

# Herald of Holiness

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## Fundamental Mistakes by the Church

**A**NY mistakes made by the Church are fundamental, especially if they relate to her purpose or mission in the world. There is one such error grown already to dangerous proportions, and likely unless arrested, to continue in its growth to further damage to the Church and her influence and work in the world. We refer to the supposition that the Church is set for the purpose of providing amusement for the people. This plea is made in justification of the adoption and use by the Church of divers kinds of amusements. It is claimed that the people need, and must have recreation and by the Church furnishing it, people will be drawn to the Church and thus be brought within reach of its ministry and influence.

Our first objection to this modern craze is that providing amusement for the people is nowhere in the Bible found to be any part of the organic mission, or divinely imposed duty of the Church. We do not find a hint of it in the Great Commission. To make the more glaring this fact, it is only necessary to attempt to inject the thought into the verbiage of the Commission. For instance, suppose we make the Commission read, "Go ye into all the world and preach the gospel to every creature, and provide entertainment for them." This offends the taste, the judgment, and the conscience of all Bible readers. Their verdict would revolt against such mutilation of this classic.

When God told Paul that He had much people in Corinth, and Paul, obedient to the divine command, went to this people to labor among them, the Bible history says, "And he continued there a year and six months, teaching the word of God among them." Not a syllable do we hear about the modern tactics now adopted of offering all kinds of amusements to attract the Corinthian people to his ministry. Paul stuck to the one message as found in the inspired Word. He taught

them Christ and the resurrection and spurned any other or lower evangel. He clung to this one message for a year and a half. Many a modern pastor would have used a dozen in that time. Paul had confidence in the power of the gospel and hence he employed no other weapon. Paul's mission to Corinth filled by a modern preacher, when appearing in sacred history would have had to read, "and he continued there a year and six months amusing the people with movie pictures, donkey parties, grab bags, pool tables, interspersing portions from the Word of God between the dances and shows." What kind of Scripture would this make?

There is another very serious objection to this business. It is not only unscriptural and violative of the very mission and purpose of the Church, but it is dishonest and proceeds upon a fallacious estimate of human nature. It proposes to deceive the people as a means of saving them. That is, it practically proposes a salvation by indirection. People can be easily deceived in many things, but they can not be trapped or tricked into salvation. Many unsaved people are thoughtful and intelligent people and have a very discriminating sense of propriety about questions involving the relation of the Church and the world. The phase we are discussing, of the base surrender to the world by the Church, is revolting to the moral sense and intelligence of many sinners who may be found among the attendance at such church amusements. Down in their hearts they feel the incongruity and feel a protest against the cowardly surrender of the greatest and best to the weakest and lowest. Such people are never attracted to the Church by such means and religiously impressed.

But there is still another objection which we offer as purely secondary or subsidiary to the other two mentioned above; this is the fact that the use of such amusements by the Church utterly fails to accomplish the end desired among the unsaved, but it inevitably works havoc among the young converts. Now we have a right to demand of those who defend the amusement policy to show the fruits of the method. Where has an oyster stew ever brought a soul under the burden of conviction for sin? Where was a church pool table ever turned into an altar of prayer? Where did the picture at the church movie ever so religiously impress a sinner present as to lead him to cry out in anguish of soul, "Men and brethren, what shall I do to be saved?" Send on a list of your converts made by the amusement process. If amusement or recreation will get sinners to Christ, then let us have more of them; but move cautiously, please, and give us a sure footing before we proceed. Let us be convinced by the facts furnished that God ever used such or is using and honoring such today.

We utterly denounce the whole business as unphilosophic as well as unscriptural, and deny that any proof can be adduced of souls that have ever been impressed or moved

Christward by such church methods. We believe, on the contrary, that the Church has made herself ridiculous and the laughing stock in the eyes of the world by resorting to such methods. Intelligent sinners resent such, as a reflection on their intelligence and refuse to be decoyed or led into a trap as fowls or pigs are lured by the dropping of grain to their place of slaughter. Even sinners claim to have a little more sense than hogs or chickens. Church leaders who adopt such methods show less sense than either.

### Death of Ex-Governor J. Frank Hanly

The death of this distinguished man has carried sorrow to many hearts throughout the United States. He was a great Prohibition leader. His wonderful oratorical powers were consecrated to the great cause of securing prohibition for America. Probably he can properly be called the leading spirit in this great reform which eventuated in the Eighteenth Amendment to the Federal Constitution and the passage of the Volstead Enforcement Act. Thousands will remember his matchless eloquence as he traveled from state to state making his forceful pleas for emancipation from the ruthless ravages of that matchless evil of all the ages—the open saloon. American mothers will delight to drop a flower on his grave while they thank God for having given us such a leader.

Governor Hanly was a prominent Methodist, active and influential in the councils of his church. He was the type of public man and private citizen of which our nation could be proud and it seems to human eyes that we could ill afford to lose him at this time. God knows best, however. He buries His workmen but carries on His work.

### Pastoral Responsibility

THERE is much in the saying, "Like priest, like people." It is a fact that the preacher tones and types the church. In and with the pastor begins every true revival. We would not dare say that in every instance the minister is to blame for all deadness and indifference in the church. But we will say that whatever was the cause of it that the pastor is the one to lead the way to a revival of vital godliness which will save it from worldliness and formality.

We are supported in this view by many spiritual writers and workers of the past as well as the present. We were impressed by the words written to General Booth by his wife before their marriage. Her utterance showed that she was spiritually wise and alert as to the laws of spiritual progress and movements. This was one of her many excellences that fitted her to co-operate with General Booth so efficiently in founding the Salvation Army and for aiding him to direct it so ably for many years. In her letter to General Booth she said:

"I believe it is with ministers a revival must begin; their self-sufficiency must be destroyed

before God can use them, their motives must be pure before He will honor them. An unholy ministry is the greatest curse of the church; I don't mean an immoral or outwardly unrighteous ministry, but one unholy in soul, polluted in motive. Talk of a stiff, formal people, a cold do-nothing people, a worldly, proud people; where there is a devoted, faithful, holy minister, I don't believe it; there never was such an anomaly lasted long. On the other hand, call up a faithful, holy, devoted man who seeks only God's glory, and be he talented or not, there you find a prosperous, active, living church."

Every verse of Scripture which bears upon the calling, duties, and work of the ministry supports the view we here set forth as to pastoral responsibility. The preacher is a shepherd to protect his flock and a watchman on the walls of the city to guard the population from attacks from their enemies. These figures of speech employed to designate the ministerial office abundantly prove the direct responsibility of the ministry for saving the church from everything that would weaken her influence or destroy her power. How careful then should the minister live who such a strict account must give. May the Lord help us.

### Well Said

EX-PRESIDENT TAFT was not an original prohibitionist, but stands now for the amendment and for its enforcement, as all patriotic Americans should. It seems that Mr. Taft became misunderstood as to his position and found it necessary to write a letter to the *Chicago Tribune* in which he declares himself positively against any modification or amendment of the Volstead law or allowing any light wines and beers sold under the amendment. To quote his own words:

"I am not in favor of amending the Volstead act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the eighteenth amendment. I believe it would defeat the purpose of the amendment. No such distinction as that between wines and beer on the one hand and spirituous liquors on the other is practicable as a police measure. I did not favor national prohibition when it was an issue. It has been adopted under constitutional forms by the people, and it should be enforced in good faith. Any such loophole as light wines and beer would make the amendment a laughing stock."

Mr. Taft hits the very point. He sees clearly that the liquor people desire and intend to make the amendment ridiculous by getting elected a congress which will allow the sale of light wines and beer under the amendment. This is not only in the highest sense absurd but would be a crime against decency, law, morals, sobriety, and every element of civilization. Our citizens can not be too watchful in the matter of election of members to congress. A little carelessness here and there over the country will lose us the amendment and flood the country again with saloons and all their long train of drunkenness, murder, and general debauchery. Let every American voter be on guard and regard

it as his sacred duty to do all in his power to secure the election of none but prohibitionists as members of congress. See to it that candidates pledge themselves in advance to be in favor of the eighteenth amendment and the Volstead act. We certainly can trust no other kind of men.

## EDITORIAL SURVEY

### The Wrong Swing of the Pendulum

It is possible to be so absorbed with the world or social side of religion as to forget the future or heavenly awards in the eternities to come. Henry K. Booth, in the *Congregationalist*, says:

Christ summons us to view our lives in the perspective of eternity. The real life of the soul lies beyond these fleeting years on earth in the love and serenity of the land to be. We have swung too far from otherworldliness to an almost total neglect of the thought of the future life.

### Giving Up to Jesus

There is a difference between giving up for Jesus and giving up to Jesus. We can surrender things for His sake but this does not necessarily involve any real death-throes, but merely a species of self-denial. To give up to Him goes down to the root of things and implies an absolute dedication of and divorcement from things. Our consecration must reach this radical type before it is apostolic and effectual to the accomplishment of the deepest and richest fruits. Dr. Stratton, of London, a Baptist pastor, illustrates this distinction in the following:

I have a dear friend, the editor of one of the great religious journals of our country, and he has an only daughter, a most beautiful and brilliant young woman. She has every grace of body and every charm of mind. I have noticed in recent times that I never meet this friend without finding, soon or late, a little pensive element coming into the conversation, and that always he mentions in some connection the fact that Margaret is soon to be married, and that she is marrying a missionary. A splendid, stalwart youth he is, who served his country with heroism in the great war, and who is now going to China to serve Jesus as a soldier of the cross—and he is to take this dear girl from my friend's home with him across those distant seas.

The last time I was with this friend, once more the conversation came around to this matter which is much upon his heart. He said to me, "I heard the other day an incident that greatly interested me. A rich man was down on the water-front watching the departure of a great ocean liner. He was walking up and down the dock, with a rather complacent air. He was joined by an acquaintance who said to him, 'You seem to be much pleased about something.' 'Yes,' said the rich man, 'I do feel unusually good today. Do you see that vessel just dropping out into the North river? Well, I have on that vessel \$10,000 worth of equipment for a hospital in China. I made that gift at the instance of a missionary friend. I am greatly pleased that I had the privilege of doing that, and I just came down to see the vessel safely off.' And then the other man said to him, 'Well, that is interesting; and I am glad you made that gift, but,' he said, 'you know, I also have a gift on that ship. My only daughter is on the vessel, going to China as

a foreign missionary.' And the rich man stopped and looked swiftly into his friend's eyes, and then he exclaimed, 'I have not given anything, have I?'"

### Exchanging Old for New Habits

It is a fact that old habits can be changed for new and better habits. This can be done from stern necessity or from education and diligent effort. There is, however, a better way. This is to allow Christ to enter and help you in the great work and let Him make it a work of regeneration instead of a work of mere reformation. The new reign of prohibition is giving us many examples of this change from old to new habits. We long to see the former victims of the drink habit led to admit Christ that He may show them the more excellent way of regeneration by which old things will pass away and new things will take their place. The *Christian Herald* gives us illustrations of the one kind:

We have been taught to believe that habits are hard to break and that they become fixed in time so that it is almost impossible to change them. All of which is true. But it is also a very encouraging fact that even old habits can be changed, and new acquired. If that were not true, life would become a horrible monotony or a terrible fatalism.

Some very interesting illustrations of the value of changing old habits are multiplying as a result of national prohibition. Men who have been for years in the habit of drinking cocktails and other intoxicating drinks in hotels and clubrooms, are now acquiring the tea habit, or the soda-water habit, or the lemonade habit, or the yerba mate habit. Very many old toppers confess that they really do not suffer any from the loss of the drink. Indeed, as one New Yorker said to another recently, on Fifth Avenue:

"Do you know, George, I feel tip-top without the old cocktails. I knew if I couldn't get them I would just about die. But instead of dying, I really feel better. My hand is steadier and I can see clearer, and in the morning I have less depression. Really, I'm surprised at myself."

"Same here," replied George. "When you stop to think that this old club has handed out drinks to its members for over sixty years and not a drop to be had now, it's nothing short of a miracle how the members manage to exist on coffee and tea and soft drinks. And have you noticed that prohibition has decreased the club attendance any?"

"No. Hasn't affected it in the least. And have you noticed old fellows? He grumbles like all of us old drinkers, but he orders lemonade and tea as if cocktails and highballs had never existed. Fellows has been a man of fixed habits. I never thought to see a change in him."

"Or yourself?"

"Yes, or you?"

"The same."

Verily, this is a most hopeful fact in human habits. Men can put off the old and put on the new. National prohibition is going to be the force that will help thousands into new and better habits of living.

### The True and Only Need Today

We can easily mistake the need of the age and of the Church. Many think it is educated preachers or preachers of transcendent eloquence or a ministry of real business men who can manage various affairs pertaining to the growing complexity of the Church's mission we need. Not so. It is not these we need but the old gospel of power proclaimed with the same mighty dynamite of the Holy Spirit which accompanied the apostolic preaching we now need as always. This old gospel of the cross will bring men to their knees in penitence and contrition if we will faithfully proclaim it. There must be no admixture with

it. It must be the supreme and only dependence of the Church and her ministry if we would succeed. The *Richmond Virginian* says:

The world is hungering and thirsting for a gospel of power, for a man-sized denunciation of sin with a Godlike love for the sinner. It sees the vanity of fine luxurious church paraphernalia. It is dying for the message of truth, so strongly borne on the wings of the Holy Spirit that the mist of doubt, the delusions and snares of higher criticism, the compromises with evil of the present day, will be driven out of the minds and thoughts of our people. Let the Church be aroused, and it will draw all men unto it. Neither eloquence, nor fine music, nor great learning, nor fine-spun theological theory, nor elocution, nor any such thing, can in anywise take the place of the simple gospel preached with the power of the Holy Spirit and lived day by day by His upholding power.

The *Baptist Standard* says:

One of our great perils now is that of depending on human programs and numbers and finances and efficiency instead of depending on God.

### The Way to Force and to Freedom

People naturally love to be strong and free. It is easy to take the wrong road to obtain these ends. Fret, worry, and unseemly concern about our getting the choicest place to work are not the road to these ends. Irritating worry and solicitude about recognition from others is not a road to the goal either. It is nearer the truth to say that the absence of all such solicitude and fret and worry comes very much nearer being the road that leads to force and freedom of character. A life wholly spent in unselfish service for the weal of others is the life that has reached the goal of which we write. The *Continental* puts this truth with force in the following. It says:

The defeat of the innumerable lives that ought to have in them large usefulness consists wholly in this—into their sacred intentions there are always intruding pitiful little anxieties about the credit coming to them for their deeds or their abilities. In consequence no line of action is for them laid out and determined by the simple consideration of the quickest and surest way to get the thing done.

The program must always be modified so as to insure that the doing of the work shall increase the prestige of the doers.

Shifts demanded by this influence may seem slight and insignificant, but are in fact demoralizing. Each particular adulteration mixed in with the one high thought of doing one's utmost for the service of others, poisons the blood of loyalty and slackens the pulse of devotion.

Full-power force for any good object of morals or compassion comes only out of a life which is simply and wholly set on the achievement of the work that morality or compassion may dictate.

And when that simplicity of mind—"the single eye," Jesus called it—does get complete ascendancy over any life, it confers such wonderful liberty that shackles of hindrance and diffidence fall away magically.

All the poses and the airs, the pomposities, the arrogances, that people keep up when they are worried about what their neighbors will think of them, drop off the lucky person who has ceased to care for any concern less than his work.

To live simply is to live a freeman—and be a force.

### What the Promise Really Insures

We must not read into the promises of the Bible more than they contain. Some one has stated very discriminatingly the contents of the promises as follows:

The Scripture nowhere promises immunity from trial, temptation, and trouble, but all through it promises grace sufficient and power to overcome.

## Ruin by the Fall

By Rev. Wm. Turnbull

"Man of Sorrows, what a name  
For the Son of God who came  
Ruined sinners to reclaim!  
Hallelujah! what a Savior!"

THE cruel devastation wrought in France and Belgium, and the red ruin overspreading Russia are object lessons of the terrible power and tyranny and destructive nature of sin. It has left permanent marks in the bloodred fields of sunny France and fruitful Belgium that will never be eradicated until this old world is finally wiped out in a cataclysm of flaming fire. We seek for the cause of all this international disaster and are carried back into the bygone centuries to a memorable day in man's primeval history when, under the subtle influence and the awful power of a camouflaged Devil and by means of false promises Eve was deceived and committed a flagrant act of willful, woeful disobedience. The story is an old one and yet even in this twentieth century we see the baneful effects of those guilty moments. Looking backward over the record of sixty centuries we discover a doleful burden of sorrow and pain emanating from this first great act of disobedience committed amid the sunshine and song of a beautiful garden. It was a seemingly strange and inappropriate place for such a world tragedy, and yet the great Enemy of God and man is always found where scenes are fairest and brightest and life flows sweetest. The poet Browning realized this when he sang:

"Where the apples redden never hie  
Lest we lose our Eden, Eve and I."

While the old story of man's fall is too frequently in this superficial and degenerate age relegated to the realm of fiction, and laughed at by skeptics, and is designated by false professors as the "Apple Theory," the strange thing is that real, fervent Christians, those who have perhaps at one time waded in the mire of sin and plumbed the death of iniquity have no hesitation in accepting the story in its original entirety as a true account of the introduction of sin into the world.

After all it was only a test; a strikingly original yet crucial test, one unfortunately freighted with the most momentous results and full of terrible consequences to the human race. Under this test man failed and fell, and so this first great act of disobedience on the part of our first parents marked the instillation of the sin principle into the hearts and lives of men.

That the only fall man ever had was one "upward," as the scoffer alleges, is clearly disproved by the record of biblical and profane history. The waters of the great flood and the fires of Sodom alike testify to the fact that natural man inevitably tends downward, and that his disposition in thought and conduct is now only evil continually. That there is a just God, who amid the ruins of a

lost world rewards those who make the right choice, is happily seen in a Noah who comes safely through the flood of waters and a Lot who escapes unscathed through the baptism of sulphurous hail.

It is, after all, to the Bible we must turn in order to judge of the dire effects of the fall, as it relates to human life and character, for the Bible is God's measuring line, the spiritual standard for man's life. It is consoling indeed as we peruse the sacred page to find a record of those who, walking in the dim twilight of a partial faith, made the rightful choice and finally reached the eternal throne.

We pause here to ask if the attainment possible by some was not possible to all. Why were the lost not saved? Why did the chosen people to whom was intrusted the oracles of God not keep the faith and walk with Him? The answer is not hard to find. Because faith in Jehovah, who would bring into their hearts the holy beauty of a lost Eden had no more charm then than the approaching advent of a risen Christ has in the lives and hearts of men and women today. It was treated then, it is treated now, as an idle tale; and so men and women are rejecting divine love and seeking the fleeting pleasures of a perishing world and grasping with dying fingers the very things which are under condemnation, and that will shortly turn into dust.

Ruin! The very word sends a thrill into the heart. Commercial men work long and late in order to avoid its shadow overspread-

ing their lives. Ruin! We see it in our land, where some ancient baronial pile is fast falling into decay. Its ruined halls once echoed with music and laughter; now everything is silent, and the ivy creeps around the remaining walls as if to soften and beautify and conceal what the ravages of nature have ruthlessly laid bare.

But what are these material things compared with the awful ruin wrought in human hearts by him who by subtlety misled our first parents. One human soul is worth more than the empires of the world, and yet how many are making the wrong choice, and through disobedience to revealed love and law are shutting themselves out forever from an Eden of eternal happiness. But thank God we have a Deliverer! The fall brought ruin but not irretrievable. Jesus Christ died for all so that by His precious blood shed on Calvary we could escape the inevitable punishment for broken law and through faith in His glorious atonement regain the holy happiness of that lost Eden which our first parents so thoughtlessly threw away.

The greatest tragedy of human life began in a garden, and it is just like God's unfailing love and goodness which He has ever manifested to lost humanity that before every Christian heart there is the glorious prospect of eternal life in an Eden above, where sin, sorrow, sickness, and suffering will forever have fled away.

UDDINGSTON, SCOTLAND.

## Illustrating the Priceless Gift

By J. E. KIEMEL

COLONEL BRENGLE tells of an eminent minister of the gospel who preached so effectively on the necessity of being sanctified wholly and filled with the Holy Ghost that another minister, unsanctified, that heard the message wrote him a letter shortly after saying, "I like your teaching on the baptism with the Holy Ghost. I need it and am seeking it; but I do not care much for entire sanctification or heart cleansing. Pray for me that I may be filled with the Holy Ghost." The brother was well known and immediately replied, "I am so glad you believe in the baptism with the Holy Ghost, and are so earnestly seeking it. I join my prayers with yours that you may receive that gift. But let me say to you that if you get the gift of the Holy Ghost you will have to take entire sanctification with it, for the first thing the baptism with the Holy Ghost does is to cleanse the heart from all sin." Needless to say he became in earnest and found the Pearl of great price.

How profound and overwhelming the achievements of the Holy Ghost in and through human hearts. Mrs. Jonathan Edwards says, "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost and seemed just ready to go away from the body."

The story is told of Miss Jenny Smith, the railroad evangelist, who worked so untiringly to help her afflicted mother and the large family when she was but ten years of

age, and who suffered in consequence from a complication of diseases. But even in this condition she was used of the Holy Ghost to win scores of souls to Jesus. A few years after, on going away to the hospital for the amputation of a limb, she was deeply impressed to offer vocal prayer and consecrate herself afresh to God. After a brief silence the thought vividly flashed in her mind of Jesus healing the withered arm, and the Holy Ghost made known to her that she should claim a similar blessing. In her own words she said, "In a moment I was conscious of a baptism of strength as sensibly and positively as if an electric shock had passed through my system. I arose and stood upon my feet (the first time in sixteen years), knelt in prayer, then arose and walked across the room and sat down in a rocking chair." Since this remarkable occurrence she has been actively engaged in the ministry for years, and has won thousands of souls to God. When we read these mighty acts and transactions of the Holy Ghost He evokes from our heart, "What hath God wrought?"

Have you ever read the story of the native African, Sammy Morris, who was given instructions in reading and writing, and who also was taught the simple story of the gospel by the female missionary? It simply is amazing, striking, and wonderful. He was so thoroughly and thoroughly and positively and unmistakably converted there was not the least intervention of worldly affairs. The element that would respond to the attractions of the world was gone. His constant theme was Jesus. After the intermission of some

months another missionary under the jurisdiction of Bishop Taylor taught him about the Holy Ghost. He clearly and definitely received the Comforter and He then was his constant theme. He often inquired of the lady to know more about the Holy Ghost. Said she, "If you want to know more about the Holy Ghost you will have to go to New York and see Stephen Merritt. He taught me all I know about the Holy Ghost." Without any question as to how he would get to New York he started for the coast and there queried the captain relative to embarkation on the vessel for America. With an oath and abuse he was driven away and denied the privilege. He repaired to the forest and talked to his Father about it that night. The next day with undismayed courage he approached the captain again with questions similar to those of the day before. This time he was given permission to work his way on the vessel to New York. He was ruthlessly and cruelly treated and mistreated on the way, but was so encompassed and indwelt by the Holy Ghost that none of these things moved him nor did his spirituality diminish in the least. This persecution only added fuel to the flame. He found the brother for whom he sought. The first night he was left in a mission next door to Stephen Merritt's home while the latter went to a prayermeeting in another part of the city. On his return home he thought of the African boy next door, and on entrance he saw him around the altar with seventeen others praying for and finding salvation. This was on Friday. The following Sunday he was asked to speak to the Sunday school. On being introduced to them they smiled. At this juncture of the service the superintendent's attention was called to some other particular part of the hall. When he returned to see how Sammy was progressing this is what greeted his eyes: nearly the entire class was around the altar weeping and sobbing. Stephen Merritt said, "I never could find out what he said, but the presence and manifesting power of the Holy Ghost was so sensible that the entire place was filled with His glory." This is the blessing that gives vision and purpose and isolation from the world. "Have ye received the Holy Ghost since ye believed?"

## God's Maple Trees

By Rev. F. MORSE DICKEY

"The trees of the Lord are full of sap."  
PSALM 104:16.

**W**HAT is more beautiful than the handiwork of nature, and what is more charming in nature than the green trees of the forest, their branches, their leaves, their blossoms, and their fruit? In early springtime, when the trees first shoot forth their leaves and branches, they remind one of the springtime of the soul and of Him who saith, "Behold, I make all things new." And in the late fall their golden leaves and ripe fruitage are suggestive of the faithful who have borne fruit for the Master, the celestial city, and the golden crown awaiting God's chosen ones here below.

On an early Sunday morning at Olivet the sun was shining in all its glory, spring was in the air—all nature seemed to reflect the

## If Thee in Me They fail to See

By A. MITCHELL

While living in a sinful world  
Where Satan's darts are at me hurled  
My life will be a barren tree  
If Thee in me they fail to see!

I see so many rich and proud  
Whose lives have not to Jesus bowed.  
Oh, may I live so close to Thee  
That they may see Thyself in me!

Vile sinners are on every side  
Who have my Savior oft denied;  
Oh, help me, Lord, to follow Thee  
That they in me Thyself may see!

Make me a light to shine by day  
To guide some pilgrim on the way.  
My life will not prevailing be  
If Thee in me they fail to see!

Oh, keep me, Lord, close to Thy side,  
Take from my life all sin and pride;  
For barren here my life will be  
If Thee in me they fail to see.

Humble and poor I follow on  
And trust in Thee, thou blessed One;  
I hope to live, that all may see  
The life in me that was in Thee!  
RACINE, WIS.

joy of a new-born soul. As I was passing a grove of maple trees, meditating on the glories of nature and the rich treasures of the Word of God, the text came to my mind, "The trees of the Lord are full of sap."

In the Scriptures we find God has much to say about trees. At the dawn of creation, when God placed the first pair in the garden of Eden, He planted a grove of trees. And it was through partaking of the fruit of a forbidden tree that sin entered the world. It was upon a tree that the great Redeemer of mankind made possible the good news of salvation from sin and a life of victory and holiness. And at the close of God's revelation we find depicted a tree of infinite charm, the tree of life, whose leaves are for the healing of the nations.

In holy Writ men are likened unto trees, and trees are used to represent character. The wicked are likened unto a green bay tree. "The axe," we are told, "is laid to the root of the trees. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The righteous are like trees planted by rivers of water, that bringeth forth their fruit in their season, and whatsoever they do shall prosper. "Trees of righteousness," they are called, "the planting of the Lord, that he might be glorified."

They are called "The trees of the Lord." They are God's trees. Jehovah has the right of undisputed possession. He purchased them, He planted them, He prunes and He cares for them. They are His, and His forever.

They are His, primarily, because He purchased them. He redeemed them from the hand of the enemy and He planted them in the soil of His grace and in the sunshine of His love. And what a price! His only Son! They were purchased with blood and not with gold. They were bought by the precious

blood of His only Son, the admiration of angels, and the crowning glory of heaven. He came to this sin-cursed earth, took upon him the form of a servant, and became obedient unto death, even the shameful death of the cross. This, my friends, is the central theme of the Scriptures. This is the essence of the gospel. "God so loved the world that he gave his only begotten Son, that whosoever believeth upon him should not perish but have everlasting life." These are the words of Jesus. "Christ loved the church and gave himself for it that he might sanctify it." These are the words of Paul, the inspired apostle of the New Testament. We are not our own, for we are bought with a price: therefore we should glorify God in our bodies and in our spirits, which are God's. And what love and condescension is this? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? For of him, and through him, and to him are all things: to whom be glory for ever. Amen."

Then we are God's trees because He planted us where we are. Friends, if we should go to the nursery and buy an assortment of trees, carry them home and plant them, they would be ours, not only because we purchased them but also because we planted them. So God has planted us in the soil of His grace and in the balmy life-giving sunshine of His love. And as the roots of our inner nature enter the fertile soil of divine grace we experience a new life, and enter into a new realm of our experience. God is now our owner. We have passed from darkness to light, and from the power of Satan unto God. The soft breeze of pardon sways our entire being, awakening in our inmost soul new hopes, new aspirations, and new desires. The kiss of pardon has been received, the word of reconciliation has been spoken, and we have entered the family of the redeemed. God is our father, and Jesus Christ is our elder brother, the Holy Spirit is our guide, the angels our companions, and the redeemed saints of all ages are our brothers and sisters.

God has planted us where we are. The winds may blow, the storms may come, the valley may be dark, and the clouds above black. But we have been planted where we are by the hand of an almighty and all-wise God. In the vale of tears we find the comfort of His Spirit. There we find the sunshine of His smile and the warmth of His love, remembering that "all things work together for good to them that love God, to them that are called according to his purpose." Thank God, back of it all there is a plan and purpose, and in His hands we are more than conquerors. We can sing in the midst of the storm, "I am going through," and testify, "None of these things move me."

We are not only His by purchase, and His by planting, but we are His because He prunes us and daily cares for us. We are pruned. The sin-diseased branches have been cut off by the two-edged sword of the Word of God. All dead limbs have been removed by the pruning knife of God's sanctifying Spirit. The



THE Boulder church was delighted on July 4th to have with us one of our outgoing missionaries, Rev. E. Rademacher, under appointment for Peru. It was the first time in the history of our church during a period of four years that we have enjoyed a visit from one of our outgoing or returned missionaries, or any representative of the foreign missionary cause. It was a red-letter day to the church, and \$229 was raised in cash and pledges toward the \$30,000 needed by the Missionary Board before October 1st. We fell in love with Brother Rademacher and mean to pray for the supply of all his needs, both in his preparation and on the mission field in Peru.

In the splendid article by Brother J. T. Little in the HERALD of HOLINESS of June 30th he brings out the fact that the cause of missions, both home and foreign, depends upon intercessory prayer for its success.

Dear reader, let us stop right here and ask ourselves a direct, serious question: How nearly are we, as the Church of the Nazarene, measuring up to our opportunity and responsibility on the line of prayer for missions? We all know the God-appointed means for securing missionaries is intercessory prayer. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9: 38); and for the continuous mighty working power of the Spirit to open doors effectually, to give unction and enlargement, to convict of sin and carnality, and to save and sanctify, there can absolutely be no substitute for a mighty volume of intercessory prayer.

During the war we heard much of 100 per cent Americanism and 100 per cent loyalty; and today in the business world we often hear of 100 per cent efficiency. I seriously question whether we as a church are more than 20 per cent efficient in this great work of prayer for missions.

It is true that a few are praying earnestly, yea mightily, and God is doing great things and honoring our Church in its missionary work; but the prayer end of missionary work has not been laid on our people as a whole as it ought to be. In hundreds of our Nazarene prayermeetings one will scarcely hear a syllable in behalf of our missionaries. Indeed, many seem to feel that when they have given their money offering their whole responsibility has been discharged. They leave the praying largely for the missionary board and the missionaries on the field, engaging themselves almost wholly with the needs of the local church.

Has there not been some wrong educa-

## Prayer and Foreign Missions

By WILLIAM BROWNELL

tion on these lines? Have we not unwittingly placed more emphasis on the money need than on the prayer need? If the prayer need is supplied, we have the money, the missionaries, open doors, revival power and victory, with enlargement on all lines: evangelistic, schools, hospitals, and orphanages. But we may have the money and still amount to nothing as an evangelistic force. We need to realize that by all odds our *prayer work* is the greatest work we can possibly undertake for God and souls, either at home or abroad.

In early Methodism praying bands were organized, both among the men and the women, and they went at this work as if they had a direct commission from God and it had to be done; nothing dared interfere.

Mr. Finney tells of a sick man who recorded in his "diary" successive seasons of intercession for particular mission fields, and at the conclusion of each item he would say, "After so many days of intercessory prayer he had been enabled to pray the prayer of faith for that particular field." He would then rest his weakened body for a few days and take up another field with the same result until God called him home.

After his death it was discovered, by comparing his "diary" with the *Missionary Review*, that gracious revivals had visited these particular fields in the direct order in which he had prayed.

It seems to me that two important lessons may be drawn from this incident to the point we wish to make in this article. First, we need to be baptized with the Holy Ghost and to be dead to the allurements of the world in order to make successful prayers. Second, we need to pray definitely for definite things and believe definitely if God is going to do things because we pray. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24).

Let us all, as churches and as individuals, pray specially and very definitely for those missionaries with whom we are acquainted, or whose peculiar needs are known to us. Our human limitations are such that it is impossible for every saint to pray for all of our missionaries with their multiplied needs and appeals from our many fields; as we could pray for one particular field with its corps of missionaries,

their needs, and the needs of the work presented in detail from month to month. For example, as our Brother Rademacher has just finished visiting the churches on the two Colorado Districts, and laying it on our hearts, it would make it easy for us to be interested in him and his collaborators in Peru. Churches in other Districts could likewise pray specially for those missionaries whom they have come to know and love, and the fields in which these missionaries labor. Special responsibility and labor for a particular field will bring an increase of interest and prayer for the general cause.

Let us thus make God in the person of the Holy Ghost the factor in foreign missions. We might depend upon the plans He has given us to the neglect of the author of the plans, and to our own hurt and loss to the cause we seek to serve. If God is made the touchstone through intercessory prayer, He will honor us by multiplied blessings and gracious surprises such as we never dreamed of.

The China Inland Mission has always depended very directly upon prayer for open doors, for missionaries and money, and God has gloriously owned and blessed their work. When at one time they were especially pressed for means for the support of the work and workers on the field, and the missionaries and secretaries and many friends were bowed from day to day crying unto God and pleading His promises, He sweetly answered by His still small voice, "I hear you, children. You have not been asking as largely as I have wanted you to ask. I will supply all your present need, and I will send you one hundred more missionaries this coming year with all their needs, if you will only ask Me for them." They wept for joy and praised God, asked for another hundred missionaries, and received the answer to their prayers the very next year.

God will never cease multiplying and multiplying again our missionary work, if we do not dishonor Him by our little praying and wavering faith; and our people will never tire of hearing the cause of missions presented, if they come from their closets with their faces wet with weeping for our poor, suffering brothers and sisters who have never heard the name of Jesus.

"There is a place where thou canst touch the eyes  
Of blinded men to instant, perfect sight:  
There is a place where thou canst say 'Arise,'  
To dying captive bound in chains of night.  
There is a place where thou canst search the store  
Of hoarded gold and free it for the Lord:  
There is a place—upon some distant shore—  
Where thou canst send the worker or the Word  
Where that blessed place—dost thou ask,  
Where?  
O soul, it is the secret place of PRAYER."  
BOULDER, COLORADO

disease of inbred sin has been eradicated by the purifying grace of His blood. He has put His Spirit within us to cause us to walk in His ways. We have experienced the instantaneous grace of holiness, and the gradual process of holy living. "But as he which hath called you is holy, so be ye holy in all manner of living." He not only has purchased us

with a great price, planted us in the rich soil of His grace, cut off the sin-diseased limbs, but cares for us through His providence. Every fiber of our being, every branch, every leaf, and every part of our nature is His. Even the very sap that flows through our inmost being is His, and His forever.

One of the earliest recollections of my child-

hood is the memory of maple trees. Maples are famous for their sap. They are full of sap. So it is with "God's maple trees." "Jehovah's trees are full of sap." There is sap in the roots, sap in the trunk, and sap in the limbs. It overflows with sap. Sap is the essence of life. The life of the tree is in the sap. We are God's trees. God designs that

we should have sap. A sapless tree is a dead tree, and so a sapless Christian is a dead Christian. God's children are alive, and that divine life, like the sap in the maple, enters every fiber of their being.

Sap, particularly the sap of the maple, is the essence of juice and sweetness. What is sweeter than the sweet juice of the maple tree. So the children of our heavenly Father have a sweet disposition and a juicy testimony. Divine love sweetens every temper of their hearts and every action of their lives. Their motives are actuated by the love of God. Everywhere we pierce a maple we find sap; and so everywhere we touch God's pure ones, we find God's love perfected in their hearts. There is love in their look, there is love in their words, and there is love in every motive of their heart and every detail of their lives.

As we look at a large maple and admire its huge trunk and its strong limbs, we naturally inquire, "Where is the source of this strength?" It is found in the sap that God has given it. Sap imparts solidity and soundness to every part of the tree, in the trunk, and in the branches, and so God's Holy Spirit imparts to every child of God the God-given power of His grace.

We shall close with a reminiscence of my early life. My father took his family to a maple sugar camp. There were buckets of sap and beneath was a hot fire. As the sap writhed over the flames it lost all its impurities and its useless water and came forth, changed and transformed by the action of the flames. So God has designed to baptize every child of His with the Holy Ghost and with fire, and as a result of the purifying work of God's Spirit we are made perfect in love and come forth from the crucible, changed and transformed by the love of God.

## "Our Calling and Election"

By JOHN GOULD

[There is some objection to the present plan of the General Board of Mutual Benefit in its relief measures. We print herewith a clear summary of the objections as held by some of our people. Brother Gould has fairly stated them, and expresses a desire to read in response thereto a full explanation of the present plan by the board. As others would also appreciate this presentation, we give space to this article, not to prolong in these columns the discussion, but that the board may address itself to a well-put objection to their plan as now understood by some of our people.—MANAGING EDITOR.]

THERE is deeply imbedded in the minds of most of us an idea that the "calling and election" of God for the people called Nazarenes is to spread scriptural holiness over the world and by so doing fit and prepare the bride for the return of the Bridegroom, which is the next great event in the calendar of eternity. That we, as a church, are not the first to have this distinctive mission does not lessen our responsibility, but rather enhances it, inasmuch as we have fresh before our eyes the sad spectacle of spiritual failure and defeat experienced by the people first raised up for this great purpose. To accomplish so great a task a certain measure of organization is, of course, needed and unless it is supplied the work will be retarded, if not utterly destroyed. History, not ancient, has provided us with illustrations of how a good and worthy project may be nullified because of insufficient organization to give coherence and stability to the enterprise. Organization is but the vehicle of propaganda, and it follows that too little organization may prove as fatal as too much. In other words, too few wheels on the vehicle would prove as disastrous as would too many.

It would seem then, that our "calling and election" as a church should determine just what measure or amount of organization is necessary and

## THE CREED OF JESUS

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

Written by REV. GEORGE SHARPE

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

IN 10 PARTS

PART 4

PASSIVENESS IN POSSESSION

"Blessed are the meek: for they shall inherit the earth."—MATT. 5: 5.

THE struggle for gain is intense. It covers the era of time and is not foreign to any people or any clime. Supremacy and power are the twin glories of man. The landlord, in the person of the duke, the squire, or the "nobody" who has suddenly acquired riches, is frowned upon by the working democracy of the present day. The great energy shown to change the status of the classes by the proletariat means not regeneration by grace but another phase of "might is right." The fact is the carnal nature rests on the propositions that temporal power lies only on force of arms or in numbers or in position and money.

Back in the early centuries the conquerors asserted the right to divide the spoils. Many families who are in possession of earthly heritages are in possession because the lands were gifted their forbears by a king or conqueror. These kings or conquerors were the dividers and gift-makers of lands to their lieges. Men in the new democracy expect to turn over this when they come into power. Might with them will be right. The wrongs of centuries are to be the grounds of wrongs again, and so the struggle for gain goes on and on.

It is good for the mind and soul to turn to a different spirit, a different policy, and a different issue. Jesus overturned the ideas of all men concerning the basis of possession. They stood by might and strength and force. He stood for meekness—passiveness. This was another blow to the hope of the Jew. Another disappointment to the ambitious schemer who looked upon Jesus as the deliverer of the people from the yoke of Rome. Passiveness and possession were unrelated in their minds, but correlated in the mind of the great Teacher. Even today we fear it is not easy to teach and propagate this truth. The Church itself is ruled more often by the self-assertive and the powerful autocrats than by the brethren who are passive and meek. It is a sad commentary on the supposed superiority of the Church over the world that the same spirit permeates them both. We have yet a long way to go to put into practice the teachings of Jesus.

The word meek needs special attention. Many people call attention to themselves by reason of their outward makeup. Christians frown upon mannish and rightly so, and the world frowns upon the reckless, outlandish, and cheap Tom parades they see within the church. It is a wrong conception of meekness. God does not expect His people to appear so that the world will smirk and grin and make fun of them. They are to express the grace of the heart by their outward adornment that reveals the meek and quiet spirit. Turning to Webster's dictionary we find the word meekness means, "the quality or state of being meek," and the meaning of the word meek is, "Mild of temper—not easily provoked or irritated—patient under injuries—not vain or haughty or resentful—fornbearing—submissive." An illustration follows from Numbers 12: 3. Now the man Moses was very meek. Meekness is therefore a very striking characteristic. It is an outstanding element of the character, or should be, of the disciple. We believe it is seen in every sanctified soul. Its possibility is without question, otherwise Jesus would not have uttered the words of our text.

Turning to Ephesians 4: 2, we read, "With all lowliness and meekness, with longsuffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace." Certain it is that every true disciple is known by an active love that never rests night or day, and

exalts the Holy Spirit who keeps the character of Jesus illumined through loyalty and service. Certain it is that he exhibits a passiveness in suffering that is unlike the spirit of the world, and that reminds all that such a life is after the great patterns, Jesus and Moses. More and more we are convinced that very few understand the teachings of Jesus. Holiness people need a warning here. We are liable to run our doctrine to seed by traveling over and over again the same ground. We need more biblical truth that digs into the daily life and brings us ever to the realities as here outlined in the creed of Jesus. Blessed are the meek—the mild—the not easily provoked or irritated—the patient under injuries—the not vain, or haughty, or resentful, the forbearing—the submissive. Are there any bulges in your character building, or are you tested daily by the plumbline and are upright in everything relative to your faith in Christ?

Let us now look at the promise. "They shall inherit the earth." "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come: all are yours" (1 Cor. 3: 21, 22). Glorious words. What a wonderful estate. How the saints have been encouraged through them. The sacrifice of Jesus gave us everything worth having, and gave us power over everything that had had power over us. The ownership was changed. That is what the text reveals. That was in the realm of faith when Isaiah proclaimed, "Thy people shall be all righteous; they shall inherit the land." The usurpers are to be expelled. The misers are to suffer exclusion. "The earth is the Lord's and the fulness thereof," and the rightful and true heirs are His own children.

The meek are the inheritors of the earth. The passive who are active in love and who reveal the true type of meekness are to come into their possessions. According to Jesus passiveness and possession are correlated. Yea, they are united and can never be separated. Presently the worldly rich are in possession, some of whom use it for personal gain, others use it for sensual pleasure, and still others use it without respect to the Creator and Preserver of all things. Those who are the true inheritors are willing that others should hold it in trust for them, but they alone see and understand and enjoy the earth while living here. A rich man had a wonderful library. To him there were so many shelves, so many valuable papers, so many valuable books, the product of so many mighty minds, both ancient and modern. He owned the books commercially, but that was all. A neighbor, a poor man, had not the means to purchase and provide himself with a library like unto that of the rich man. He had, however, the privilege of the library. Here he spent hours with the great philosophers, the great scientists, the great poets, the great travelers, and all the ponderous biographies of all the great men. The real owner of that library was the poor man. Just so the proprietary rights of the earth may rest in the worldly rich, but the meek and lowly of heart are the true possessors. They use it to profit for body, soul, and spirit. They glorify God, the Creator, who has gifted them such a wonderful inheritance in which to live, where everything speaks of God and "only man is vile."

The millennial glory is coming. The triumph of God and the holy people will then be complete. The new heaven and the new earth having a theocratic-democratic kingdom will be graced with the heavenly King and the meek, who will then supremely have come into their inheritance, and neither men nor devils shall dispute their claim that they inherit the earth.

### The Child in the Garden

**M**R. HENRY VAN DYKE has written a little poem called "The Child in the Garden." The author fancies himself as standing before an open door which leads into a garden. Shall he enter? As he hesitates a little child just within the gate holds out his hands to him.

"Come in," he says, "and play awhile with me. I am the little child you used to be."

You can understand the lesson of the poem. It is that we never get away from our past. "There will always be for us the child, or the youth, or the man we used to be. We may think we have forgotten, but unexpectedly he stands before us. Are we ashamed of him?"

Dear children, just remember that the things you are doing today, the deeds you hide from father's and mother's eyes, the words spoken in secret, *can not be hidden from yourself.* Years may go by and it may seem that your childhood is indeed past and forgotten. And then at some bend in the road you will meet him, the child you used to be. Will his eyes drop in shame? and will you turn away in embarrassment because of the memory of hidden words and actions?

Then there is the other question to be asked, "Is he ashamed of me? Has my life been so clean and open that I am not afraid to travel on back over the way and meet him, this child I used to be, and look him in the face with frank and friendly eyes?"

A few years ago I went to see a young girl, a stranger in our city, who was in great trouble and anguish of heart. I talked to her as kindly as I could and prayed with her and then she broke into wild sobbing.

"Oh, when I think of the girl I was just a year ago," she cried. "It seems to me I can not stand it. I was a happy schoolgirl, without a care in the world. My heart had never really known the sensation of pain. I was innocent and pure, and life was full of hope as it stretched out before me. But I wouldn't heed my mother. She was old-fashioned, I thought. I knew better than she did, and I could take care of myself. And now—now I am disgraced—my schoolmates shun me, my life is wrecked. And my heart aches and hurts until it feels as if it would burst with pain. Oh, if I could go back over these months and be what I was a year ago!"

Do you see? She couldn't get away from the past. She kept seeing the girl she used to be, innocent and good, and she was ashamed to meet her. Do you remember the story of the artist, Leonardo de Vinci, and his great painting, "The Last Supper?"

He searched for models for the faces of the twelve disciples and of Jesus, and one after another he found faces which suited him for Peter, James, John, Andrew, and for all of them except Jesus and Judas. One day he saw a young man singing in the Milan cathedral, and he felt that at last he had found a face which answered to his idea of the Christ. The young man became his model, and De Vinci painted the pure and beautiful face of Jesus as it appears in his picture.

But he could not find a face which met his idea of Judas. Ten years went by and the great picture was not finished; the portrait of Judas was yet wanting.

De Vinci searched among the haunts of sin and vice for a model. One day he visited a Roman prison, and behind the bars of one of its cells he found what he looked for, the grasping, cruel, sinister face of a hardened criminal. He eagerly sketched the features and caught the expression of the Devil-possessed soul within.

Afterward he learned that his Judas was the man who had been his model ten years before, the young man of the choir loft, whose beautiful, strong, pure face had been painted into his picture to represent Christ.

If this story is true, De Vinci's canvas sets before us in a striking way the thing we have

## THE HOME

Conducted by  
MRS. J. T. BENSON

been talking about. For there, seated at the table in the picture, is the man as he was and just across is the man he used to be.

This sounds like a fanciful story, you say. Yet I have seen very much the same thing myself.

### The Man Who Was Ashamed to Meet the Youth He Used to Be

One night a man came to our services at the old Tabernacle. He was at the altar when I saw him, a haggard, thin, worn-looking man, dressed in shabby clothes.

Afterward he spoke to me and told me who he was. I had known him as a young man, a fine-looking young fellow, well dressed, holding a splendid position and with bright prospects in life.

"I am not surprised that you didn't know me," he said.

"I had a good chance to make something out of myself. I had youth, strength, and ability. I could have done just as well with these things in my favor as other men have.

"But I left God out of my life. First, because religion interfered with my ideas of pleasure. I wanted the pleasures of this life and I had them for a few gay years. And from pleasure I went into sin. Hardened, reckless, a changed man, I followed the downward path until it led me where I am today. Sin has wrecked my health, dug these furrows in my cheeks, dulled my mind until I have lost my grip on the business world.

"Sometimes my mind goes back over the years and I see that young man I used to be, vigorous in body, with a keen, ambitious mind, and many noble traits of character. And then I look at myself, an old, broken man twenty years before my time, a complete failure in life. Do you wonder that I am ashamed to meet that young fellow, even in my thoughts?"

Dear children, it is a blessed and merciful thing that we can do what this poor man did. He went to Jesus, who has the power to make us into new creatures and to blot out the old past sins with His precious blood.

But while He can blot out our sins, it is better to trust Him to keep us from sin. Let us ask Him to help us live in such a way that we can be on friendly terms with ourselves, with nothing hidden, nothing we are ashamed to remember, even though it may be we are the only one who knows.

Then it is that we will be glad to look back and meet the child or the youth we used to be and will not be ashamed or afraid.

### Words vs. Works

Eugene Sue was a celebrated French writer. He posed as a great friend to the poor, eloquently describing their wrongs, and pleading that their hard lot be made easier.

One day he was strolling down a street in the city of Paris, when a very poorly dressed woman stopped him, asking for help. He paid no attention to her, but the woman followed, still begging for aid.

Again he brushed past her and again she followed him. Then Mr. Sue was angry. He ordered her to leave, telling her that he would call the police if she did not obey at once.

The woman's voice and manner changed in-

stantly. "Is this really Eugene Sue, the great friend of the poor and down-trodden?" she demanded.

"Who are you?" asked the astonished writer. She threw back the shabby veil which had hidden her face, and he recognized the beggar as one of the wealthiest and most brilliant of the high-born ladies of Paris.

He had talked several times with this lady, telling her of the charities in which he was so deeply interested. For some reason she doubted his sincerity; there was a hollow note in his eloquent words. But she did not wish to misjudge him, and she decided to put him to a practical test. His words and works did not balance.

"Say then thy say, and I will do my deed," says Tennyson. "The truths which are not made a part of our lives are dead truths," declares President Wilson.

"A belief which does not influence our actions is insincere, a cobweb, a will-o'-the-wisp, and has neither dignity nor worth," writes C. Hanford Henderson, and James, the servant of the Lord, asks this question:

"But wilt thou know, O vain man, that faith without works is dead?"

And then he adds:

"For as the body without the breath is dead, so faith without works is dead also."

And Jesus said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

### God Disposes

Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from His august throne. But He sent one of His most humble messengers, the crystal snow-flake from heaven, to punish the audacious boaster! Napoleon flung his forces into Moscow, but in his retreat he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 23,516 French corpses buried, and 95,816 dead horses. When in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of the world, whose head is on the helm of history, ordained that Blucher should join the Iron Duke at the turning point of the conflict of Waterloo, and that the decisive battle should turn the fate of Europe. That was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God does dispose.—ARTHUR T. PIERSON, in *Modern Mission Century*.

### At the Last It Biteth Like a Serpent

A bartender complained because he had to rub congealed drops of sticky beer off the bar. "But if I let them remain," he said, "they rot the wood."

"They rot the wood, do they," fiercely repeated the beer bibber. "Then, what in the name of common sense do they do to my stomach?"

"It is beyond me to tell," replied the manipulator of drinks. "Of one thing I am confident, and that is that man's stomach is made of cast iron. Elsewise how could he withstand the amount of beer that he pours into it? Let me show you something." He placed a piece of raw meat on the counter and dropped it into a small measure of imported liquor. In five minutes the meat had parted into little pieces, as though hacked by a dull knife.

It is not surprising that beer drinkers are held by life insurance companies to be extra hazardous risks.—*Arkansas Searchlight*.



that only such as is demanded to achieve the object for which we were brought into being should be tolerated.

There is just a possibility that the experience some of us have had with ultra-organization in other days and relationships causes in us a morbid fear of anything in the nature of an innovation. This fear is only allayed when the innovation proves itself to be a coherent and valuable part of the general arrangement. Too many times we have taken it for granted that because some item of machinery worked well on some other machine it must, perforce, work the same way on ours, and so it has been stuck on regardless of looks or utility. We have many times displayed about as much sense as did the ancient Israelites when they insisted upon piling Saul's armor on the stripling David. Their faith in Saul's armor was no more justified by past achievements than is the faith of some of the brethren in some phases of organization so strenuously insisted upon.

I have no doubt that the ecclesiastic habiliments, that we learned to love in other churches, and which we have pressed upon our youthful church, have impaired our aim and impeded our progress fully as much as would Saul's armor have hampered and hindered the young hero of the shepherd's sling and five-smooth stones had he not had sense enough to cast it aside.

The contention of this scribe is that only such boards and bureaus as 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, should be encouraged or tolerated.

If this position is a correct one, and I assume that no one will dispute it, the recently announced program of what was originally the Mutual Aid Association but is now the "General Board of Mutual Benefit" is without excuse or defense. It was something of a shock to most of us when the first and simplest phase of the matter was introduced, and when later the laymen phase was added, we felt the limit had been reached; but we were safeguarded by the mutual feature of the business so that, in all probability, there would never be the scandal of liabilities beyond the power of our assets to meet. However, under the new program we are to forego this comforting assurance, for it is proposed to insure all comers for \$1,000 a member at a premium ranging from 80 cents to \$1.50 a month. Of course there are certain limitations, but not such as regular insurance companies have found necessary even with larger premiums. Then, too, it is proposed to go into the decidedly questionable business of insuring children. This business has been so questionable and there has been so much scandal and crime connected with it that the most reputable insurance companies have refused to touch it. But we have not reached the end of this ambitious program yet, for it is proposed to insure against sickness and accident as well. It looks like the brethren were set upon relieving us of any dependence upon God except for the bare saving of our soul. In fact so much of this announced program has been associated with the coat of secretism rather than the Lamb of God, that there is danger of our having a Pandora's box experience and the goat himself be found hidden among the stuff.

Just following Pentecost there was an attempt to unite, in the Church, care for the material as well as the spiritual interests of the folks, but it proved so disappointing that the project disappeared without a single word to signalize its demise. This would seem to have been one of those times when the silence of God was more significant than words would have been. Let us give heed thereto. Should the plan announced be followed out it would be well to stop first and figure out the cost and risks involved. The insurance business is speculative in a high degree. There is not a company on earth that could liquidate every death claim should they be presented simultaneously. It may be all right for specially trained business men to enter upon a speculative business, but it is an entirely different thing for a church, whose calling and election of God is to spread scriptural holiness over the world and prepare a holy people for the coming of our Lord, to do so. Whatever chances individuals are led to take in a business way, let us as a church not engage in any enterprise that, under any circumstances, would ever require a special dispensation of provi-

## To the Church of the Nazarene

MANY of our people are aware of the fact that the trustees of Peniel College, Peniel, Texas, and the trustees of the Oklahoma Nazarene College, Bethany, Oklahoma, have voted to consolidate the two institutions, the consolidated schools to be located at Bethany, Okla.

The General Orphanage Board has purchased the Peniel School property for a consideration of thirty thousand dollars, much less than its real value, for the Orphanage work of the General Board.

The trustees, we are informed, owe about twenty-two thousand dollars, the total indebtedness of the Peniel College at the time of the closing of the last year's session. We are anxious to pay this debt and at the same time save this valuable property to the Church. The purchase of the property by the Orphanage Board will both make it possible to pay the indebtedness and at the same time save the property to the Church and bless humanity and promote the cause of holiness.

The General Orphanage Board will have no difficulty in raising the thirty thousand dollars if the entire Church will give its hearty co-operation and liberal support. This is an institution of the General Church and consequently the amount to be raised can be distributed over the entire connection, making the effort easy for all.

The pastors everywhere are asked to aid the Board in this worthy cause of providing for our homeless children.

H. F. REYNOLDS,  
JOHN W. GOODWIN,  
ROY T. WILLIAMS,

*General Superintendents, Church of the Nazarene.*

dence to save us from business scandal or bankruptcy.

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. The holding and investment of accumulated funds, involving stock and brokerage entanglements, calls for men of special training and highest skill, and those who are best equipped, can command unlimited salaries. This, surely, is no part of the work of a holiness church.

There is no question as to the motive or sincerity of the brethren of this board. I believe their motive to be zeal for God, and I am sure not one of them would desire a thing incompatible with God's glory or the spiritual welfare of the church which has honored them by placing them on this board. But I am persuaded that zeal for the development of, what they conceive to be, the work of this board has warped their judgment and blurred their spiritual vision. I am also persuaded that to pursue the course outlined will result in business failure and scandal, and a spiritual cataclysm such as no church has ever experienced. Since we have such a board as the General Board of Mutual Benefit, and since we have the Ministerial and Laymen's Mutual Benefit Association, on a safe mutual basis, let us by all means continue to sail the safe waters of mutual helpfulness, rather than to go to an arbitrary business bag of so much a month or so much a year and finally make shipwreck upon the rocks of business insolvency and financial bankruptcy. Let us touch no business that reputable business concerns will not soil their hands upon, and let us insist that those who desire those things symbolized by the goat shall not find them in our church, whose calling and election of God is to get folks saved and sanctified and so ready for the coming of our blessed Lord.

LOWELL, MASS.

"We are here as pastor for next year and can not get along without the HERALD of HOLINESS. It is such rich food for the busy, hard-working pastor. May God bless the dear old HERALD of HOLINESS in my prayer." John T. LaRose, Pendleton, Ore.

## ORPHANAGE CAMPAIGN OPENS

*By OSCAR HUDSON, Secretary*

The campaign by the General Orphanage Board for the purpose of establishing our Children's Home opens with a swing which indicates that our people are of a mind to rise and build. Mrs. Hudson is making the Western Oklahoma District, Rev. Theodore Ludwig, Superintendent of the Nebraska District, who is also president of the General Orphanage Board, is making his District in company with representatives of the Home and Foreign Missionary Boards, and is carrying our work there, while the writer is making the churches on the Kansas District. At each point the people are receiving us enthusiastically and responding as liberally as could be expected. More than \$10,000 has been subscribed already and if every section of the country and every District takes their part of the load we will soon have a creditable institution where our children who are left without parents and home will be saved to God and the church and permitted to develop into intelligent, useful citizens.

The board has set its slogan at \$100,000, to be paid in two years. We feel it will take this amount to pay the indebtedness which is against the Peniel College property, that the board has bought for permanent operations and to fully equip it for the purposes we have in hand. This amount can be easily raised in two years without burdening any one if all do their part. Much of the money we are raising comes from people outside our connection because this is a proposition which appeals to every thinking person. Wherever we succeed in getting a representative crowd out to the services unsaved business men and those of other churches get right under the load with us. When once a creditable institution is established this same class of individuals will assist us in supporting it and with a very small apportionment throughout the church we can take care of and educate a large number of unfortunate children.

We must do it at any cost. Our children are being turned away into the street and into institutions conducted by Roman Catholics, Christian Scientists, etc., to be destroyed. They are our very own and God has said, "He that provideth not for his own and especially they of his own house, has denied the faith and is worse than an infidel." Three dollars a member throughout the connection, to be raised within the next two years, will put the Home in full operation. This is what the board has de-

## Brother Bud's Good Samaritan Fund



*Beloved Children:* I am so glad this week to tell you that the Lord is so precious and so beautiful that I am actually in love with Jesus. Of course, this is no news to you; for you wouldn't suppose that I would ever get to the place where I didn't love Jesus. But when I read

of the beautiful things that He has said to us—He has said, "I will never leave thee nor forsake thee"—you can see at a glance that that means He will go with us to the hospital. He has said something about making our beds in our afflictions, and He has declared emphatically that He will uphold us with the right hand of His righteousness and that He will keep us in the hollow of His hand, and that we are to abide under the shadow of His wing. He has said, "I will guide thee with mine eye"; and bless His name, He also said, "I will lead thee by my Spirit."

When I woke up this morning the first thing in my mind was—and I don't know why, but I just said—"Bless God, I am still alive and the beautiful sun is coming up over the hills to light up my pathway." And Jesus was so beautiful and so near that I found the big tears a-welling up in the corners of my eyes; and I didn't know why, but oh, it is so beautiful to love Jesus until you weep. He will bear your burdens. He will help you raise money to pay your house rent. He will help you to make a crop, and even help you to haul wood, to run a cookstove, or to run a washing machine. Bless God, He will help you to push a flat iron. He will help the little mother to darn socks, and patch breeches, and fry eggs and streaked bacon, and have prayers with the children, and even switch them when they need it.

All of this is seen from the wonderful statement that Jesus has made in His word when He said, "Heaven and earth will pass away but my word will not pass away." That is,

we can take the Word of God and stand on it and lie down on it and stretch out on it. We can use it as a staff to help us climb the hills, and we can use it as a bridge to span the river. For the Word of God is said to be "quick and powerful and sharper than a two-edged sword." How beautiful it is in the Lord to arrange it so His Word can reach and comfort the hearts of those that oftentimes would not read it at all if they didn't get into trouble.

I have known young ladies that thought they were too important to read the Bible till they would get into serious trouble, maybe go to some home that Jesus had prepared for them on earth where they would meet with the true sons and daughters of the Almighty, and there by hearing a few good chapters read, and a few good sermons preached while their hearts were sad and heavy, the Word of God would be planted in their hearts and minds until they would find themselves in love with the Bible and wherever they went there was a Bible in their little hand satchel.

I have known a young man to get into serious trouble, but while he was being housed away for awhile and out of the whirlpool of sin and vice he would have time to think and would find out that God said long ago, "Young man, take heed to thy ways," and he will remember that the Lord said, "My word will be a lamp unto your path, and a light unto your feet," but you see when we reject the Bible we have no light for our path or feet either; then we wander in darkness. Christ said, "He that walketh in darkness stumbleth because there is no light in him"; but, bless God, with the light of heaven in our souls and His Word to read we can walk among the very far buckets of hell and climb the hills, cross the ravines, wade through thorns and thistles; and, bless God, if we have on our iron shoes like the Israelites had, will never get a thorn stuck in our heel. If a snake crawls out by the roadside we can stamp him to death; if a dog comes out and growls at us we can kick him across the sidewalk. And with the Word of God in our hearts, the difficulties of life will be stepping stones, hard places will be stepladders, and disappointments will prove to be His appointments. Amen to Jesus.

UNCLE BUBBIE.

own people on Cape Verde Islands. Some young people declared publicly their call and willingness to go to the foreign mission field.

Eight hundred dollars was pledged for Eastern Nazarene College nad over \$2,200 for all purposes.

There was a very blessed healing service, when some testified to receiving a definite healing touch on their bodies. A brother was sanctified wholly and the day following was taken violently ill with convulsions. The doctor said he could not live, but he called for the elders, who anointed and prayed with him and God answered prayer and raised him up so that he was able to praise the Lord for deliverance and thoroughly enjoy the remainder of the meetings.

One touching scene was when half a dozen white-haired soldiers of the cross stood up together and testified and sang in the Spirit led by Father and Mother Hartt.

The present housing capacity of the grounds was taxed to the utmost. The food served was of the best, while President J. P. Haddie and Vice-President G. G. Edwards, with their assistants, were untiring in their efforts for the comfort of all and the success of the meetings.

The presence and power of God were evident throughout, but the love feast on the last Sunday morning was beyond description, glowing testimonies with shouts of praise and tears of joy and waving of handkerchiefs all blended into a demonstration of heavenly rapture never to be forgotten. Old campers declared it to be one of the best they had ever attended and some engaged their rooms for next year before leaving the grounds.

T. M. BROWN.

## CLARENCE (MO.) CAMPMEETING

In point of interest, attendance, and widespread influence the campmeeting which closed here Sunday night was one of the greatest in the history of this meeting, which has been held on these grounds for many years. The evening congregations overflowed the seating capacity of the tent the third evening of the meeting, and large crowds surrounded the tent at every succeeding evening service. The last Sunday night the crowd was so large that hundreds could not get near the tent and many could not get within hearing distance of the speaker. For this remarkable interest, large attendance, and for the salvation that He gave we are devoutly thankful to God and to the great host of friends of this work He is raising up. Those who have labored so long and so faithfully in this noble cause have great reason for gratitude to God that He has so signally owned and blessed their labors. We are looking forward to a still larger campmeeting next year and trust that this work will be cumulative in its power and effectiveness and that God will extend its influence and reach a still wider circle of people with the gospel of a free and full salvation.

H. O. FANNING.

## DALLAS DISTRICT

### HOME MISSION BAND NO. 2

The work of Home Missions on the Dallas District has been very satisfactory regardless of the many adverse conditions. The efforts of Band No. 2 embraced campaigns since April in six different towns on the District, namely, Sulphur Springs, Atlanta, Honey Grove, Corsicana, Ash Grove, and Culleoka.

We are glad to say that God stood back of this band and drove back a great amount of opposition. At first, in most places, the workers were classed as holy-rollers, Tongues, and even the Mormons; but all that soon vanished when Rev. L. A. Miller, the manager of the band, proclaimed the distinction.

Fearlessly this band delivered the doctrines of the Nazarenes in every place in town where possible. The street, the homes as well as the announced place of worship were specialized.

Brother Miller surely is a man of God and knows how to defend our doctrines. He preached with the Free Methodists for twenty-five years and was an elder presiding over the district of Texas for a number of years. Prof. J. J. Douglas needs no introduction to the Texas and Oklahoma Nazarenes as a song leader. He and his wife certainly deliver the music in an interesting way.

The professions were not so great in the work accomplished, but the way was blazed and seed sown for the establishing of some strong churches. In all about 150 professions are claimed and about \$1,000 received, a church was organized at Sulphur Springs, Texas, and a number gave their names for membership in the meeting at Corsicana, Texas, but the District Superintendent thought it best to not organize until later. As a whole the work was greatly blessed of the Lord. To God be all the glory.

Reporter.

decided to ask each District to do. It is a small thing, but if every District raises its quota we will be to the top of the hill. Can we do it? We believe God has heard the cry of His children and has undertaken to help us do it. If He is with us we can not fail. We implore you to pray for the success of the campaign.

## HOME MISSION WORK IN THE SOUTHEAST

We recently put on a campaign in Shelbyville, Tenn., where the Lord gave us seventy-five souls. From there we went to Columbia, Tenn., and preached three weeks to great crowds of people. About forty prayed through in this meeting and a Church of the Nazarene was organized with some substantial people who will do things in the Nazarene way.

At this writing we are opening a campaign in the city of Atlanta, Ga., the Chicago of the Southeast. There is not a Nazarene at this place, but we are here to stay until we plant a good church.

C. B. JERNIGAN.

## UBA SPRINGS CAMP

Uba Springs Camp, Tenn., established about twenty-five years ago, has been an important agency for the advancement of Christ's kingdom in this section. The members of the association, as well as the leader of the annual meeting, have been representatives of different leading denominations. Under their management the camp has been kept safe, sane, and spiritual. A nice list of new names was added to the enrollment of the association this year, among the number being Dr. and Mrs. E. P. Ellyson, preachers in charge. Their messages were logical, forceful, and scriptural, being free from clucking, berating, or sarcasm. Dr. Ellyson encouraged the association to make it one of the

greatest campmeetings in the United States. R. C. Rogers led the singing, stirring the people in the worship of song. Rev. G. W. Pirtle was used of God in altar exhortations and general work of the camp. Rev. Baugh and wife conducted one service in the interest of Bethany Home, Memphis, Tenn. The altar was filled with seeking souls in the closing service, most of whom prayed through to glorious victory. Five children of a Baptist family were converted at this service. Others were converted and some sanctified. The old-fashioned shouting at the close served as a soul tonic for the homegoers.

Mrs. FANNIE McD. STRANG, Reporter.

## MARION (MASS.) CAMPMEETING

The sixth annual meeting of the Cape Cod Union Campmeeting Association was a glorious success.

Methodists, Baptists, Evangelicals, Salvationists, Adventists, Nazarenes, and others were united in this holiness camp under the pines on the shores of Buzzard's Bay until it was hard to tell one from the other.

"Lord, send the old-time power" was the refrain of the camp, and He did send it gloriously.

The people prayed mightily beginning at 6 o'clock every morning—and that seemed to be the key that unlocked the windows of blessing and brought unity and conviction. They sang and shouted and marched and wept and rejoiced, and from the first day souls were at the altar, before preaching, after preaching, and without any preaching.

Some who came for the first time, knowing only a formal Christianity, went home with the joy of a living Christ in their hearts. Others were healed of their backslidings and a goodly number sanctified wholly.

The preaching was done by visiting pastors.

A rousing missionary meeting was held, at which \$500 was gladly contributed to help Brother Peter Tourinho finish his course at Eastern Nazarene College preparatory to carrying the gospel to his

## SOUTHERN CALIFORNIA DISTRICT

We are glad to report the work of the District is in good condition on every line. Every pastor is working hard at his job. Several have planned for their revivals and others are pushing their regular services and several are having a real spirit of revival in these services.

First Church, Los Angeles, the dear old mother church, is in a constant revival under the direction of Brother Henricks.

Brother Cornell keeps things moving in First Church, Pasadena. He always has something worth while.

Brother Widmeyer is getting a good hold on the work at San Diego, and we know he will succeed there, for he has that record elsewhere.

Brother Frazier, our pastor at Emmanuel Church, Los Angeles, reports fifty-two new members since Assembly.

All our pastors are loyal and God-ordained men and stand ready to put not only their last dollar but their lives as well into God's work. God bless them.

We are spending a Sunday with the churches, and so far it has been a real time of revival, beginning on Friday night and preaching every night and three services Sunday. God is coming on us in great power. Last Sunday night at Escondido where Brother Metcalf is the efficient pastor, one young man came back three miles after having gone home from church, to the parsonage to get saved and God heard his prayer about 12:45 at night.

We are going in for revivals out here—not special meetings but Holy Ghost revivals. We are planning a large campaign in Santa Barbara soon with Bud Robinson and other efficient workers. We are also expecting to launch campaigns in other cities during the year with evangelists such as Rev. W. E. Shepard and others. Pray earnestly for God to bless Southern California.

## PASADENA CAMPMEEETING

For years it has been the custom of the Southern California District to have an annual campmeeting on the campus of the university, which custom was followed this year, not because it was a custom but because we wanted a real revival that would touch the entire District.

A large tabernacle was built and comfortably seated and the campmeeting board took care to see that every possible arrangement was met to assure the greatest comfort to the large numbers who come not only to camp but for the services only for a day.

Much prayer was offered for God to graciously awaken the entire place. Some of the best workers that ever blessed any movement were called—Rev. Charles Babcock, who needs no introduction to the holiness movement, since for a quarter of a century he has been on the evangelistic field and nobody has ever accused him of compromise. He was at his best and brought some of the greatest messages we ever listened to. Brother Bud Robinson, that disciple whom Jesus loves, was here and my! how he did preach. Brother J. E. Moore led the host in song. And he can get any crowd on earth to sing, unless they are from a deaf and dumb institute. The Wilde-Knight Quartet, whom God has so greatly used over this land, blessed our hearts with many great selections, and various local workers contributed much to the success of the camp.

But when we had made all arrangements necessary and arranged all workers we expected God to come on the place, which He did and the long altar was lined with seekers whose faces shined with heavenly light as they presented their needs to God and He met their hearts. As we looked into their faces we felt the effort was well worth while. So the Campmeeting Board began at once to launch plans for a still larger camp for 1921.

J. E. BATES, Superintendent.

## AMONG THE CHURCHES

## EL PASO, TEXAS

—After a revival we organized a band called "the Nazarene Band." The Lord gave us a building to worship in for one year, free of expenses, and July 25th Brother Rutherford organized us into a Church of the Nazarene with eighteen charter members. Rev. Sadie Lewis resigned as pastor because of ill health and Brother W. W. Danner has been called to fill the pulpit. We have been much blessed by the half hour of prayer and praise service preceding our regular services. We all enjoy the old-fashioned way.—Mrs. Eva Swihart, Reporter.

## INDIANAPOLIS, IND.

—We closed our pastoral year with South Side Church, showing a gain of one-third in membership; subscriptions to the HERALD OF HOLINESS

## NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

## Purpose

MANy are the enemies of life and varied are the ways in which they seek "to steal, and to kill, and to destroy" it. On the other hand, many are the friends of life and varied are the ways in which they seek to safeguard it, enrich it, and increase its usefulness. The future of the young man as he enters life depends with almost mathematical certainty upon the character of his associates. Some of the most influential of these associates, however, are not men and women, but principles and habits of life. Among the many such friends and enemies of life that we may indicate we name but two. A friend and an enemy in some manner related to one another. The friend is "Purpose" and the enemy "Aimlessness." To break all association with the latter and make an enduring friendship with the former will prove a lasting boon in the life of every young person.

One has declared that "men may be divided in many ways, but there is no clearer division than between those who have a purpose and those who are without." This distinction does not divide men according to their moral standing, for there are those who could not well be called bad who are nevertheless cursed with aimlessness. No remark is more common concerning such individuals than "but, he is a good man." As if a negative goodness could excuse one for aimlessness and the lack of any resolute purpose in life. On the other hand of those who through fidelity and devotion to a definite purpose have achieved greatness, history abounds with illustrations. The career of Beaconsfield, one of England's brilliant statesmen, is a fair example. In his first attempt to address the House of Commons he was jeered and laughed into silence. In his failure he exclaimed, "The time will come when you will hear me." This reply was no peevish retort, but as his after life proved, a settled purpose to take his place among the leaders of his land. The trial of Catherine Booth, later Mrs. Clibborn, before the grand council of Neuchâtel, Switzerland, reveals a wonderful purpose of life, as well as aim for an entire organization. In pleading her own case she stated, "As to our aim we are trying to bring these people who outrage your laws, who fight against God, to the feet of Him alone who can change them, to the only hope that exists for them, the Savior of the world. We work, we live, we suffer to do this. This

is our hope and object. You may punish us; you may imprison us; you may prosecute us as long as you are permitted; but what you can not do is to stop this work."

It would be absurd to contend that only purpose was necessary for the attainment of success. We must recognize human limitations that oftentimes prevent one from reaching the coveted goal. However, there is in a steadfast purpose that which will assure the maximum attainment—an attainment that often proves far greater than what one had dared hope for. Shakespeare went down to London to retrieve his fortune, but wrought so wonderfully to accomplish this purpose as to achieve the greatest literary success and honor ever won by man. A resolute purpose is fundamental in every worth while life. Talent, or genius, or education will never do as a substitute. Linked up with aimlessness these have only made life's failure the more conspicuous. True Christian character, manhood, position, and attainment demand as a ground-work purpose.

No attribute of mind transcends that of its power to project itself into the future and overleaping all ignorance and barriers choose that which is wisest and best. In such a purpose, especially when it is a call from God to a definite field of work, one finds a friend indeed. Such a purpose will be a constant source of inspiration—a set of the sail that compels even adverse winds to carry one forward. Again, it becomes a means for the disciplining and training of one. Man is the most dependent of all of the animal kingdom upon training. His faculties the least developed at birth and by instinct, are capable of the greatest through training. The problem is now how to develop these possibilities into powers. A definite purpose pursued with all the energies of one's being is the key. Aimlessness, on the other hand, furnishes no spring for life. It lacks any power to encourage, goad, or inspire man when the way becomes rough. It has no hand to help or power to strengthen. It even wastes such powers as man naturally possesses. It lends no aid in the warfare against the enemies of life, rather it welcomes them that it might excuse its own failures. A worn-out and depleted life is an aimless life, for the life lived with a purpose is like a river that gathers volume by flowing on. Let us seek of God until the mist of the future is removed and life realizes a point, a purpose.

trebled; subscriptions to *The Other Sheep* doubled; Sunday school more than doubled; nearly four times as much given for Home and Foreign Missions as during the preceding year; general finances increased about 80 per cent; church debt reduced one-half; and nearly one hundred souls saved or sanctified. Unity prevails, prospects are fine, and a good pastor has been called with increased salary. The Lord's work is moving on and to God be all the glory.—Ural and Alma Hollenback.

## LOS ANGELES, CALIF.

—The Lord is with Emmanuel Church of the Nazarene in mighty revival fire and power. The services have been especially blessed and owned of God during the last month. Thirty-five have sought the Lord for either regeneration or sanctification and the saints are being built up in Christ Jesus. We are truly on the stretch for God and holiness.—Mrs. J. W. Rogers, Reporter.

## LONE WOLF, OKLA.

—In a recent meeting at this place a number were saved and a class of excellent people received into the church. Several subscriptions were secured for the HERALD OF HOLINESS.—Oscar Hudson and Wife, Evangelists.

## ALTUS, OKLA.

—Here we had the best meeting we have had in some time. With a large crowd out we struck fire in the first service and from that on souls were definitely blessed in every service. The crowds were good, conviction was deep, seekers repented with tears, and made restitution. More than a hundred prayed through, many in their homes, and they hunted us up at our room at night to get us

to pray for them. Nineteen were taken into the church with more to follow. A fine list of subscriptions was secured for the HERALD OF HOLINESS. Finances came easily and abundant, more than \$1,000 in cash being raised for all purposes, besides over \$1,000 in subscriptions for our orphanage work. Rev. Mr. Cooper led the singing, and Miss Ruby Logan of our orphanage was soloist.—Oscar Hudson and Wife, Evangelists.

## OREGON CITY, ORE.

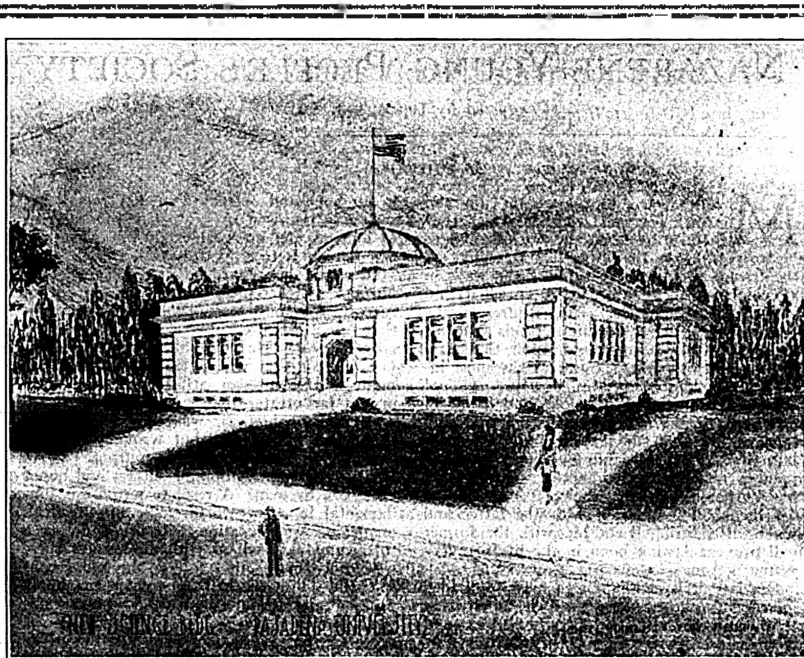
—Just closed a good meeting with Brother C. J. Penn evangelist, in which there was some yielding to the truth for pardon and sanctification. Brother Penn preached the full gospel with no uncertain sound and we feel that conviction is resting upon the people. Opposition is met here by Come-outism, Spiritualism, Christian Science, Mormonism, Adventism, and the Tongues' belief, but in the midst of it all God has given us the victory.—Harvey Buck.

## STEEDMAN, OKLA.

—We recently closed a revival near this place with Brother George McNutt as our helper. Brother F. R. Morgan, of Hugo, Okla., and Brother S. B. Damron, of Ada, Okla., visited us and Brother Morgan preached for us, the Lord giving a gracious service. Sixty-six souls were in the fountain and we left the people shouting the victory. I believe there is a fine opening here for a good work and they are desirous of a Church of the Nazarene.—C. C. Johnson.

## HOLLIS, OKLA.

—The Lord gave us a good meeting at Brownlow church, with Rev. W. E. Ellis, evangelist, at his



### Building Improvements at Pasadena University

We are glad to present to the readers of the *HERALD of HOLINESS* a picture of the new Science Hall to be built on our campus to take the place of one of our buildings which was destroyed by fire on the night of July 14th. This building will accommodate our Departments of Chemistry and Biology, and will have two large classrooms in the front with two well equipped laboratories in the rear. There will be two offices in the main corridor, while over the lobby will be a large dome room with a floor space of about 350 square feet, which will be used as a seminar room. Work on the above building will be commenced as soon as contractors bids are in and the contract has been let. Mr. F. L. Henderson, of Pasadena, is the architect of the above building.

In addition to the above Science Hall plans have already been approved for a Bresee Memorial Administration Building costing about \$100,000, quite a considerable amount having already been pledged toward this fund. These buildings will be modern in every respect and a credit to the city of Pasadena and to our denomination.

Our fall term opens September 6th, and with the present outlook we anticipate an enrollment of not less than 500 students. The outlook for our university was never brighter than at the present time, and plans are being made to put on a campaign in Pasadena this winter in an effort to raise an endowment fund for our school.

F. A. RUNQUIST,  
Treasurer.

best. The presence of God was manifest in every service. Nineteen souls were gloriously saved and two sanctified; there were seven additions to the church. Finances came easily. The church was built up, and we believe the results of the year's work, together with the help of our evangelist, will be abiding.—J. D. Wallace.

#### ATKINS, ARK.

—We have just closed the Union Grove camp, which was indeed a meeting of depth and power. Forty or fifty souls prayed through to victory and a nice class came into the church. Rev. J. B. O'Neil, the much loved pastor of Morrilton, established this work and has made it possible. We had Brother W. H. Logan, pastor of our church at Atkins and Appleton, with us several days, which added strength and power to the meeting.—Lee L. Hamric, Evangelist.

#### MUNCIE, IND.

—Dr. J. E. L. Moore, of Olivet, Ill., was with us in a tent meeting July 12-August 1. His preaching was fearless, fervent, and unctuous and brought results in old-time conviction, repentance, and restitution. There were some clear, definite cases of salvation and nearly every convert walked on into sanctification. We are still having seekers at our regular services. Brother Short was with us in our annual meeting and God made him a blessing to us. Our much loved pastors, Rev. and Mrs. E. E. Turner, received a unanimous call to return with an increase of salary. The church has made excellent progress this year. Thirty-nine new members have been received. The pastor's report to the annual Assembly included the following: For Home and Foreign Missions, \$1,456.57; for building and improvements, \$1,646.91; for pastors' and evangelists' support, \$3,157.66; for Sabbath school and current expenses, \$2,060.19; total raised for all purposes, \$8,588.57. Fifty-five noonday meetings have been conducted in our factories and twenty-five lawn and street meetings have been held.—Mrs. Lillie Winger, Reporter.

#### SHAW, OKLA.

—Just closed a great revival with fifty-six saved, twenty sanctified, and thirty-one additions to the church. Souls prayed through in the old-time way and in many respects it was the greatest meeting I have ever been in.—Wade L. Nelson, Home Missionary.

#### POWELL, OKLA.

—Twelve were saved and fourteen sanctified in a recent meeting at this place. To God be all the glory.—Wade L. Nelson, Home Missionary.

#### R. 5, BONHAM, TEXAS

—The Oakland camp is being wonderfully blessed of the Lord. Seven prayed through last night. The crowds are large and the interest good.—C. C. Cluck, Evangelist.

#### HOUSTON, TEXAS

—Although we have not attempted a special revival here during the present year, quite a number have prayed through in our regular services. Our membership has been doubled. Our Sunday school, under the able management of our superintendent, G. R. Dozier, has nearly reached the one hundred mark. Our Young People's Society is doing things for God. God put it in the hearts of the plucky little band here to undertake a building last April and now we have a nice tabernacle, well located, with a seating capacity of three hundred or more and worth about \$1,600, exclusive of the lot, and nearly paid for. Sweet harmony prevails in our ranks. Our people are subscribers and readers of the *HERALD of HOLINESS*.—W. D. McGraw, Pastor.

#### SAN DIEGO, CALIF.

—Our Missionary Circle was organized in May with a good corps of officers and quite a good membership. The sewing circle meets semi-monthly and is doing good work. Each member is supposed to give 25 cents at each meeting to purchase material. At the close of the first month twenty-five garments had been placed in a couple of worthy families with the result that the children from each

home were in Sunday school the following Sabbath, and the father of one family was at the altar and saved just a week or so later. We have completed the study of "The Modern Samaritan" and hope soon to take up study again.—Mrs. J. C. Frisbie, Corresponding Secretary.

#### LEWISTON, MONT.

—In spite of many difficulties God gave us salvations, reclamations, and sanctifications in a recent meeting here. A Church of the Nazarene was also organized and Miss Mabel Stake called as pastor. Montana is a new field for the Church of the Nazarene, but you will hear more from them in the future.—W. P. Jay, Evangelist.

#### BONHAM, TEXAS

—Our summer revival just closed; interest high; nine prayed through on closing night. Rev. E. G. Theus, evangelist, preached with power, and the people were blessed with his Spirit-filled messages. This meeting closes our summer evangelistic work about Bonham and we are now preparing to move the artillery up to some advance trenches and are believing and expecting God to do great things for us this fall. Three more recruits were added to the church here.—Elmer D. Russell, Pastor.

#### SPRINGFIELD, ARK.

—The recent meeting held here closed with the blessing of the Lord manifested in seeking souls at the altar. Over twelve definite seekers and finders were at the penitent form during these gracious days.—E. O. Tapley.

#### PINK RIDGE, MISS.

—Our recent meeting, conducted by Rev. A. M. Samuell, resulted in the converting or reclaiming of nineteen seekers, of whom seventeen were later sanctified. An unusual feature was the age of the seekers, most of them being between thirty and forty years of age. This is a new field for the Church of the Nazarene, and many were ready for holiness teaching. A prayermeeting and Sunday school were organized, the attendance at the former being nearly one hundred on a recent Sabbath. We expect some workers in His vineyard from this meeting and an adding to the Church of the Nazarene.—Jewel Maxey.

#### MITCHELL, IND.

—On the first Sunday of our pastorate here the Lord honored His Word in the salvation of one young man. We found over one hundred loyal and true Nazarenes in the church here, with a bright future ahead. The pastorate follows meetings with our other Indiana churches at Indianapolis, Winchester, Elwood, Auburn, Ft. Wayne, Frankfort, and Richmond. Mrs. Wines will soon join me in the nicely furnished parsonage here.—J. M. Wines, Pastor.

#### CALERA, ALA.

—A hard-fought but successful revival, conducted by Rev. Jarrett and Delf Aycock, was recently held here. About thirty professed to find what they sought, and the finances came easily. Under the direction of Brother Aycock the pastor and wife received a "pounding," which did not kill, but came near to breaking our hearts. The people of Calera are bighearted and appreciative, and the little church here has a promising future.—W. F. Farmer, Pastor.

#### LINDSAY, CALIF.

—We have just closed a week's convention under the auspices of the Young People's Society of the local church. Rev. D. J. Smith preached the gospel in power. Brother Frank Cooper sang the gospel in every service. During the week twenty seekers knelt at the altar, the most of whom found God. The Sunday evening service was especially blest. In the Y. P. S. service Brother Cooper gave his life story. We were all strongly impressed with the power of God in salvation. In the after service conviction fell heavily while Brother Smith brought the message. At the close fourteen seekers found their way to the altar and many of them after earnest prayer raised with shining faces, telling of God's power to save. The writer declares it the best altar service he has seen for years. Praise God.—C. W. Morrill, Reporter.

#### KING, ARK.

—We have just closed a meeting with Rev. A. M. Gilbert and Rev. Oscar Felts, who truly know how to preach the old-time religion. The Devil fought hard, but God came to our rescue and five souls were saved and three sanctified, for which we are thankful. We feel like the revival was just started when we had to close. We are still praying and pressing on and expect to go through.—Beatrus Smith, Pastor.

#### BLOSSOM, TEXAS

—We have just closed one of the best meetings ever held in this city. The altar was filled, the Lord answered as by fire, and numbers have been saved and sanctified. Sixteen persons have joined



the church and others are soon to follow. Best of all, the church is rooted and grounded in the deep things of God, holiness is stirring the town, and the church is taking on new life. Rev. R. A. Thornton was the preacher, and God led the hosts to victory.—Reporter.

WANN AND HOMINY, OKLA.

—The meeting at Hominy, conducted by Rev. G. F. Baldwin, resulted in fourteen seekers definitely converted or sanctified, and the church more firmly established. This church, in the midst of a rich oil field, has a promising future, and a fine pastor, who held his own meeting, to lead them on. Rev. I. D. Farmer, of Mississippi, is with us in a meeting at Wann, which is progressing well. May God bless the HERALD of HOLINESS.—J. W. Dodd and Wife, Pastors.

WOLFE CITY, TEXAS

—We have just closed a two weeks' meeting with Brother and Sister K. S. Moore, assisted by the writer. Sister Moore's messages were full of Holy Ghost power, and conviction did its work. Crowds increased daily, and forty-eight souls prayed through to victory for pardon or cleansing. Received eleven additions to the church, and "the end is not yet, praise the Lord."—Rev. M. R. Bishop, Pastor.

ENERGY, ILL.

—Just closed a gracious meeting at this place. As royal a class of Nazarenes as it has ever been our privilege to work with. They know how to pray things to pass. A few souls were saved and sanctified and the last night closed in a blaze of glory. All praise to our Christ.—Rev. J. S. Wallace, Evangelist.

PLATTE, OKLA.

—Forty seekers prayed through in the revival recently closed at this place, some being among the best people of the town. Twenty-seven of these desire to unite with the Church of the Nazarene, which it is expected will be organized soon. Eleven persons are candidates for baptism. Platte is a small railroad town, and affords a good opening and opportunity for Nazarenes to work in His vineyard.—Effie Edwards, Evangelist.

HOLLIS, OKLA.

—Although hindered greatly, yet God gave a gracious revival in the meeting recently closed here, conducted by Evangelist W. B. Walker (at the beginning) and Miss Grace McLenore, song leader. The services were held on courthouse square, and the attendance was large. Much prejudice was dispelled and love took its place. Thirty seekers were saved and five were sanctified, all seekers but three being middle-aged. Other pastors of the town closed for last Sunday night. Ten new members promised; nine subscriptions to HERALD of HOLINESS; \$470 raised for all purposes of revival. The members, thirty-one in all, call pastor for full time. Church building is newly painted and finished inside. Brother Cornelius and the pastor closed the revival.—J. D. Wallace, Pastor.

CENTREVILLE, TENN.

—We recently closed a revival at "Swan Valley," a phosphate mining center near this place, and found many hungry hearts, as well as much opposition to the truth. A dozen or more asked for prayer for salvation, reclamation, or sanctification, and one precious orphan girl prayed through and found the Lord. This little Nazarene church is weak numerically but never has the writer seen a more faithful little band of God's saints. God manifested His presence and gave us a real feast, intensifying our vision of a lost world. We left them with the upward gaze, all determined to hold on, stand true, and shout the victory till "the walls fall down," or Jesus says, "It is enough." The pastor, Rev. O. O. Smith, is a man of deep spirituality and well beloved by his people, and we found it a blessed privilege and pleasure to work with him.—Meda C. Taylor, Evangelist.

CULLEOKA, TEXAS

—The Home Mission Band No. 2 of the Dallas District conducted a victorious meeting, August 15-28. God was present in every service. The crowds were large and great interest was manifested. Rev. L. A. Miller, evangelist, preached holiness in almost every service. As a result there were thirty-nine who prayed through in the old-time way. Prof. J. J. Douglas, song leader, assisted by his wife, held the people from night to night with intense interest in gospel songs. The last Sunday, when the doors of the church were opened, twenty-three new members were received into the Church of the Nazarene. This was considered a great conclusion meeting for the year for the band. To God be all the glory.—Reporter.

MILLPORT, ALA.

—The Beulah Heights campmeeting was not a failure, though many were disappointed because of the absence of Rev. A. G. Jeffries, who was un-

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

## **WHAT DO YOU READ?**

[CONTINUED]

### *The Bible Student's Book Needs*

As mentioned in our last week's article, of which this is a continuation, the Bible should have first place in the thought and affection of the earnest Bible student.

In selecting a Bible the beginner may experience some difficulty and consternation as the amazing array of Student's and Teacher's Bibles are presented either in the mail order catalog or on the bookseller's counter.

It is quite likely that a dozen preachers would give you as many different suggestions as to what equipment to secure in the way of a Bible or Bibles. Instead of being helped you would be more confused than ever. The average Bible student is not in a position to do much experimenting with various Bibles, especially with prices as they are at present. The writer will give the result of his experience after several years of handling Bibles of every style and description.

The writer has condensed his Bible equipment to three volumes. One is a bulky volume of considerable weight; too large and heavy to be carried about but rather to be used only for home study. This is the Linear Parallel Edition—a Holman publication. It contains the text of the Authorized or King James version and parallel to it all the changes found in the American Revision. A splendid feature of this Bible is the wide margins on each page, intended for marginal notations. Also the special India paper prepared so that it will take ink without showing through to the other side of the sheet. Maps and marginal references are included and all proper names are marked for pronunciation. It comes nearer to being an ideal study Bible than any that has come to the writer's attention. A small pocket-size Bible in small but clear type and with marginal references is used to carry to church and Sunday school, while a copy of Weymouth's Translation of the New Testament completes the outfit.

Settle the question of Bibles first, then turn your attention to book helps. One can not become thoroughly versed in the Scriptures and in closely related topics without at least a few books. The first should be a Cruden's Complete Concordance. Some Bibles contain a Concordance, but this is always abridged to such an extent that often it does not fill the requirements. Second in importance is a good Bible Dictionary. Smith's is an old standard, but Davis' is a newer work that is meeting with quite general acceptance. Either one is good.

With this small library an earnest Bible student can occupy himself for a lifetime, but almost every one who is interested sufficiently to get to this point will not stop there, but will manifest an insatiable desire for more information and knowledge, espe-

cially in regard to the Bible and the fundamental doctrines of Christianity.

"All About the Bible" is an old standard that is worth many times its cost and one that every student should own. It seems hardly necessary to mention Bunyan's "Pilgrim's Progress," as most of us have read this classic in our childhood. Yet every Christian-convert should read it again, for there are many lessons in it which can not be understood without the illuminating presence of God's Spirit in the heart.

When we pass beyond the actual requisites for intelligent Bible study most folks are more or less at sea. Perhaps, therefore, a few suggestions may be helpful to the beginner. Let us consider a few titles that have stood the test of time and are still classed as leaders in the religious book world.

It should always be borne in mind that "The best help to the study of the Bible is a loving acquaintance with the author thereof."

"The Christian's Secret of a Happy Life" is an exceedingly helpful book on Christian experience and everyday living. Secure it by all means. The books that have been written on prayer are legion. "Quiet Talks on Prayer" by Gordon is very fine; so is "The Ministry of Intercession" by Andrew Murray. Among the new books on prayer the best is probably "Purpose in Prayer" by Bounds.

"Perfect Love" by Wood is one of the standard books on holiness. "Lectures to Professing Christians" by Finney is a volume of heart-searching messages on practical, work-a-day topics. These two books are to be read and reread. You will find them immensely profitable withal.

The writer is decidedly partial to books of biography both of religious leaders and others. It seems that the truthful account of a man or woman's life furnishes information and inspiration as nothing else will. In the field of religious biographies we find many helpful works: Foxe's "Book of Martyrs" might well be included in this list and at the head of all others "The Life of John Inskip" by McDonald is particularly enjoyable to lovers of holiness. "The Story of John G. Paton" is a helpful missionary biography that every Christian will like. "The Life of Phineas F. Bresee" by Girvin should, of course, be read by every Nazarene, but others will find it helpful and inspiring.

Every Christian should read at least one good book on stewardship. For the layman we know of no better book than "Money the Acid Test" by McConaughy. "The Victory of Mary Christopher" is a very readable little book on tithing told in story form.

J. H. Jowett writes in very fascinating style and his messages are deeply spiritual. Nothing light or chaffy is found in any of his books. One of his best works is "Things that Matter Most." "The Transfigured Church" is another collection of timely messages for the present age. Among the more recent publications are two volumes by P. Whitwell Wilson that we commend before closing. They are "The Christ We Forget" and "The Church We Forget." Both of them can be read through a half dozen times without exhausting the depth of truth and inspiration that they contain.

This matter of recommending books is such an enjoyable task and there seems to be so much unsaid and so many excellent books unmentioned that we are loath to stop, but we are circumscribed by our allotment of space and must give way. Perhaps we can resume this delightful topic at some future time.

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able to be present on account of ill health. Rev. P. C. Ramsey and Rev. C. E. Taney and the writer did the preaching, while the Beulah Heights folks prayed the fire down.—W. F. Farmer, Pastor.

CHICAGO FIRST CHURCH

—It was my happy privilege to be home (Chicago First Church) August 27th and talk to the young people out of the fullness of my heart in their regular Friday night meeting, also to deliver my soul of an evangelistic message in the following Sunday evening service. We had seekers at both services. The spiritual atmosphere is good; in fact, there is a rising tide on and the outlook for a great revival campaign this fall or winter is very encouraging. Brother Schurman is preaching better than we ever heard him and has a growing vision for the church. The people are standing by him and expecting great things from God.—Stella B. Crooks.

WISTER, OKLA.

—We had the privilege of being associated with Rev. M. E. Shippey in a recent meeting, ten miles south of Wister. Brother Shippey preached with much unction and zeal. There were about eighty professions, most of whom were genuine. On the closing day Brother Shippey asked us to organize a Church of the Nazarene. This community never had holiness preached before. We organized, subject to the approval of the District Superintendent, with thirty-seven charter members, all of whom

gave in a testimony of being sanctified wholly. After the organization the church gave Brother Shippey a unanimous call as pastor. We see great things ahead for this new church.—H. A. Erdmann.

COLEMAN, OKLA.

—Our eighteen days' revival recently closed, during which twenty seekers prayed through and nine persons united with the church. The pastor preached the first eight days, when Rev. T. W. Sharpe, of Little Rock, came for the remaining ten days. His spiritual messages helped to establish the saints as well as also to reach the unsaved. This congregation numbers thirty-three members, all with a revival spirit. The new church building is erected.—Julia Standridge, Pastor.

OAKLAND, TEXAS

—We recently closed a splendid meeting here, six to eight seekers and siders nearly every night. A number were received into the church, with others soon to come. Crowds were large and interest maintained throughout.—C. C. Cluck.

TUSHEKA, OKLA.

—We closed a good meeting here recently with Rev. J. L. McKinney, Rev. Arthur James, and Rev. W. S. Shaw as the evangelists and the writer as song leader. Nearly one hundred seekers bowed at the altar and thirty-two were saved and ten were sanctified. The evangelists were filled with the Holy Ghost and gave forth the message with no uncertain sound.—C. W. Mowdy, Pastor.



## NOTES AND PERSONALS

In a recent communication received from Brother and Sister Ural Hollenback they advise they are beginning a series of evangelistic meetings, and their permanent address for this coming year will be Bethany, Okla.

We hear splendid reports of the private school, now being operated in connection with Pasadena University. Sixty-seven have been enrolled for the coming year and Spirit-filled teachers have been secured to conduct the classes.

Superintendent A. F. Daniel, of the Little Rock District, reports one of the greatest meetings of its history at Main Springs Camp, Prescott, Ark., over one hundred seekers bowing at the altar and most of them finding what they sought.

A report from Saragosa (Ala.) church should have read, A. D. Kimbrell, pastor, instead of A. D. Frazier, pastor.

Rev. Alfred L. Ford, who has recently taken the

pastorate of our Chicago Heights (Ill.) church, reports great opportunities ahead for our work there. It will help Brother Ford if those having relatives or friends in Chicago Heights will send their address to him.

Rev. E. M. Murrill, our new pastor at Ft. Worth, Texas, desires, all Nazarenes passing through Ft. Worth to stop at 1409 Clinton avenue N., for the Nazarene meetings. He reports a good work is being established in this growing Texas city.

Rev. C. D. Clift, Route 2, Box 63, Mountain View, Okla., will be open to accept evangelistic calls after October 10th, either as singer or preacher.

Rev. and Mrs. J. A. Dooley, evangelists, of our church, living at 915 West Broadway, Minneapolis, Minn., will be pleased to answer calls for meetings anywhere.

On his way to New England to join Rev. D. Rand Pierce in evangelistic work, Rev. E. Arthur Lewis stopped at Grand Haven, Mich., to visit his father, the "Chicago Christian traveling man," and found many hungry for entire sanctification. As a result a campaign for God is now on there with good prospects for a Church of the Nazarene.

Mrs. N. C. Radford, 631 East Twenty-eighth street, Los Angeles, Calif., a charter member of the First Church, can furnish deaconess bonnets for \$5 each, and \$1 for pair of ties, \$6 in all.

A recent letter from Brother S. H. Erwin and wife, teaching this year in Central Nazarene College, Hamlin, Texas, reports personal victory and a good prospect ahead for the college.

H. P. Blakely and wife, of Prescott, Ark., both of whom are Elders in our church, desire correspondence with District Superintendents seeking pastors.

"Inclosed find \$1.50 for the renewal of our church paper [HERALD of HOLINESS]. It is such a good paper and we enjoy reading it; we can't get along without it and don't want to miss a copy. It has been a great blessing to us and hope it may be to all who read it. We pray the blessing of God upon its printed pages as they are sent to the different parts of the world." Mrs. B. M. Wade, Tokio, Texas.

"Find inclosed \$1.50, for which send me the HERALD of HOLINESS for another year. I have read the paper [HERALD of HOLINESS] ever since Brother Bud Robinson used to publish part of it, and it gets 'better farther on' and 'the end is not yet, praise the Lord.' In these days of high cost of living, the HERALD of HOLINESS is about all we get that is worth the money. The editorials are worth the price of the paper and many times more. I pray it may continue to bless mankind." Rev. S. H. Boydston, Deming, N. M.

## Complete Sanctification

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## TELEGRAMS

HERALD of HOLINESS: Nashville, Tenn.

Tennessee District Assembly greatest yet. Greatest outpouring of the Holy Spirit ever seen here. Dr. Reynolds greatly used. Dr. Ellyson elected District Superintendent. More than twelve thousand dollars for Foreign Missions. All lines of work advancing. Several new churches organized.

W. F. COLLIER, Secretary.

HERALD of HOLINESS: Cleveland, Ohio.

First service held in large tabernacle seating fifteen hundred, which will be finished by September 18th, ready for revival campaign. Large crowd present. Organized church with forty members. Two thousand dollars subscribed on tabernacle fund and "The end is not yet."

DR. J. HOWARD SLOAN.

HERALD of HOLINESS: Hastings, Neb.

Theodore Ludwig, Stella Crooks, and C. E. Roberts, who are touring Nebraska District to raise the budget for Church Extension, Orphanage, Home and Foreign Missions, were here Saturday and Sunday. Great services. Raised more than one thousand dollars, doubling last year's offerings. Also had seekers for salvation.

H. N. HAAS, Pastor.

HERALD of HOLINESS: Hamlin, Texas

Central Nazarene College opened its ninth session September 15th. Prospects flattering. Any young man or woman with good Christian character who really wants an education and not able to pay all expenses will find an open door to work for board and room.

A. S. LONDON, President.

HERALD of HOLINESS: Los Angeles, Calif.

Greatest registration in history of Pasadena University. Over four hundred fifty the first week. Have had to erect tents for additional classrooms. study hall, dining room, and living room until new buildings are completed. Pray that God will send in funds to finish new building before rainy season.

A. O. HENRICKS, President.

HERALD of HOLINESS: Florence, Ala.

Great revival on. Immense crowds. Aycocks workers another week. Pray.

H. H. HOOKER, Dist. Supt.

HERALD of HOLINESS: San Antonio, Texas.

Great revival on in large gospel tent with the Nazarene church. Great crowds. Altar filled with seekers each service, with seventeen bright professions the first Sabbath.

BESSIE WILLIAMS, EUPHA BEASLEY, Evangelists.

HERALD of HOLINESS: Olivet, Ill.

Greatest opening in the history of Olivet University.

J. E. L. MOORE, President.

## Central Nazarene College

Prof. A. S. LONDON, President  
Hamlin, Texas

## Ninth Session Opens Sept. 15th

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

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

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

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

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

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## CAMPMEETING ANNOUNCEMENTS

CAMPDEN, WYO.—Wyoming State Holiness Campmeeting, September 12-26. Mrs. DeLance Wallace of Walla Walla, Wash., in charge. For particulars, address R. L. Loe, P. O. Box 542.

TEXARKANA, TEXAS—October 1-10. Bud Robinson and Kenneth Wells and wife. Everybody invited. For information, write R. B. Gilmore, Pastor, 710 Brown street.

TOPEKA, KAS.—Salvation Army hall, October 1-10. Rev. John Owen, evangelist; Rev. Joseph N. Spenkes, song leader. For information, write the secretary, C. G. Morrison, 1161 Garfield street, Topeka, Kas.

PLAINVIEW, TEXAS—October 26-November 7, in connection with Hamlin District Assembly. General Superintendent J. W. Goodwin, evangelist; Rev. Lawson Brown, song leader. For further particulars, write the pastor, Rev. J. P. Ingie, Box 103.

## WANTS

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

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

WANTED—Sanctified teacher for school to tenth grade; \$100 a month and board. State musical attainments and give Nazarene references. Address Edgar Moffett, Stoneham, Colo.

WANTED—I have a 320-acre farm with fairly good buildings on it, three and one-half miles from Surrey, N. D., which I would like to rent to a good Nazarene farmer. My duties call me elsewhere and I would like to furnish recruits for our church at Surrey in my absence. Would only want about 200 acres farmed each year; five or six horses would handle it nicely. Good opportunity for the right party. Any one interested must write or wire soon, as I have plenty of applicants. W. A. W. Culbertson.

WANTED—A good pastor for a city of 15,000. Good opportunity for the right man to make good and build up a strong work. If not willing to wear out shoe soles and pray down a revival you need not apply. Send recommendations of your District Superintendent. Address, Theodore Ludwig, District Superintendent, Lincoln, Neb.

## ANNOUNCEMENTS

Corresponding Secretaries W. M. S.

## ATTENTION!

We are starting a new feature in *The Other Sheep*, a Woman's Missionary page, edited by Mrs. S. N. Fitkin. All corresponding secretaries and others having matter for that page will please send it to Rev. Mrs. S. N. Fitkin, 271 Brooklyn avenue, Brooklyn, N. Y., so as to reach her not later than the end of the month. This will enable her to edit it and get it to us before the tenth of the following month, when we must give copy to the printers for the next issue.

E. G. ANDERSON,  
Editor, *The Other Sheep*.

## A Word of Commendation

Many of our churches have been hard pressed to secure strong evangelists for campaigns. I want to recommend Rev. M. F. Lienard, who has taken evangelistic commission from the Kansas District. Brother Lienard has had wide experience as a preacher and served as District Superintendent on the Nebraska District for a number of years. He is a pleasing speaker full of soul passion and very successful in soul winning. Our larger churches will do well if they are able to secure Brother Lienard. I am saying these few

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words as Brother Lienard has been out of the evangelistic work for a few years and few know of his plan to enter the field. Our District Superintendents and pastors may address him, Rev. M. F. Lienard, Wichita, Kas., until further notice. JOHN W. GOODWIN, General Superintendent.

Shamrock, Okla.—F. W. Johnson, Secretary of Advisory Board.

NOTICE—To Indiana District: At the District Assembly Amos C. Griffin was elected District treasurer and the Advisory Board later chose him District missionary treasurer to replace Rev. O. E. Enos, former treasurer. All District and missionary money should be sent to his address. Each pastor should make a special effort to arrange to send Home Mission money and District Superintendent's salary regularly and at the earliest possible date so as to avoid the necessity of borrowing money for these purposes. Amos C. Griffin, 1045 N. Warman avenue, Indianapolis, Ind.

NOTICE—To the Pastors of the Eastern Oklahoma District: The pastor at Madill and his Committee on Entertainment will need funds in making arrangements for the entertainment of the District Assembly, which meets on the sixth day of October, 1920, at Madill, Okla. Please raise your apportionment at once and send same to F. N. DeBeard,

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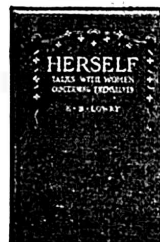
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