cotton, sugar, rubber and other products. The native people are forced by the Mozambique Company, the largest of these commercial companies, to work without fair wages and with no regard for their individual or racial rights. The police and soldiers are the agents of force, used in the labor propaganda. Rum is manufactured and sold by the company.

Prostitution of the native women of the country by Portuguese officials and native police is carried on regularly. Taken as a whole, the moral character of the people is far below what it was in heathenism, and a deliberate and systematic opposition to the establishment of mission work among the people of the country over which it rules is carried out by the Mozambique Company.—"World Survey," *Interchurch World Movement*.



LATE one afternoon this past February a lady stepped out on her front porch to see if the paper had come. It was very cold, one of those days when a keen, cutting wind seems to have taken charge of things, dashing up and down and across the streets, sweeping over lawns and around houses, darting into corners, as if determined that there should not be a sheltered, comfortable nook left anywhere for man or beast.

As soon as the lady opened her door the wind rushed at her, snatching at the wrap she had thrown around her shoulders, and making spiteful stinging dabs at her face.

"Ugh! what a mean wind," shivered the lady, and then she noticed a little dog standing on the lower step. She was very cold, this little dog, and she was shivering too as she gazed up pleadingly into the woman's eyes.

"She is a Fox Terrier, and a nice looking dog, so I should think she belongs to somebody," said the lady.

"Run home, little dog," she said aloud. But the dog only wagged her short tail and crouched close to the step as if she felt unworthy to stand up in the lady's presence. She was doing her very best to talk with her pleading eyes, and wagging tail, and humble, wiggling little body. But the lady did not understand 'dog speech.' If she had, this is something like what she would have heard:

"Please, dear lady, don't you need a kind, faithful little dog on your place? I need a home so badly and just a small, out-of-the-way corner, and some scraps from your table will do for me. And I want friends, those who will love me, and let me love them. I have a very warm, affectionate heart, even if I am only a dog. You see that is the way I was made, and I just must have some folks of my own whom I can love and serve. Won't you take me in?"

But the lady didn't understand, so she shook her head and said again, "Run home, little dog." And then she picked up her paper and went into the house.

The little dog was dreadfully disappointed and she crept up the steps and looked wistfully through the window at the big fire which filled the room with warm, cheerful light.

It is bad to be alone, and homeless, and friendless, and cold and hungry, isn't it? But the door remained closed, so the wanderer moved on. Now there was a twelve-year-old boy in the next house, and boys who have kind, sympathetic hearts, oh boys who are manly, you know, and always want to help the small and weak, such boys often understand what a dog means when grown people do not. That is the kind of boy Brooks was and he seemed to have an idea right off what this little dog wanted to say.

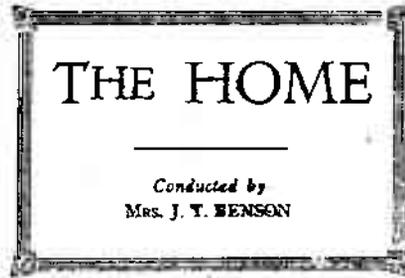
So he patted her on the head, speaking kindly to her, and then gave her some scraps of bread and meat, which she ate thankfully. Next he fixed her a bed in a snug little corner of the back porch where a big box kept the wind off, and left her for the night, a grateful, happy little dog.

Next day the family hardly knew what to do about "Trixy," as Brooks called her. They did not want a dog member of the family particularly, but the boy begged that they keep her a short time anyhow and maybe some one would claim her. So Trixy stayed on from day to day. Not that she knew that, oh, no, Trixy settled right down to home life, with no idea of leaving.

#### ON TRIAL

Another thing that Trixy didn't know was that she was *on trial*. It is not likely that the members of the family thought about it either. But the truth is that all of us are *on trial* all the time. We are being tested and tried, and fitted for something down the road ahead of us, or else we are not using the opportunities, and when the chance comes we are not ready.

"Oh," says some boy, "if we just knew that there was going to be some chance, some opening, of course we would be more studious, or



## How a Little Dog Found Friends and a Home for Herself

prompt, or dependable, so that we would be prepared. The trouble is a fellow never *knows* there will be a place.

But that is where you are wrong, there always are places for those who have been using their opportunities to get ready for a place. As I said, Trixy did not know that she was on trial. She just supposed that things were decided, and that she had a home for good. What then did she do? Settle down into a lazy little dog, selfishly looking out for her own comfort, kind some days and cross on others?

No, Trixy just acted out her own nature, simply and without any put on, and a mighty nice one it was, even if it was a dog's nature.

She was well behaved, with polite, courteous manners. Trixy was really a ladylike little creature and knew how to conduct herself in a genteel, well-bred way.

One reason for that was because she was so unselfish. If she was taking a nap in her corner, and a child in the family wanted to play, Trixy got up and entered into the game with all her heart, just as obliging and sweet tempered as she could be. And her disposition! Oh, that disposition was worth more than jewels. Never out of humor, always kind, and interested in what the children were doing, watching with eager little face to see if she could help. It seemed as if her heart was filled with love and unselfishness.

And she was smart, too, and what you might call "shifty." She was thankful for the food which Brooks gave her, but she didn't leave all the responsibility on him, no, indeed. Almost any morning you could see Trixy trotting down the road on a foraging expedition. Sometime she found a bone, or a meat skin, and came trotting back with it.

Then she dug a hole with her sharp little claws and buried what she had found, pulling the earth back over it, until she had covered it well. One day she came in with such a big, long bone (it looked like the rib of a cow) that the end dragged on the ground. But she made her way right along and buried it in her treasure ground.

#### INDUSTRIOUS

Trixy was industrious, too. There wasn't a lazy bone in her small body. Within a few weeks after she had found her new home long ridges began to appear on the campus (oh, I forgot to tell you that all this took place on Trevecca College campus) for the moles were at work.

Moles are very hard to catch, you know, and various plans were discussed for getting rid of them. And then suddenly it was realized that Trixy had made that her special job.

It wasn't an easy one, but the little dog stuck to it. With her small, sharp nose to the ground and her keen eyes fixed on the ridge she followed it quietly, patiently, until she saw a slight movement of the ground below and then like a flash she was digging furiously, sending the earth out in a shower behind her, while Mr. Mole, one of the fastest diggers we know anything about,

was tunneling just as furiously in another direction.

Trixy did not always catch the mole. These clever little earth diggers often get away from men who are hunting them. But most of the time she was successful. Then she would trot proudly home and lay her prize at the feet of some member of the family, well repaid by the words of praise which she heard.

The days were growing long and pleasant now, and the sun made great pools of warm, golden light, such as a dog loves to stretch out and doze in.

And this little dog was not different from others of her kind. She loved the warmth of the sun shining all through her body while she stretched and slept in comfort. And Trixy did take a delightful nap of this kind now and then. But most of the time she seemed to think it her duty to be busy. "That little dog is a lesson to people," said a neighbor one day. "She has been patiently following a mole track for the last hour, when she might have been having a good, lazy time in the sun. If a dog can be industrious and attend regularly to her business it seems that human beings could do at least as well.

#### DANGER HANGS OVER TRIXY'S HEAD

One day a blue-coated man appeared, going from house to house. He was the officer whose business it is to see that people pay their dog tax.

"Please call at the court house and pay \$3 tax on this dog," he said to Mr. M——, Brooks' grandfather.

"She is not my dog," said Mr. M——.

"Whose dog is she?"

"I don't know, just a little stray creature that my grandson has taken pity on."

"Well, somebody must pay her tax."

"Surely you don't want a man to pay tax on a dog he doesn't own," said Mr. M——, and then he added with a smile, "it looks as if we had done our part in feeding and sheltering her."

The officer smiled too. "No, we do not think you are under obligations to pay tax on a stray dog, but of course you understand that we must kill all dogs whose tax isn't paid by some one. Think it over, you have several days in which to decide."

That afternoon Mr. M—— was talking to his next door neighbor. Trixy was busy tracking a mole and the two men saw her.

Mr. M—— related what the officer had told him, and then said:

"I hate to see that little dog killed. But I have already paid tax on my son's dog, and I am not sure that I want to feed this stray dog and pay \$3 tax beside. I wouldn't mind it so much if it were just a dollar and a half like the other dog's."

"Let me pay half of her tax," said the neighbor. "I like that little dog. She is good tempered, industrious, and has really made a place for herself on the campus. And she is the soul of politeness. Each morning as I leave my home and start across the grounds to catch the car she comes out and accompanies me all the way, waiting with me until the car comes along and I have boarded it. And she is never boisterous or familiar. She just walks sedately along, a few steps behind me, as if she wants to show by this little courteous attention that she appreciates my friendship."

"Yes, I really like and respect that little dog and will be glad to help pay her tax. We can't afford to let anything happen to Trixy."

So Trixy's tax was paid, and the danger which had hung over her passed by. But the little dog was unconscious of it—the danger and the deliverance.

All she thought about was being pleasant and kind and useful to those who were giving her a home.

Now, children, the thing I want to know is this: if a little stray, homeless dog can make a place for herself in the hearts and home of a family, is there any reason why a human being should fail to make himself *beloved and useful and necessary to somebody?*

THE General Board of Mutual Benefit does hereby address itself to the explanation and elaboration of the details of its plans and states its replies to some objections that have been raised. Inasmuch as the article by Brother John Gould, published in the HERALD of HOLINESS of September 15th, under the caption, "Our Calling and Election" has raised some questions we must deal in considerable measure with that article.

We would ask that, if "our calling and election" as a church should determine just what amount of organization is necessary, why is it that all similar bodies, as well as our own, seem to experience great difficulty in agreeing upon that same matter of "what measure or amount of organization is necessary." There always have been, and there always will be, those who are given to over-organization as well as those who are so fearful of any organization that they have a "morbid fear of anything in the nature of an innovation." Is a "morbid fear" or a "morbid" anything else a mark of a normal condition? Is morbidity ever normal? Is it a justifiable spiritual or mental asset? Is "morbid fear" consistent with perfect love? (2 Tim. 1:7; 1 John 4:18.) The question of "what boards and bureaus are necessary to enable us to make good on 'our calling and election' of God, namely, the propagation of scriptural holiness and the raising up of a holy people," will naturally be a matter of debate. But where should it be settled? Only where we, as a connection, agree to settle such questions, namely, in our General Assembly. Where was that question settled? We answer in our General Assembly of 1919.

Another question naturally grows out of the statement relative to the "calling and election" of our church, namely, "the propagation of scriptural holiness and the raising up of a holy people" and that is, what does "our calling and election" bind us to do? Are we to confine ourselves—be bound—wholly and absolutely to the matter of running meetings? Is that the sum total of our duty? Can we say that we have completely discharged our obligation, as a Christian organization when we have conducted from three to six public services a week, great as such a responsibility is? For what were the left-hand crowd condemned? For failing to spread the gospel? No! But because they gave no meat, no drink, they took not in, clothed not, visited not, ministered not. For what were the right-hand crowd commended and rewarded? For diligently spreading the full saving gospel? Again we answer "No." But because they gave meat, they gave drink, they took in, they clothed, they visited, they ministered. And what does this prove? That there is a temporal side to "our calling and election." To neglect this temporal side is just as lacking in wisdom as it would have been for that shepherd hero to have neglected the "sling and the five smooth stones."

We challenge the assumption that the "attempt to unite, in the church, care for the material as well as the spiritual interest of folks" ended in disappointment and disappeared without a single word to signalize its demise." Hear James speak, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." What does the Apostle Paul say? "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Please notice the words "put them in mind." Put them in mind to do what? "To be ready to every good work." Does that include the temporal as well as the spiritual? If so, did the effort of the Church to combine material and spiritual interests fail? Hear again: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are profitable unto men." Hear again, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." And what is said again, "If any man or

## Our Calling and Election

### A REPLY

By E. J. FLEMING

Secretary-Treasurer, General Board of Mutual Benefit

woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." That it may do what? Scripture says, "relieve them." And what does John say? "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The Church has always recognized her duty to widows and orphans as well as to all others.

When the brother assumes that the *mutual* feature is forgotten because of the adoption of a monthly rate, he evidently has not given the matter careful investigation. The *mutual* idea does not rest upon monthly, or any other kind, of assessments. The *mutual* basis is a "you and me" affair—the matter of give and take co-operation. The society is not *mutual* because based upon voluntary assessments paid if necessary. It is *mutual* only because its members agree to share the payments and the benefits. If it were a stock company whose stockholders shared the profits or gains it would not be *mutual*. It is *mutual* solely upon the basis of its members sharing the burdens as well as the profits accruing. The only profits accruing in our society are those resulting from death or disability. In all the contributions to the Beneficiary Fund, or the payment of money wherewith to meet death or disability claims, the members pay and share upon an equitable basis by purely voluntary agreement thereto. The fact of paying stated assessments periodically has no bearing upon the *mutual* idea. The *mutual* idea is based upon the fact that its members share the payments and then share the benefits.

Again, the assumption that it was proposed to issue a policy or membership at \$1,000 a member to all comers proves that our brother has not read the By-Laws recently adopted. The maximum is \$1,000. Beyond that the present plan is far less liable to create "liabilities beyond the power of our assets to meet" than the former plan. The former plan provided profits on the basis of "one dollar for each and every member enrolled at the time a death occurs." The present plan provides "the amount collectible from the enrolled membership at the last monthly assessment preceding the death of a member." For instance: Under the old plan a certain member died and according to the plan it was announced that the "widow was entitled to \$880 according to the number of members enrolled at the time of the death." After more than one year had elapsed the settlement was not completed and the

board authorized the secretary to seek to close the account and secure a receipt in full. To this the beneficiary objected because the announced amount had not been paid quite fully. However, said beneficiary had received all that had been paid in to that call. We will say, however, that after a careful explanation the case was agreeably settled. Now under the new plan the beneficiary is entitled to the "amount collectible." This completely safeguards the entire membership under every circumstance.

As to the matter of children's benefits: No definite plans have been adopted—but only formulated—ready for presentation to the annual meeting of the General Boards and the annual meeting of the Mutual Benefit Society to be held in February, 1921. The General Board of Mutual Benefit desires nothing whatever that the church, as a whole, does not approve. We deny that under the present legal and moral safeguards that the providing of benefits to our members in the case of the death of their children is a more "decidedly questionable business" than in providing for their parents. If we were accepting, or thinking to accept, business from an ungodly world there might be some question raised on that point. However, reputable benevolent companies, almost without number, are conducting a successful and highly commendable business of furnishing burial benefits in the case of children. But remember, please, that this whole question is left to the decision of the society itself.

In the matter of sick and accident benefits: This board, by formal action of the Correlated Boards at the meeting of February, 1920, was expressly requested to present a plan for such at the annual meeting in February, 1921.

Why should not our people share the burden and share the benefits accruing from a plan for sick benefits? Are all our members healed by divine power? Are all who are temporarily thrown out of work because of sickness now made the recipients of a benefit to tide them over, buy food and fuel, pay rent, and doctor's bills? Why should not those who are brethren share these burdens and benefits by a well-ordered plan? If you would like to see such a plan inaugurated, write and tell us so.

Brother Gould says, "If it were a mere matter of collecting dues and paying benefits, such as it is under the mutual plan, it would be a simple and safe proposition. That is merely clerical work." He states a substantial fact. Now permit us to ask what else is being done? What else is proposed? What more does the Board of Mutual Benefit propose? Who desires more? That is the very point that the board has most carefully guarded.

Again he speaks of "the holding and investment of accumulated funds." Who is holding and investing "accumulated funds?" If anybody can be found who is engaged in that business the General Board itself would greatly appreciate information leading to conviction. The only funds held by any one are held at one bank in Kansas City in a checking account in the name of the General Board of Mutual Benefit of the Church of the Nazarene, under the signature of the secretary-treasurer.

He further speaks of "stock and brokerage entanglements." Where are such barbed wire difficulties connected with the work of our society? What "stock and brokerage" business is being done? Who is doing it? The General Board seeks daylight information. Who has it? Let me repeat: We have absolutely no funds of any sort except what is held in one bank account for the sole purposes of paying expenses and death claims. Our books exhibit a clear statement of our expense fund, of our Ministers' Beneficiary Fund, and also of our Laymen's Beneficiary Fund. Our books are open to inspection. Pray tell us what "special training and highest skill" is needed to deposit money and draw necessary checks on that account?

The board is united on the matter of steering clear of investment features. The article declares "such as it is under the mutual plan, it would be a simple and safe proposition." Let me say that the word *mutual* does not express what appears designed. The word *mutual* can be applied to "assessment plans" (evidently what Brother Gould designs), to certain stock companies on either assessment or the old line basis of operation. It is *mutual* because its members agree to go into it and share the burdens and the benefits. Ours is a *mutual* assessment plan—and always has been—and we believe always will be. The matter of assessments

NOTE.—According to the editorial preface to the article of Brother Gould in a recent number of the HERALD of HOLINESS, entitled "Our Calling and Election," we herewith present the plans of the General Board of Mutual Benefit as outlined in answer to the objections raised in Brother Gould's article. A later issue of the HERALD of HOLINESS will contain an article from Rev. F. M. Messenger, President of the General Board of Mutual Benefit. We also call attention of the membership of the Church of the Nazarene to the following notice, and trust all who are interested will avail themselves of its provisions.—MANAGING EDITOR.

## INFORMATION

### MUTUAL BENEFIT SOCIETY

The General Board of Mutual Benefit desires the most widespread publicity regarding the workings of our Mutual Benefit Society. Why do you not write for information? Do you need and wish the co-operative, Christian, mutual helpfulness and brotherly assistance that this Society is designed to provide? Why not become a member?

Write for full information to Rev. E. J. FLEMING, Secretary-Treasurer, 2109 Troost Avenue, Kansas City, Mo.

## Brother Bud's Good Samaritan Fund



*Beloved Samaritan:* Grace and peace be multiplied unto you. You will be delighted to know that I am getting names and subscriptions for the old HERALD OF HOLINESS from all parts of land and that money is coming in from almost every quarter.

It is blessed to know how many good people are interested in helping the dear ones that need help so badly; and think what a great blessing it will be to the dear old ladies in the Old Ladies' Homes to get to read the HERALD OF HOLINESS each week. Think of a dear sick man or woman laying on his back in a hospital away from home, sick and lonesome, and have somebody hand him a copy of the HERALD OF HOLINESS to look over and see the beautiful things that are there on those beautiful pages. It will come to his room every week as a white-winged messenger. It will simply fly over these United States and light in hundreds of jails and Rescue Homes; and think of the many girls there in that home away from their beautiful mother and from the old home and the society of other days, and then think of reading the HERALD OF HOLINESS and even reading the Good Samaritan's corner. How her little heart would be made to rejoice.

The dear old boys behind the walls that have listened to the Devil and lost their way and at last have landed behind the bars; that was a scheme that the Devil worked up on them, and showed them they could do just as they please, that they didn't have to obey law, that they could go out and be independent and free and have a good time; and they listened to him and finally landed behind the bars. Now the Devil tells them that they have disgraced themselves and can never be anything or anybody. But he has already lied to them once, and now he will lie to them again. If a young man desires to rise up and mend his life and make good, there are a thousand chances for him. He has just as good a chance as any other sinner in the world to make good, and he mustn't forget

that God loves sinners, and Christ died for sinners, and all heaven is interested in sinners. No sinner has to be in a certain locality or under certain conditions or circumstances or surroundings to receive the love of God. God loves him just as well one place as another.

But it often is different with the human family. When one man has gone to congress and another fellow got behind the bars, it is much easier for people to love the one that had honor conferred upon him; yet, at the same time, the man behind the bars may have been as good at heart or better than the one who is elected to congress. So in all conditions of life, it is the man that needs help that God is interested in. It is always our need that commends us to God, and never the goodness or the greatness of a human soul; for no soul could be good or great without God. In Romans 3:3, St. Paul said, "All have sinned and come short of the glory of God"—and one sinner is just as short of it as the other. In fact neither one of them has any of it at all.

But we want the HERALD OF HOLINESS to go to all of these institutions. We want the precious Old Soldiers that fought to keep the flag floating over this nation to read the HERALD OF HOLINESS. We want the boy in the army camp and on the navy yard to receive and read the HERALD OF HOLINESS. We also desire very much that the HERALD OF HOLINESS shall go to the sick and afflicted that we so often find on the county farm. Many precious souls have been so unfortunate and have to be supported by the county. But, think the Lord, even on a county farm their souls can be blood red and snow white, and sky blue, and there they may watch for the coming of the Lord, and probably many precious souls will go up from a home where they haven't very much of this world's goods to a mansion in the skies, where they will never know want again. Won't that be a great day, and a wonderful exchange! Also many precious boys that have been led astray by bad company and probably the cigarette habit and landed in a School of Correction. He may think it is hard, and yet it is best for him because he has probably violated law and now the state wants to help him and make a man out of him, and thank the Lord we are going to do our best to get the good news to him of a full salvation through the blood of Jesus, Amen—Good by till next week.

UNCLE BUDDIE.

upon the occurrence of death or upon the monthly or quarterly basis is but a choice or mode of operation. The monthly plan is no less religious and Christian than the plan incidental to a death. In fact, it is no more irreligious than it would be for a member of a church (which is a voluntary mutual society) to pay a stated amount weekly on pastor's support rather than pay it on call when the steward "notified" him that the pastor's wife needed a new calico wrapper, or his daughter a summer hat, himself a winter overcoat, or his auto a new tire. Whoever knew of a church going on the rocks of "business failure and scandal" because its members created a "pastor's support fund" in advance of his next week's salary? Whoever knew of it being necessary for him to wait ten days or two weeks, or longer, for his salary while the stewards were making the assessments and collecting the dues when the church adopted a weekly basis of making her contributions to his support? Then why should a bereaved widow or a bereaved husband, needy orphans or other beneficiaries necessarily wait from four weeks to one year for a benefit to be paid when a little applied common sense and a little forethought would provide the funds on the spot? The present plan of the board contemplates a ready mode of providing funds to aid a beneficiary, without the tedious process of tiresome waiting.

The inference contained in the afore-mentioned article relative to the "zeal of sectarianism" is so far from Christian charity as to merit but this passing remark, "Love thinketh no evil."

Let me say finally that it appears that it is not so much a matter of religious or business discrepan-

cies in the plans presented by the board as it is in the unfortunate fact that the writer of that article has not taken the time and pains to acquaint himself with all of the facts as would have enabled him to obtain a full and complete survey of the whole matter.

## THE AMERICAN BIBLE SOCIETY IN THE WORLD WAR

"By giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the world war, the American Bible Society plans to bring its war work to completion."

This announcement was made by General Secretary Frank H. Mann, of the American Bible Society, at its headquarters recently. "We have been authorized by our board of managers to offer free, to all soldiers who lost their sight in the great war, a copy of the Gospel of John, printed in Revised Braille, Grade One and a Half. This is the system of reading being taught to the blind by the government.

"This not only continues the very great work for the blind, as carried on by the American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. Our annual report, a summary of which has just been issued, shows that almost 7,000,000 copies (6,805,301, to be exact) of Bibles, Testaments, and portions of Scripture have been distributed by the American Bible Society during the war among the

various belligerent forces. Most of these, nearly 5,000,000, were distributed among the American forces. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish, and Yiddish.

"This matter is being taken up with the war department, through which it is hoped every blinded soldier may be personally reached. The expense of this gift will be met in part at least by popular subscription. Donations for the purpose should be sent to the American Bible Society, Bible House, New York city."

## MISSOURI DISTRICT

Since the Assembly I have been busy on the field, visiting first our church at Mexico, where we met with the loyal Nazarenes in a most gracious service. Then we met our newly-organized church at Poplar Bluff, who under the leadership of their new pastor, Rev. M. M. Mitchell, are realizing their vision. One seeker was sanctified during this visitation.

Our next stop was at Halcomb for a tent meeting with Rev. E. C. Dees and Brother Luther Roach as our helpers. Though some said a revival could not be had there, yet by the time I was called away seventeen had prayed through to definite victory. We visited Malden, where we found our pastor and people pushing ahead for God. The work seems to be building up rapidly and the folks are greatly encouraged.

Our next stop was Mill Springs, where the loyal Nazarenes, mostly women, are getting ready to build a new church, which we are expecting to dedicate in the near future. We then proceeded to Eldon to assist Rev. R. T. Hodges in a battle, and where we expect to organize at the close of the meeting. Some of the best people of the town are with us, and they are desirous of a Nazarene church where they can secure food for the soul.

I find everywhere I go an open door for the man who will preach the Word of God in its purity. By taking heed to the Home Mission fund, enable us to enter these new fields, the Missouri District can make strides for God during this year that will tell mightily in the building up of His Kingdom.

The Lord has supplied the need for pastors, all of the churches but two being supplied. We are encouraging the pastors to systematically raise the apportionments, and see that all is brought in regularly. These faithful men have a vision of great things to be done, and in His name they are setting forth to do them. We feel encouraged to go ahead.

L. W. DOBSON, Superintendent.

## ARKANSAS NAZARENE SEMINARY

The Arkansas Nazarene Seminary opened September 14 with good attendance. New students are coming every week. We have a good spirit with our faculty and student body. We are looking for great things this year. Professor R. E. Dunham, our president, seems to be the man for the place. We feel we are wonderfully blessed to have a man like this at the head of our school. The church and school is burdened for a revival, and we shall not be surprised at any time to have a break, and souls pray through to definite victory.

G. H. HARMON, President of Board.

## MISSOURI HOLINESS COLLEGE

The first month of the school year has passed into history. It has been a month of organization and improvement in many directions. Our reorganization is especially gratifying, all things considered. Our faculty members are proving exceptionally satisfactory, and are taking hold of their work in a manner that bodes well for a successful school year. A spirit of harmony and good will pervades the entire school, and the blessing of the Lord is manifested in every department of the work. New students are still arriving, and others are coming later. Several substantial and successful young farmers feel the call of God upon them, and are coming in as soon as their fall work is out of the way. Some have turned their crops over to others to care for and are now here. The many friends of the school will join us in hearty thanksgiving to our God for these tokens of His approval, and the prosperity He is giving the work.

H. O. FANNING.

## DALLAS DISTRICT

Since my last report the following revivals have been reported:

*Culloka Church*, by Evangelist Miller and Douglas. About fifty professions, and twenty-five additions to the church.

*Wolf City*, by Rev. K. S. Moore and wife with

Pastor Bishop. Great revival with fourteen new members.

**Rocky Point.** by Evangelist H. A. Gregory and Pastor Shorpe. Glorious revival, and a number of new members.

**Oakland.** by C. C. Cluck and wife, pastor, evangelist. Great crowds, many souls blessed; six members received; eight more to be received in next appointment.

**Blossom.** by Evangelist R. A. Thornton with Pastor Mrs. Lutterell. Greatest revival in seven years; twenty-seven new members received.

**Sand Hill.** near Gilmer, by W. T. Melton and wife, evangelists. More than sixty professions; new church organized with ten members.

**Lexington.** by Evangelist L. M. Payne. Great revival in new field; church organized with twenty-nine members; one acre of land donated for church building, and \$500 raised to start building.

**Cunningham.** by Evangelist Arthur James and wife. Great crowds; scores of professions; prospects for organizing church in this new field.

I have also organized a small church at Corsicana, as a result of the Home Mission campaign in early part of summer; good outlook for establishing splendid work there.

I am now taking my last round before the Assembly, and find that nearly all our churches have made splendid progress along all lines this year; the pastors have been given better support, the apportionment will be paid up better than usual; foreign missions increased 100 per cent; and, best of all, the blessings of the Lord are on the people.

Pastoral arrangements are being made for the coming year; a large percentage of pastors will stay with their present charges.

We are now in the closing weeks of our assembly year; let us work and pray to the end that the last days of the year may be the best; let every church try to have their financial support "paid in full." Every delegate and other members of the Assembly plan to be in Port Arthur for the opening service Tuesday night, November 9. Go in for a red hot service in your church before you leave for the Assembly, and every one pray for a real pentecostal time at Port Arthur. We must keep the glory on our Assembly meetings, and we are expecting the greatest session the Dallas District has ever witnessed.

P. L. PIERCE, Superintendent.

NEW ENGLAND DISTRICT

We are pleased to report that God is blessing the District, and the powers of darkness are giving way before the powers of the Gospel of Jesus Christ. The revival spirit is on all the churches, and a large number are engaging in this work.

We have had one tent out since June, the workers being Rev. Ira D. Archibald, preacher, and Mrs. Mahel Manning, gospel singer. They held meetings at Brockton, Mass., South Elliott, Me., and Waterville and Belvedere, Vt.

A blessed revival was held at Wolcott, Vt. and also at Montgomery, Vt. We had a good tent meeting at Lewiston, Me., with Rev. F. W. Nease as preacher and Sister Anna Place gospel singer.

Brother Archibald is now at Milo, Me., in a revival service. We just closed a two weeks' meeting at Old Town, Me. God gave us a blessed meeting. We visited our churches at Cundy's Harbor and Sebasco, Me. Brother Richardson, pastor of the above named churches, is doing good work and has things on the move.

Brother Mann at Livermore Falls, Me., has a fine people and the revival spirit is on them. They begin special meetings on October 19. We visited also Brother O. L. W. Brown at South Portland. They began revival services October 3, with Brother Curtis as evangelist.

We go to Prince Edward Island in October to hold a meeting with Brother Turpel at Alberton. We are pleading at the feet of Jesus for a mighty outpouring of the Holy Ghost on the New England District. We go forth in the name of Jesus with a conqueror's tread, expecting great things from the hand of our God.

S. W. BEERS, Superintendent.

ALABAMA DISTRICT

Our assembly year is fast coming to a close but as we look back and see that the pillar of cloud has gone before us by day and the pillar of fire by night we are made to exclaim, "Hitherto has the Lord helped us." Mighty battles but great the victories on the Alabama District this year. Reports show that hundreds have prayed through and that the churches have made advancements along all lines. We praise God and thank the people and workers for their sacrifices that have made this year's work a success.

Evangelist A. B. Anderson reports the Shiloh meeting hard fought with little results; but God

SAILING DATES OF MISSIONARIES

October, 1920, marks an epoch in the history of our foreign missionary work. This month thirty-seven missionaries will sail for the various fields throughout the world. Some have already sailed and others will sail during the month, and then again later in the year a number are to sail for the West Indies.

For the benefit of the many friends of the outgoing missionaries, we give below the sailing dates and names of those who are on the way:

October 15, from New York	
Rev. and Mrs. F. B. Janzen.....	Africa
Miss Louise Robinson.....	Africa
October 20, from New Orleans	
Rev. and Mrs. E. Rademacher.....	Lucasmayo, Peru
October 27, from Seattle	
Rev. and Mrs. E. Blackman.....	India
Lain May Tidwell.....	India
Ruth Williams.....	India
Rev. and Mrs. R. E. Bauerle.....	India
Rev. and Mrs. Prescott Beals.....	India
Ruth Rudolph.....	India
Rev. and Mrs. C. H. Wiman.....	Japan
Rev. P. A. Anderson and wife.....	India
May Bursch.....	India
Rev. A. J. Smith and wife.....	China
Stella Gillson.....	China
Rev. and Mrs. F. C. Sutherland.....	China
Lou Jane Hatch.....	India
Amber E. Tresham.....	India
On October 5th, the following sailed from Seattle:	
Rev. and Mrs. Paul J. Goodwin.....	China
Dr. and Mrs. R. G. Fitz.....	China
Rev. and Mrs. H. A. Wiese.....	China

gave him a successful meeting with Pastor Curl at Mt. Zion.

The Lane's Chapel meeting conducted by the District Superintendent and wife with Pastor Malone was victorious from the very beginning. Many of the best people in the community were sanctified and the church greatly strengthened. Enough money was raised the last night to purchase four acres of ground and erect a new chapel. The building is now under construction.

Evangelist Aycock and wife have recently held two great meetings on the District in which over one hundred and sixty souls found God and about fifty joined the church. They are now at Nauvoo. We are glad to have these efficient workers on our District.

Revs. Platt and Manasco are in Tuscaloosa and the revival is going in full blast. Evangelist C. C. Cluck is giving out the Word with no uncertain sound in Jasper and one of the greatest revivals in the history of the church is on.

The Pine Forest Campmeeting conducted by Brother Anderson and the District Superintendent and wife was the best for years. Despite the gulf storm that raged for more than two days God was on hand every service and quite a few found the pearl of great price and the people were greatly encouraged. This camp has been maintained at a great sacrifice by a few but should be made one of the greatest camps in the South. They have a beautiful twenty-acre campus, shingle tabernacle, a few permanent tents and are located in Florida just fifty miles from the gulf. U. H. Grimalr, Atmore, Alabama, is the president of the camp.

Owing to the strike situation in the mining district the Assembly has been changed from Cordova to Jasper. Let all the pastors see that all claims are met and that a full delegation is present from your church. Don't forget the offering for the entertainment of the Assembly. Come prayed up, paid up, and believing for victory in the Assembly.

H. H. HOOKER, Superintendent.

EASTERN AND NEW ENGLAND NOTES

Rev. John Norberry, associate pastor of John Wesley Church of the Nazarene, Brooklyn, N. Y., for some years past, has been engaged in evangelistic work with many holiness people of the Methodist Episcopal church in New Jersey and Pennsylvania, and finds them as true and loyal a company of holiness people as can be found anywhere.

District Superintendent Angell of the New York District has somewhat overworked himself, with his many labors of the District. Let all his friends remember him in prayer. Brother and Sister Angell are self-sacrificing for the cause of holiness.

Reports come to us of the faithful services of Brother Angell, Sisters Cooper, Skinner, Sager, and Miller, in their tent work at Plattsburg, N. Y., in the face of great opposition by the powers of darkness. Good gospel seed is being sown and some souls have been saved, and the prospects look good for a holiness church being established in that city.

Brother Woodrow, one of the strong holiness workers in New Jersey, is pastor of the Wesley M. E. church of Colingswood, N. J., where God is using him in the salvation and sanctification of precious souls. Our brother has given much time and

money in the spread of Bible holines in that state for several years and he is seeing some of the fruits of his labors already.

Evangelist Theodore Elsnor and wife have been enjoying a much needed rest in their home in Far Rockaway, L. I., N. Y. They will hold evangelistic meetings in the Nazarene church in Syracuse, N. Y., during the month of October. May God give them a gracious service there.

Evangelist Adam, of Mount Vernon, is being blessed and used of God in the tent meetings now going on at Springfield, Long Island, N. Y., held by the church of the Nazarene of that place. Pastor Rowe and his people are standing loyally by the evangelist.

The Eastern Nazarene College, of Wollaston, Mass., opens the school year this fall with the largest enrollment of any year of her past history. Without doubt, they will have the greatest year in every department the school has ever known, besides the greatest revival of religion. The Lord grant it. Amen.

Pastor D. Rand Pierce of the Nazarene church of Peabody, Mass., writes us that he is to join Evangelist Lewis, and they two are to start out in the evangelistic work in September, holding meetings from New England until they get to the sunny South. Any pastor or church desiring help can address them as above. "Keep on Believing!"

THE CAMPAIGN IN SALT LAKE CITY

Rev. J. Roy Hunter and wife and myself are here in this Mormon city, by the grace of God, to plant scriptural holiness and organize a Church of the Nazarene. We are in a hall only a half block from the famous Mormon temple.

Moral conditions here are terrible. Whisky and prostitutes seem to hold sway. I have seen more drunk men during the first five days I have been here than I have seen in California in two years. But no less could be expected of a people whose system of religion is founded on fleshly sexuality.

I have been in the blessed Church of the Nazarene less than a year, but have witnessed, by the help of the Lord, about four hundred conversions and sanctifications, and organized four strong churches.

Let the Brethren everywhere pray for us here in this stronghold of the Devil. BURTON A. HALL.

CENTRAL NAZARENE COLLEGE

School opened September 15 with the largest enrollment at the opening in the history of the institution. We thank the Lord for the faculty we have secured. It is composed of thirteen men and women, all of strong Christian character. Great enthusiasm and interest prevails in all departments.

Our opening exercises were well attended. Brother A. S. London, president of Central Nazarene College, delivered the opening address on the importance of holiness schools. Rev. C. E. Jamison, pastor of the Methodist church in Hamlin, and H. D. Neff, superintendent of the Hamlin High School, spoke in behalf of education.

Since the beginning of school some improvements have been made. Our college campus is being lighted with electricity. Our dining hall has been remodeled. A \$5,000 home is now under construction. One of our brothers has bought a \$3,000 home here. He has a large family of children who will enter our school soon.

Two evangelists with their families will be here in a few days. Inquiries are received every day from those interested in securing an education in an institution like Central Nazarene College. The general outlook for the school is very encouraging.

Rev. J. Arthur Ludlam has preached two sermons on tithing, which resulted in the organization of a band of sixty tithers of the college church. Our various services have been times of refreshing, and our hearts are filled with praise to God for His presence with us. We ask your most earnest prayers.

VIRGIE PRIEST, Secretary.

THE BUDGET PLAN CAMPAIGN IN NEBRASKA

The Nebraska campaign, under the budget plan, for home and foreign missions, orphanage work, and church extension, is now a thing of history. We believe God made the campaign a blessing to the District. The amount to be raised was \$20,000. A few hundred above that amount was secured. Most of these meetings were one night in a place. One criticism we have to offer as regards the plan is this: With the different interests we have to represent, one night in a place does not afford sufficient time in which to get the vision before the people. If the work is ever pushed as it must be, the people must have the vision.

We are not out merely to raise money, and no

one with a burning burden for souls can ever become a mere money raiser. Let us pray that God will fully reveal his plan for getting the vision before the people for all of these different interests, as well as raising the money. STELLA B. CROOKS.

### WESTERN INDIA DISTRICT

Buldana church is making headway. The prayer meeting last night had more Holy Ghost liberty than usual. Testimonies came easily. The people are taking a lively interest in the offerings. We are looking for a revival.

The bazar meetings which he have started in Chikhi, Dhulghat, and Buldana are doing very fine work. We have held two meetings in each bazar, one each week for the past two weeks, and plan to continue. No rain at all here. Grain is drying up. If there is no rain next week, we will be near famine conditions.

The work on our Workers' Training School is moving slowly but surely. Materials are now all on the ground, practically, and we will have the roof on within a week. This school will be a Godsend to Western India. We praise God for it. Pray for it. Also that the money for erecting it will soon all be in.

The missionaries of Western India are all well and have the victory. We are to have our Assembly in October and are looking for a gracious time of fellowship together. My soul is on the wing and though just now my duties are heavy, I was never happier in my life. God is blending my spirit into this place and work and giving help and wisdom in numerous places. I know that He will see us through with victory. K. HAWLEY JACKSON.

### A REMARKABLE CONVERSION!

We take the following striking proof the Jesus' power to save, from a report of a tent meeting held by our San Antonio (Texas) church recently, in that thriving Texas city. God is able. He is willing. And, praise His name, we are laboring together with Him in bringing to pass just such as is evidenced by the following:

"On the next to the last night of the meeting a soldier boy who had never been in a gospel service in his life before was saved. Since he was a small boy he has been living in the Rocky Mountains, and lived like a wild man. Until six weeks ago he had never seen but two other people. He has slept in trees for years and lived on raw meats. He never had a shave or haircut until recently. The only clothing he ever wore until he landed in Salt Lake City a few weeks ago was a pair of bearskin breeches of his own making. It took two hundred men to capture him and then twelve men to bind him. He was kept in a padded cell for some time and finally turned over to the United States army. His strength is Herculean. He lifted one of the other soldier boys up over his head with his left hand with no seeming effort. Saturday night he was saved and on Sunday he gave a wonderful testimony to the saving power of Jesus' blood. Much land ahead! Hallelujah!—Clyde E. Green, Pastor.

### AMONG THE CHURCHES

#### OTTAWA, KAN.

—We are new to the folks here and the folks are new to us; but we are all Nazarenes with the oneness of Christ. Which was exemplified the other night when our people came with a grocery "shower," surprising us completely. We had a good time in the parsonage, praying and singing. We also took occasion to pray for a revival to come to Ottawa, for we need a great outpouring here.—H. N. Morris, Pastor.

#### NOCALES, N. M.

—Just closed a good meeting here, with salvation times from the Lord. We are going in for no less than his presence and victory.—J. E. Threadgill.

#### WASHINGTON, PA.

—The Busy Bee band of the Church of the Nazarene, under the direction of the pastor, Rev. M. E. Harris, gave a very interesting program along missionary lines on the evening of September 26. They realized \$12.50 for their native worker, \$37.50 for the general fund, and \$15 in Indian head pennies for Rev. R. E. Bower. The children, who gave the program, had earnestly prayed for \$50, and rejoiced in answered prayer. Four girls quoted the books of the Bible, the Ten Commandments, and twenty-five questions from the church catechism. It was beautiful to hear 6-year-old children praying for the missionaries.—Mrs. Ray Pickering, Secretary.

#### CHICAGO HEIGHTS, ILL.

—We are glad to report a spirit of love and unity prevailing among our people. Rev. Alfred L. Ford, of Trevecca College, and Minot, N. D., is our pastor.

### FOUR FAREWELL SERVICES

On October 27th twenty-one missionaries will sail from Seattle. This is to be the largest group of missionaries ever sent at one time by our board all sailing on the same date. We are planning four farewell services at the following places: Portland, Oregon, Tacoma, Wash., Seattle Wash., and Everett, Wash. The missionary party will be divided up into four groups, and the following missionaries and speakers will be at the churches mentioned on Sunday the 24th:

PORTLAND, ORE.—E. G. Anderson and wife, F. E. Blackman and wife, Lula May Tidwell, Ruth Williams, R. E. Bauerle and wife.

TACOMA, WASH.—Prescott Bents and wife, Ruth Rudolph, C. H. Wiman and wife.

SEATTLE, WASH.—Mrs. DeLancey Wallace, F. Arthur Anderson and wife, May Bursch, A. J. Smith and wife, Nellie Ellison.

EVERETT, WASH.—F. C. Sutherland and wife, Lou Jane Hatch, Amber E. Tresham.

Then on Monday night and Tuesday night the 25th and 26th, all the missionaries will be in Seattle for two great services so that the convention in Seattle will begin Sunday the 24th, and continue over Monday and Tuesday nights, but in the other churches it will be on Sunday, the 24th.

The attendance is increasing, both at street meeting and the church, and at the last three street meetings ten persons asked for prayer and three knelt for prayer. We believe Brother and Sister Ford came to us in divine order and in answer to prayer. We expect a year of victory through the blood of Jesus.—Reporter.

#### MARION, O.

—The Church of the Nazarene here has just closed a successful revival with Rev. W. E. Shepard as the evangelist, and Mrs. Brenninger and E. S. Benner in charge of the music and singing. Brother Shepard was at his best in preaching, the singing was handled well, and as a result the fire fell. The warm weather, the excitement of the county fair, and people coming from all states and counties to hear Mr. Harding, kept some people away; but in spite of it all there was a large number at the altar who prayed through for either reclamation, pardon, or purity. The church was in great need of a revival and God used Brother Shepard to strengthen and to build up many who were in a doubtful condition. One altar service lasted until after midnight and a number of unsaved and backsliders prayed through and shouted over the church. The church paid the evangelist well and met all expenses and presented the pastor with a new suit costing \$83 for a birthday present, which was greatly appreciated by him. The church feels like pressing on as never before for higher things and to widen out for God and holiness.—J. W. Henry, Pastor.

#### WALFA WALFA, WASH.

—Our church at this place is moving steadily forward; congregation increasing; Sunday offerings average over \$100 a Sunday. The Sunday school is proving and we expect to reach 350 before Christmas. A brother gave us a Victrola to be used to help cheer the sick and shut-ins in their homes. We have also purchased an interchangeable church bulletin with electrical equipment. This will serve as a silent evangel by night and day to the thousands that pass our church. We are enjoying the pastorate. When you think of us pray for us.—U. E. Harding, Pastor.

#### RIVERSIDE, CAL.

—The Lord is blessing the Church of the Nazarene in Riverside. New faces are being seen at most of the services, and the city is finding out that there is a Nazarene church in it. Rev. and Mrs. F. B. Janzen were with us a few weeks ago, and gave us a very good missionary service. A nice little offering was given them. Brother Bales, our District Superintendent, was with us September 10, 11 and 12, and brought us five good messages, which proved an inspiration to all who heard them. We would very much appreciate if any of our preachers and evangelists passing through Riverside, if possible, would stop off and give us some encouragement. Remember, it is no easy thing to start a Nazarene church in a city that has large, comfortable church buildings on nearly every corner.—F. A. Neufeld, Pastor.

#### NEWBERG and ALLEN, OKLA.

—At Newberg we have had a revival spirit in the church throughout the year, with fourteen new members received into the church. The financial interest has been deep, the total offerings for the year amounting to \$2,700. We have now under construction a five-room parsonage. The pastor has been called for another year. At Allen the work is in good shape, and bids fair to become well established in His name.—Mrs. G. Morris, Pastor.

#### KALAMA, WASH.

—Gracious victory in our meeting here. Storm was severe, tent blew down twice, rain came in torrents, some new names added to the church roll, and the church strengthened and blessed.—Frank B. Smith and Family.

#### DENISON, TEX.

—The revival recently held in Grace church of the Nazarene, W. O. Nease, evangelist, was a glorious success. Brother Nease is a strong preacher of holiness. There were sixteen conversions and sanctifications and much good otherwise was accomplished. Four adults, heads of families, were received into the church. On the last Sunday morning we raised in pledges over \$1,100 to finish paying for our beautiful church home, which we will soon dedicate to the Lord. We are going into another year expecting even greater things.—G. M. Akin and Wife, Pastors.

#### WATONGA, OKLA.

—The revival with R. L. Hollenback and wife as evangelists has just closed. Some precious souls plunged into the fountain and the church was greatly blessed. At the close of the meeting we dedicated the church, District Superintendent S. H. Owens and several other Nazarene ministers taking part. Brother Owens preached the dedicatory sermon in great power and with the unction of the Lord. Our year closed in victory.—William Trueblood, Pastor.

#### GEORGETOWN, ILL.

—I accepted a call to the pastorate of our church here and came on the work September 13. I have never seen finer people than those composing the Church of the Nazarene at this place. They have pounded us with things ranging from groceries to useful articles about the house, and it hasn't made us the least bit "sore." September 29, Rev. M. A. Dehabeveh, outgoing missionary to Damascus, conducted a service in which an offering was taken amounting to about \$450.—P. P. Belew, Pastor.

#### HOLLENE, N. M.

—We just closed a good meeting here. Brother P. R. Jerrel, engaged for the meeting, was hindered, so the writer did the preaching for five days, at which time our District Superintendent, C. W. Davis, and wife came to our rescue and God gave us thirteen seekers, either saved or sanctified. To God be all the glory. We secured five subscriptions for the Herald of Holiness, the best paper ever read. A class of five was taken into the church and the work strengthened. God is blessing us on the New Mexico District. Thank the Lord!—A. K. Scott, Pastor.

#### PARK LANE, VA.

—A very successful meeting has just closed at Cedarville, Va., in the Blue Ridge mountains, where entire sanctification was preached and where many souls received the blessing. Fifteen were baptized, amid songs and praises unto God, by immersion. We believe this to be a field where holiness is welcomed by the people and that it will spread far and near.—Charles R. Mateer.

#### OSARK CAMPMEETING.

—I was with Rev. John F. Owen at the Ozark campmeeting, which was well attended. The old-time Holy Ghost power was manifested. About twenty seekers found the blessing they sought, among those sanctified being the county treasurer of Douglas county. Seven thousand dollars was raised to lift the debt from the school and support the work another year.—Reporter.

#### ASEGROVE, MO.

—Returning from the Ozark camp I stopped off here, preached twice, a revival broke out, and I continued with them ten days, during which time fourteen seekers, most of them married, were converted. Money was given to repair the church house and repair the platform.—Jerry Clevenger.

#### FRANKFORT, IND.

—A four weeks' meeting, with District Superintendent J. W. Short in charge during the first two weeks, recently closed here. The revival got a good start, but cold weather the second week hindered its progress. Evangelist R. L. Morgan preached during the second two weeks. The weather became warmer, the crowds returned, and about fifteen seekers prayed through. Professor Sparks was the song leader. The church gave Brother Morgan a call as pastor, which he has accepted for the present. Seven new members were added to the church roll. On one of the Sundays an offering of \$1,000 in cash, work and pledges was taken to build a church. A lot, only four blocks from the main part of town, has been purchased for \$3,250, of which \$500 has been paid. We are now starting a basement in which to hold services during this winter.—B. H. Grimes, Supply Pastor.

#### ELDON, MO.

—The revival at Eldon is gathering momentum with every service. Brother R. T. Hodges of Lub-

**I**T is no little task that has been entrusted to this committee. We are asked to give a survey and vision of conditions and prospects that are puzzling the most astute statesmen and diplomatists of the age. No one seems able to give the causes and suggest a panacea for the many ills—social, financial, and political—that afflict our fair land. Nothing so aptly illustrates the situation as the commonly heard statement, "We don't know where we're going, but we are on the way."

But a man of God, of even ordinary intelligence, has a more correct view of conditions, and knows better what is needed than the great men of the day.

The Christian has little faith in any of the fine-spun theories and elaborate plans offered by the platforms and parties of the hour. They are all too circumscribed, and leave out the most vital things. They all, "reckon without the host"—the Lord of hosts.

The very best remedies offered deal only with symptoms. They utterly fail to recognize the real cause and necessarily fail in the remedy prescribed. No physician can succeed in his practice who fails in correct diagnosis. This nation, and the world, is sick, seriously sick, and remedies there are a-plenty; but if our judgment doesn't play us false, the condition is steadily, and we greatly fear, rapidly, growing worse. Strike follows strike, riot and revolution run rampant, and the Church and state dream on. The nation goes on with

### State of Our Country

[Presented to the Kansas District Assembly of 1920, and by that body voted to be offered the HERALD of HOLINESS for publication.—MANAGING EDITOR.]

its play of politics and the Church chasing rainbows while the state of unrest grows apace. However, the most alarming condition is not the political piddling, nor the social disturbances, nor even the moral looseness—but the sleeping Church and dreaming pulpit.

If the Church falters, and the prophet fails in his vision, and turns from his holy business and stoops to the "serving of tables," then the sun is darkened in the moral skies and every evil runs riot. At the door of the modern church can be laid the blame for the fearful conditions of the country, and to the preacher, false and recreant, can be pointed the statement, "Thou art the man."

There can be no aroused conscience, and no high plane of business and moral standard, without a pulpit that is burdened with the true condition and blessed with God's view of the need. Man must be seen as God sees him—depraved, sinful, lost. The remedy offered must have a genuine salvation from sin as its basic ingredient. We must work up from this and not, as is so vainly tried, to work up to it. This nation needs God. It must have a genuine revival or be cursed with a revolution. No political change or utopian dream will cure its ills nor bring peace and

harmony. It will do little good to poultice pimples when the awful cancer of moral corruption gnaws at the heart and spreads its deadly toxins through the whole moral system. What is needed is not so much the elevation of this or that candidate or the success of this or that party or system, but the Man of Galilee.

There is no real hope for our nation apart from Him. It is our job, as His ministers and people, to bring the nation to see Him, and to know that His law must be recognized as the supreme law of the land. There is no ill, individual or collective, local or national, that salvation will not remedy.

Our preachers must see and feel their place, and play their part in the divine scheme for their nation and world. Our view of things must be in relation to their final results.

The sweep of our vision takes in the eternal issues. Present conditions, and the direst the future may hold, are but incidents in the sweep of things; but a bit of scenery on the landscape of time. The man of God sees beyond the reach of earthly events and knows them only as they make or mar man's standing with God, and work for the eternal weal or woe of souls. Truth shall triumph, and God's glory cover the earth as the waters cover the sea.

R. S. MARTINDALE,  
B. H. EDWARDS,  
JOS. N. SPEAKES,  
Committee.

bock, Tex., with Sister Hodges, has been "pushing the battle to the gates." Four converted Saturday night; in all, ten conversions and one sanctification. Many more are seeking. Hungry souls are now being fed where all the pastors except one have deserted their pulpits. A few sanctified souls have been praying for years for God to send in someone to start the holiness work and we are having the answer. Sister Hodges is ably assisting at the organ and the altar. The people raised \$80 for Brother Hodges last night.—Charles A. Kellogg, Reporter.

#### SAN ANTONIO, TEX.

—We give God all the glory for the wonderful tent meeting just closed on Government hill, near where the big brown tent was pitched three years ago. Rev. Mrs. Bessie Williams did the preaching and Rev. Mrs. Eupha Beasley led the hosts in song. From the very beginning the crowds came and the tent was filled almost every night. The soldier boys from the many camps came in great numbers and at one time there were twenty-eight boys in khaki bowing at the altar. On another night there were over forty at the altar. After the first Sunday night the seekers came to the altar in such numbers that we lost all track of how many bowed during the three weeks. Heaven has the record and that is satisfying. Not all prayed through but a good number heard from heaven. The Sunday morning services were held in the church where the Lord gave us some wonderful times. The last Sunday morning was given over to foreign missions. Sister Williams preached and over \$400 in cash was given to assist the outgoing missionaries. So far this year the San Antonio church has to its credit for foreign missions over \$1,600, for which we give God all the glory. During the campaign just closed we raised, beside the missionary offering, over \$500 for the evangelists and the expenses.—Clyde E. Green, Pastor.

#### BENTON, ILL.

—Many of our young people are receiving calls to God's work. In the young people's services each week they are leading and preaching. Three of the young preachers have already left for a holiness school. A sad accident befell one of the volunteer workers on our new church building, when he fell twenty-eight feet, breaking his right leg in two places and suffering other minor fractures. He is now in the hospital. We ask the prayers of God's people for his recovery. Though greatly hindered, we are trusting all to God and keeping on in the holy way.—Reporter.

#### PITTSBURG, KAS.

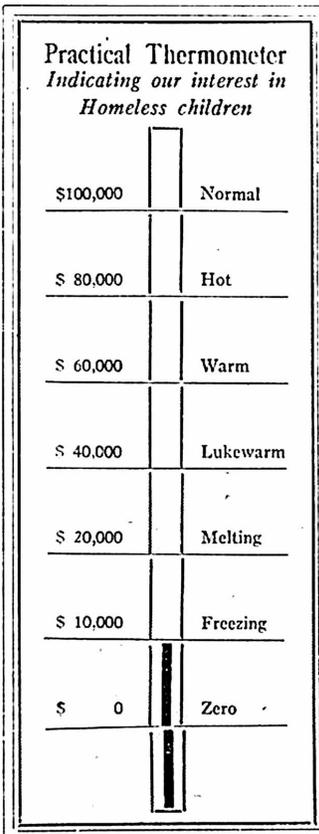
—Great victory is ours at Pittsburg! About 150 attended the prayer meetings, and over three hundred were out on Sunday night, when six prayed through at the altar and one in his home. Six came into the

church. On Friday evening we raised \$2,200 in cash for our new church edifice, and two properties valued at \$1,000 were donated to us. The basement for the new church is almost done, and we expect to worship in a fine stucco building on Christmas day. We hold shop meetings at noon hours in shops where from five hundred to one thousand are employed in each shop.

And we have not forgotten the HERALD of HOLINESS, having sent in twenty-two subscriptions.—L. A. Windsor, Pastor.

#### YORK, NEB.

—The Lord is blessing the work here. Two seekers have been saved, one sanctified, and two additions



## Watch the Thermometer Rise!

The accompanying thermometer indicates our interest in helpless unfortunate children. We have been so intensely occupied with other features of holiness evangelism that we have manifested but little interest in this line; but our attention is being called to it now and our interest is being awakened. It must, it will soar rapidly. As a church, we can not tolerate apathy longer. We must reach "normal" without delay. There is one way, only to do it—everybody do your bit.

GENERAL ORPHANAGE BOARD.

PENIEL, TEXAS

to the church. The loyal, faithful class here have gone through things for the Lord, but under the good pastoral care of Brother J. N. Smith, their former pastor, they are on top and are expecting a revival, which we hope to begin on October 31, with Sister Delance Wallace.—Anna Nutter, Pastor.

#### ACORN, ARK.

—We have just closed a fifteen days' meeting here with Rev. Ural Hollenback and wife as evangelists and singers. Holiness is almost unknown here, but by fervent preaching and their good songs we believe the walls of prejudice have been broken down and the good seed sown which will accomplish great good for the kingdom of God.—Mrs. J. D. Crawford.

#### FLOWER MEMORIAL, ST. LOUIS, MO.

—At the close of the best year of my ministry on the Tennessee District, and following the District.

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## TELEGRAMS

HERALD OF HOLINESS: SEATTLE, WASH.

The missionaries sailed this morning (Oct. 5th) at 11 o'clock. They were all well and filled with heroism and great victory. This day is the greatest in all my life.

JOHN W. GOODWIN.

[The missionaries who sailed are Rev. and Mrs. Paul Goodwin, Rev. and Mrs. J. A. Wiese, and Dr. and Mrs. R. G. Fyfe. Rev. Paul Goodwin is the son of General Superintendent J. W. Goodwin, which explains his statement that it is the greatest day in all his life. We rejoice with him. E. G. ANDERSON, General Secretary.]

HERALD OF HOLINESS MALDEN, MASS.

New England missionary campaign opened by Sisters Stella B. Crooks and Ida Vieg in great Young People's rally in the Malden church. Great revival spirit on. Souls seeking God at the altar. Over fifty young lives offered for mission field. A number definitely called.

ORVAL J. NEASE.

Assembly, I came to my pastorate here, where I was met with a hearty welcome by the church. I had already said that "This is the finest crowd of holiness folks I ever met," and from the manner of their reception of my poor self I have no intention to revise my statement. I trust their former pastor will meet with as fine people as he left. It is said by the citizens, and some whom we have met, that "We are the noisiest neighborhood in the city."—B. L. PATTERSON, Pastor.

DELTA, COLO.

—We arrived in this city to take up our pastoral work during a revival in a pitched tent uptown, with Brothers Jones and Howell in charge. The weather was cool so the meeting was removed to the church, where Rev. J. C. Walker took charge as evangelist, and where we had a real break, with twenty-four or twenty-five claiming definite victory at the altar. We are encouraged with the outlook here. We love the people and the climate, and believe God is going to do wonderful things for us. We appreciate laboring with the District Superintendent, Brother Balsmeier, and wife.—F. P. KERST, Pastor.

## NOTES AND PERSONALS

Rev. A. M. Sprague announces his address as Monroeville, Ind., and requests all desiring his services as evangelist to address him there.

Rev. A. J. Vallery, superintendent of Bethany Training Home, Memphis, Tenn., writes of their urgent need of a lady stenographer and bookkeeper—one who is in sympathy with the work. They will pay a reasonable salary, with board and washing. Sister Della Ford, who has been with them for nearly two years, must leave on account of poor health.

The friends of holiness in the territory surrounding Nebo, Ill., are invited to attend the holiness meeting November 12th to 22d, to be conducted by Evangelist Allie Irick and wife in the M. E. church of that place.

Rev. F. H. Bugh, of Greeley, Colo., corrects their recent church report (with cut) as follows: "We are in debt a little over \$5,000, but have promissory notes to the amount of nearly \$3,000, payable in three years, leaving some over \$2,000 more than the notes given."

Rev. C. H. Strong, pastor of our rapidly growing church at Bloomington, Ill., wishes the prayers of God's people for the revival marking the opening of their new church, October 15th to 24th.

Brother John Norberry, associate pastor of John Wesley Church of the Nazarene, Brooklyn, N. Y., calls attention to the holiness convention to be held in the Emmanuel Swedish M. E. Church, October 15th-24th. Rev. C. W. Ruth will represent the Church of the Nazarene in this convention.

The HERALD OF HOLINESS recently received a report for publication from Mrs. Kate Phillips, secretary of the Deaconess Association of the Eastern Oklahoma District. Lack of space prevents its publication, but we wish to commend our sister for her work in this great field of endeavor for God, and also the Eastern Oklahoma District deaconesses for their activity in the Master's kingdom.

Correction: We are sorry to learn that the names of Rev. and Mrs. Paul J. Goodwin were inadvertently omitted from the list of missionaries given us for publication in the issue of the HERALD OF HOLINESS for September 29th. They sailed from Seattle on the 5th inst., accompanied by Rev. and Mrs. Wiese and Dr. and Mrs. Fitz.

Dr. M. C. Hurd, a member of our church in Hemingford, Neb., was a welcome visitor at General

Headquarters last week. The doctor is in Kansas City taking advanced work in his chosen profession.

Marriage: On October 1, 1920, in the First Church of the Nazarene, Nashville, Tenn., Mr. Thomas D. Aughey and Miss Dora Shepherd Benson were united in matrimony, Dr. B. F. Haynes officiating. Miss Benson is the daughter of John T. Benson, of Nashville, Tenn.

The following telegrams were received too late for inclusion in the regular column of the issue of October 6th. It is necessary that all telegrams to be printed as such must be received not later than 11 a. m. of Monday preceding the date of issue. Note the revival spirit in these:

"Elkhart [Kaa.] meeting sweeps on. Evangelist T. E. Beebe and singers in charge. Seven hundred people crowded tent Sunday evening. Twenty-six seekers. Sixty to date. One thousand forty dollars raised for Poniel Orphanage. Over \$400 for expenses of meeting. Goodly number will unite with church. The end is not yet.—Rev. J. W. WILSON, Pastor."

"Florida Assembly convened Wednesday. Great unity prevailed. Rev. C. E. Jernigan unanimously elected District Superintendent and Florida evangelist. Rev. Warren Brown, of Tampa, Fla., accepted as elder. He extolled the HERALD OF HOLINESS at top of hat of holiness literature. Brother Benson and Brother Graham licensed to the ministry.—B. F. GRAHAM, Reporter."

From Emmanuel Church, Los Angeles: "Great day yesterday. Glory down. Old-time revival swing on. Crowded house, full altar. Wilde-Knight evangelistic party at their best. Wonderful singing, powerful preaching. Community stirred."

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Church greatly blessed and encouraged. Special revival campaign continues another week.—Rev. W. C. FRAZIER, Pastor.

## The Victory of Mary Christopher

By HARVEY REEVES CALKINS.

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## ANNOUNCEMENTS

### NOTICE OF CHANGE IN ASSEMBLY

The Alabama District Assembly will be held at Jasper, Ala., October 27-31, instead of at Cordova, Ala., as previously planned.  
H. F. REYNOLDS, Genl. Supt.

Notice—To the Hamlin District: The pastor of the Plainview church asks that the churches provide each delegate with as much as \$5 to pay Assembly expense. Please let all the churches provide for each delegation accordingly, that no extra burden be placed upon the Plainview church.—J. Walter Hill, Dist. Supt.

Notice—To the Members of the Hamlin District Assembly: Let all who expect to attend the Assembly, November 3-7, please notify the undersigned, so we may be able to provide a place for you to stay while here.—J. P. Ingie, Pastor, Box 103, Plainview, Texas.

Notice—To Pastors of the Missouri District: We wish to urge our pastors to make the fourth Sunday of October (the 24th) a special day for Home Missions, and to take an offering for the same, as there are a number of places that we would be able to plant a good Church of the Nazarene if we only had a little home missionary money to put back of the effort.—L. W. Dodson, Superintendent.

Notice—Owing to the strike situation in the mining district the Assembly has been changed from Cordova to Jasper, Ala. Rev. H. J. Beaver having resigned the pastorate at Jasper to take work in Kansas, Rev. A. B. Anderson, elected to take his place, will receive all communications concerning the Assembly. Address him at Jasper, Ala. H. H. Hooker, Superintendent.

Notice—To the Alabama District: Let all the Licensed Ministers and Deaconesses who have not taken the examination by mail meet the Board of Examiners in the Nazarene church, Jasper, Tuesday, October 26th, 10 a. m. The Assembly opens that night, and this work must be over by the opening.—H. J. Beaver, Chairman.

## WANTS

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Alabama (Cordova).....October 27-31

All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

R. T. WILLIAMS.....Dallas, Texas  
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PLAINVIEW, TEXAS—October 26-November 7, in  
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eral Superintendent J. W. Goodwin, evangelist;  
Rev. Lawson Brown, song leader. For further  
particulars, write the pastor, Rev. J. P. Ingle,  
Box 103.

BROOKLYN, N. Y.—Brooklyn Interdenominational  
Holiness Convention, October 15-25. Will the  
prayer helpers continue to pray that the Holy  
Spirit shall have absolute control? Mrs. C. H.  
Cooke, 568 Atlantic avenue, Brooklyn, N. Y.

**EVANGELISTS' DATES**

- JARRETTE AND DELL AYCOCK, Atwood, Okla.:  
Shelbyville, Mo.....October 15-November 1
- T. E. BEUGE, 950 Atlantic Avenue, Long Beach, Cal.:  
Wichita, Kas.....October 5-31
- Hutchinson, Kas.....November 3-30
- LYMAN BROUGH, Potterville, Mich.:  
Walbridge, Ohio.....October 13-24
- Morenci, Mich.....October 31-November 21
- W. F. CAIN, 515 So. Vine street, Wichita, Kas.:  
New Philadelphia, Ohio.....October 13-24
- Columbus, Ohio.....October 31-November 21

- J. B. CHAPMAN, Bethany, Okla.:  
Decherd, Tenn.....October 17-31
- E. M. CORNELIUS, 3103 Bell avenue, St. Louis, Mo.:  
Leisure, Ind. (Elwood P. O.).....Oct. 17-Nov. 7
- Ellingham, Ill.....November 14-23
- F. W. COX, Lisbon, Ohio:  
The Plains, Ohio.....October 1-13
- Lisbon, Ohio.....October 22-November 7
- DEBOARD BROTHERS, Claroce, Mo.:  
Bols d'Arc, Mo.....October 22-November 7
- Caruthersville, Mo.....November 8-21
- Rayville, Mo.....November 25-December 12
- HARRY J. ELLIOTT, 916 16th avenue, South Nampa,  
Idaho:  
Bakersfield, Calif.....October 1-24
- THEO. ELSNER AND WIFE, 1428 Pacific street, Brook-  
lyn, N. Y.:  
So. Manchester, Conn.....October 22-November 7
- Audubon, N. J.....November 14-23
- E. P. ELLYSON, 1420 Gartland avenue, Nashville,  
Tenn.:  
Chattanooga, Tenn.....October 10-24
- Monterey, Tenn.....Oct. 27-Nov. 7
- FREES AND WATKINS, 3219 Cedar avenue, Clevel-  
and, Ohio:  
Canton, Ohio.....October 10-31
- East Palestine, Ohio.....November 7-25
- W. R. GRILEY:  
Otsville, Mich.....October 14-November 7
- O. F. GOETTEL, 30 Madera avenue, San Jose, Calif.:  
Waukena, Calif.....During October
- Oakdale, Calif.....During November
- URAL AND ALMA HOLLENBACK, Bethany, Okla.:  
Kenesaw, Neb.....October 7-24
- ARTHUR JAMES and Wife, Bonham, Texas:  
Duncan, Okla.....October 15-25
- W. P. JAY, Nampa, Idaho:  
Northern California District, Month of October
- A. G. JEFFRIES, Penel, Texas:  
Grus, Texas.....October 15-25
- Oklahoma City, Okla.....November 7-27
- A. H. JOHNSON and WIFE, 500 Princeton street,  
Akron, Ohio:  
Fairview, Pa.....October 17-30

- R. J. KRNEDEV, Singing Evangelist, 515 Claremont  
Drive Pasadena, Calif.  
Oakland, Calif.....October
- TRIZO, and MINNIE LEUDWIG:  
Superior, Neb.....October
- F. L. McDONALD, 1315 Lagrand street, Indianapolis,  
Ind.:  
Davis, Okla.....October 7-24
- GEORGE AND EFFIE MOORE, 1133 Holiday street, in-  
dianapolis, Ind.:  
Princeton, Ind.....October 22-November 7
- Vincennes, Ind.....November 12-23
- R. L. MORAN, 2206 Central avenue, Anderson, Ind.:  
South Bend, Ind.....October 9-24
- Indianapolis, Ind.....November 1-23
- MINNIE E. MORRIS, 1442 Brookside avenue, Indian-  
apolis, Ind.:  
Mooreland, Ind.....October 4-24
- Milltown, Ind.....October 25-November 11
- WM. O. NHAAS, Olivet, Ill.:  
Malden, Mass.....October 17-November 7
- Wollaston, Mass.....November 14-23
- ORA DOLZ, Box 13, Garfield, Wash.:  
Condon, Ore.....October 7-24
- Moore, Wash.....October 23-31
- O. E. ONG, 687 N. Raymond avenue, Pasadena,  
Calif.:  
Sylvia, Kas.....October 11-24
- C. W. RUTTI, 1833 Nowland avenue, Indianapolis,  
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Brooklyn, N. Y.....October 15-24
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- FLORA N. RUTH, 526 Welsh st., Kane, Pa.:  
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Houston, Texas.....October 3-21
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