

Herald of Holiness

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Our Possibilities In Christ

WHAT are the possibilities of a sanctified soul, and how are they to be attained or obtained? How am I to be at my best for God? How am I to become peculiarly Christlike? How am I to be a perfect channelway for the Holy Spirit? How am I to obtain such an anointing and unctionizing that I will glorify God in all that I do? How am I to be so filled with the Holy Ghost and faith that my very presence shall be a benediction, and God shall use me as a humble, unworthy agency and instrumentality for the upbuilding of the kingdom of Christ in the salvation of sinners, the sanctification of believers, and the edification of those who have been cleansed from all sin? How am I to be so divinely equipped that I shall sympathize deeply with those that are in affliction, and enter into loving, helpful fellowship with those who are in great sorrow? How am I to obtain that passion for souls and burden for the lost, without which I shall surely fail to meet God's full requirements as a worker in the great harvest field of souls?

Is it our privilege, yea, our duty, to be thus endued? We are deeply convinced that it is, and that, if we fail along these intensely spiritual lines, Jesus, our Savior, will be grievously disappointed in His expectations for us.

First, let us reverently and with much humility consider just what conditions we must meet to be thus blessed. Let us lift up our hearts at this point and beseech the dear Lord that He will guide us in a plain path, and reveal His will unmistakably to us, as indicated in the Beatitudes.

We must deeply realize our own utter unworthiness and helplessness. We must be intensely conscious of our complete and constant dependence upon God. We must be poor in spirit.

We must deplore our faults and shortcomings, and be greatly grieved because of the prevalence of sin all around us, and the innumerable ways in which God

is dishonored by those who profess to be wholly His. We must mourn.

We must so humble ourselves before our heavenly Father, and so patiently wait upon Him, that the Holy Spirit will search every part of our being, and reveal to us our lack of the spiritual, the heavenly, and the divine—our failure in a very large degree to bear the fruit of the Spirit. We must take time to do this, and must not shrink when the Spirit of God shows us that we are full of faults; that we do not have that divine tenderness and compassion which enable us to weep with them that weep and rejoice with them that rejoice; that we frequently dishonor Him by our lack of faith; that we are too impetuous and impulsive, and fail to wait upon Him for guidance in all the affairs of life; that we forget to praise Him for His continuous and innumerable blessings; that we are too fond of the admiration of men, and often take credit to ourselves for successes that we think we have achieved, instead of giving God all the glory; and that in many other ways we are constantly falling short of our privileges and duties as the children of God. We must be meek.

We must become, thoroughly convinced from our prayerful study of the Bible, that it is our privilege to be filled with all the fullness of God, to have the anointing of the Holy Ghost upon us at all times; to be Spirit-filled, and Spirit-led, and so energized by the divine indwelling that God will take possession of all our faculties and functions, and work his perfect, glorious will in, through, and by us; that the blood of Jesus will not only cleanse our hearts from all sin, and destroy carnality, but will purify the most inmost springs of our being, and make holy our purposes, motives, affections, emotions, desires, thoughts, words and actions; that He will enable us to abide every moment in Christ, the true vine, bringing forth in all its glorious, divine fullness and beauty the blessed fruit of the Spirit; and that, in short, He will so panoply us with all the armor of God that we shall be more than conquerors in every conflict with sin, worldliness, and Satan, and shall overcome in the name of Jesus and by His blood all the principalities, powers, wicked spirits, and rulers of the darkness of this world.

We must realize that it is our privilege and duty to appropriate Christ. He has given Himself for us and to us. He has done His part. He has finished His work. In Him there is everything that we need. As children of the King, we have the title to everything that Jesus is and has. But we must take possession. It is because we have failed at this point, that we so sadly lack. Whatever we need we will find in Him. He is ours for the taking. We may have His divine life, His glorious resurrection power, His wonderful wisdom, His ineffable pity and compassion, His faith which never lost a battle, His peace, His joy, His tender love, His loyalty to the Father, His spirit of prayer, His meekness and humility, His lowliness of heart, His love

of the Word, His longsuffering, His mercy.

It seems as if this is almost His crowning attribute—His mercy. When we have His mercy, and like Him are merciful and full of sympathy and compassion, it is because we have really appropriated our Beloved, and Christ is really ours, living in us, reigning in us, and rejoicing always as only He can rejoice, in the glad consciousness that we belong to Him, not only theoretically, and as a matter of profession, but that we are wholly His, and that He can and does have His perfect way and will in every detail of our lives, in every avenue and chamber of our being.

THE MAN BORN BLIND

JESUS, the Light of the world, saw the man who was born blind. He evidently saw him before His disciples did, although they spoke about him first.

What a contrast between the tender sympathy of Jesus, and the cold, heartless attitude of the disciples. They showed not the slightest compassion for the poor fellow, or desire to have him healed by their all-powerful Master. The sight of this sightless man merely suggested a question of morals to them. They wanted to know whether his terrible affliction was due to his own sin or that of his parents. They took it for granted that it was because of sin.

Jesus corrects this mistaken idea, and says that there was no causal connection between the blindness of the man and the morality or lack of morality on his part and that of his parents.

How prone we are, instead of sympathizing with those who have met with misfortune, or upon whom some awful calamity has come, to attribute it to their misdeeds, and regard it as retribution by a just God.

Jesus gave them to understand that the blindness existed in order that the works of God should be made manifest in the blind man. It was all part of the perfect divine plan. The affliction was caused or permitted so that God should get great glory in the restoration of sight. God knows the end from the beginning, and before the creation of the world, the Father, the Son, and the Holy Spirit had arranged that this nameless man should be born blind; that Jesus should heal and save him; and that a complete report of the glorious transaction should be set out in the ninth chapter of the Gospel of John, and circulated for many centuries among the nations of the earth.

The Lord emphasizes the nobility of work. He said, "I must work." A little later, and just at the close of His earthly ministry, He said to the Father, "I have finished the work that thou gavest me to do." Jesus was a tireless worker. If we are doing the work that God wants us to do, no matter how apparently menial and humble it may be, it is grand and glorious in His sight.

The night would come when Jesus, the light of the world, would go to heaven. We are living in the long spiritual night of the world,

and it is only because Christ is dwelling in us that our pathway is illumined, and that we are the children of the day and the light of the world. Jesus, speaking of Himself, said, "I am the light of the world"; and speaking of His disciples, or to them, He said, "Ye are the light of the world." We are the candlesticks, the lamps; He is the indwelling, living flame.

After having spoken these wonderful words, the Lord spat on the ground, made clay of the spittle, and anointed the eyes of the blind man with the clay. This was all that He did in the realm of the corporeal and visible. He that made the eyes of the blind man without observation, also gave them the power of sight without observation.

While we can not fathom the full spiritual significance of this course of action, there are undoubtedly many precious lessons to be learned from it.

It symbolized the union of the divine and the human. The spittle was part and parcel of Christ himself, and this He mixed with such particles of the ground as clung to it by the mere power of capillary attraction. But it was only by reason of actual contact that these particles could thus attach themselves to the spittle. So it is only when Jesus, the only-begotten Son of God, in human form, brings Himself into real touch with poor, sinful mortals, that they can accept Him and become a part of Him in His glorified body. As Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

The particles of earth played their part in the miracle of healing; it was a little, humble part, but it was essential, for Christ never did a vain or idle act. So it is that we are coworkers with the Lord in His great work of salvation. We have our part to perform in connection with the healing of the sick, the succor of the afflicted, and the salvation of the lost.

Christ anointed the man's eyes with the clay as an aid to his faith, which was doubtless very weak.

As we have seen in other miracles of healing done by Jesus, there is a close connection with the faith exercised by the one who is to be healed, and the apparent effort put forth by the Lord in effecting a cure. The faith of Blind Bartimeus was so strong that a mere word was enough. Not so with the man who was born blind. It seems that he had not faith enough to even ask Jesus for mercy.

There were just two things for the blind man to do. He was to go and wash. It was necessary that he should implicitly obey these directions, just as it was in the case of Naaman, who was told by the prophet to dip seven times in the River Jordan.

This pool was closely connected with the temple of God, and is still filled with flowing water. Its interpretation, "Sent," signifies that Jesus was pre-eminently the one who was sent by the Father. Upon this fact he lays more emphasis than any other connected with his earthly ministry.

Amusement Mad

It does seem that the world is growing amusement-mad. The complaint comes from every country. Thoughtful men are alarmed over the situation. What makes the case seemingly hopeless, is, that the fatal malady has seized upon parents, as well as young people. This leaves no voice of protest in the home, to cry out in arrest of the deadly plague. What power or influence can there be found, to save the coming generation from desolating moral decay? The following from the *Christian Herald* calls attention to this awful trend:

A discussion of the amusement question is assuming international proportions. It is no longer confined to our own land. Quite lately a distinguished senator in the French Chamber made a serious and dignified attack on the vicious and degrading character of many of the entertainments offered in Parisian playhouses. He predicted that if such abuses were permitted to spread, the next generation could be one of moral perverts. His speech was a startling revelation to the dignified body he addressed, and may lead to restrictive and wholesome legislation. England, too, is loudly complaining over the fact that—as one journal puts it—"the young-folks seem to have been seized with a betting mania, and even school children are wagering pounds to sixpences with the familiarity that suggests they have learned a bad lesson from their elders, who themselves have acquired some of the rather doubtful habits that have come in with the period of inflation and 'easy money.'"

But we needn't look abroad to find illustrations of doubtful amusements run to the very limit. There are plenty of these at home. Since we began the discussion, the editor of *The Christian Herald* has received many letters on the subject. Some friend now sends us a newspaper clipping which states that on the authority of statistics compiled by Frederick A. Elsey, editor of the *Wesleyan Argus* of Middletown, Conn., it is estimated that "the student body at Wesleyan dances total 90,000 miles, or about one-third the distance to the moon, yearly." Each student, the compiler explains, dances during the college year an average of 180 miles. We should call that pretty high salvation. It would be interesting to know just how the good people in the home circles of these nimble-toed students regard it and whether they consider it helpful to progress and studies. Dancers are seldom deep students, and we seem to detect a hint of this in the comments of the *Argus* on the Wesleyan moonward flight, which would imply that it was a sacrifice of vital energy, precious time and golden opportunity, to say nothing of the willful waste of money that might have been put to better use.

For Your Scrap-Book

The following tribute to the Bible by Bishop Charles H. Fowler is so full of beauty and eloquence that we cannot refrain from using it. Many, doubtless, will desire to cut it out and place it in their scrap-books. We should add that it is as full of truth as it is of beauty and eloquence:

The Bible needs no defense from men. Exiled, it has created a new kingdom and shifted the center and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters and ascended the throne of dominion. Driven into the sea, it has come over dry-shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen sphinx-like and floated away in triumph, waving the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the

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civilized world, leaving behind it a trail of light attesting its divine authority. Cast into a leper's pesthouse, it has purified the scales of contagion, restored the rosy skin of smiling infancy, quickened the energies of romping youth, and re-created the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summit of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulcher, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligence. Marvelous Book! Full of divine life and power! No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It shall rise in power and beauty as long as there remains one sinner needing salvation or one saint hoping for heaven.

The Power of God

Salvation is by the power of God. When we really consider this fact how any one can doubt at all, becomes a mystery. If salvation is by the supernatural power of God then He can save any and all who meet conditions any time and any where. He can save families or communities or individuals where the conditions are met. Sam Jones used to give the following illustration of God's power to save:

It is wonderful what God's grace can do, not only for one soul, but for a whole family. If only some men would seek and find salvation, their whole families would come in. We need that kind of thing.

A minister once told me that he was holding a love-feast one Sunday morning. One man got up and told how he was nursed in the lap of religion, cradled in piety, and brought up in the fear of God.

By and by another young man, who had just been licensed to preach, got up and said: "I am sorry I have not had the experience of some who have spoken. I will tell you what Christ did for me.

"My father and mother were infidels, and so were my nine brothers and sisters. Two years ago I went to a camp-meeting. I went by myself, merely to have some fun. I was standing up by a post, when all at once the preacher's words began to burn their way into my heart, and I found myself transfixed to that post.

"When the man of God finished preaching he invited penitents to come forward, and the first thing I knew I was on my knees begging for mercy. They encouraged me and helped me. When the meeting was over, and all were leaving the tent, they said, 'We will pray with you outside in the wood.'

"I looked up and said: 'I didn't know till an hour ago that there was a God in heaven, and a fearful ruin for sinners in the world to come. I will never leave this spot until I make peace with God and get Him to forgive me, and walk out a child of God and an heir of eternal life.'

"The sunlight was pouring into my face. I turned my eyes inward, and the fact flashed on me: 'Your father will despise you, your mother will laugh at you, and your brothers and sisters will drive you from home.' 'I am going to stick to God and religion,' I said, 'if everybody on earth forsakes me. I am going to stand firm.'

"Just before I got home, I turned into the woods at the roadside, and knelt down and prayed God to help me: 'I know I am going into a den of lions: Lord, help me to be faithful.'

"I got on my horse and rode home, went in to

supper, and nobody spoke a word to me. I was happy, but spoke not a word.

"About a week after that, my eldest brother and myself were sitting on a log, talking. We had been splitting rails, and were tired, and had sat down to rest. I said to him: 'Brother Tom, do you know I got saved down at the camp-meeting?' looked at him, and the great tears were running down his face. He said: 'We have all noticed the change in you. Mother says you look and talk just like an angel. You don't swear, and you don't drink, nor do anything wrong. Do you reckon the preacher could do the same for me?' 'I will go with you to the meeting, and God will bless you,' said I.

"My brother Tom got gloriously converted. I said to him: 'Brother, we are going to put the candles in the candlestick now, and light up that old infidel home of ours. Let us be faithful.'

"After supper we were sitting talking, and just about bed-time I said, 'Mother, do you mind if Tom and I read a chapter and pray here tonight? I watched my mother's lips quiver as she said, 'No, Henry; you look like an angel, and your brother comes here and looks just like an angel too. You can do just what you like.' My mother was sobbing by this time, and one of my sisters was crying over in the corner, and before Tom got off his knees God had converted my mother and sister and another brother.

"We just prayed on until every member of our family was converted. And now my old father, the last one to come in, is a child of God, and we are all on our way to heaven."

God give us a catching religion! Let us get to God ourselves, and never stop until all our families are saved.

A Bible Revival

If the Bible were given half a chance, it would show its power to awaken and turn men to God. The Bible is not only the light and life of the world, but it is a light and life-giver. The power of John Wesley's preaching was, that his sermons were packed full of the Bible. Too much of the preaching of today is packed full of every thing except the Bible. The *Central Christian Advocate* furnishes the following illustration of a real Bible revival:

North Woodward Avenue church, Detroit, presided over by Dr. Merton S. Rice, had an interesting experience some time ago. Charles M. Alexander, the gospel singer, went there for four weeks. He stayed seven. He had decided to make it a "Bible revival" and began by enrolling the two pastors and their wives, the sexton and his wife, and all the official board and their wives in the Pocket Testament League, personally presenting a Testament to each and securing their signatures to the following statement, which is printed on the fly-leaf of the League Testament:

"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Bible or Testament with me wherever I go."

This was followed by similarly enrolling a large percentage of both church and Sunday school membership, and night by night the enthusiasm grew as the idea of winning people through handing them a Testament and securing their promise to read the Bible daily took hold. Presently the fire spread to other churches until more than sixty Detroit churches were reached by the revival. Thirty-one thousand four hundred persons received a Testament and signed the pledge, including a number of the city's leading business men, and partial reports recorded over 1,800 conversions.

HOLINESS

Holiness has the Bible for its warrant, faith for its condition, love for its essence, humility for its clothing, the good of others for its employment, Christ's image for its aspiration, the Spirit's guidance as its realization, and heaven as its ultimate object and aim.—*Christian Advocate*.

THE PLAN OF REDEMPTION

As viewed by One of the Subjects

*A Series of Articles
Prepared by*

REV. HENRY C. ETHELL
of the North Pacific District

I. Man's Beginning on the Earth

IT may not be amiss to pause a moment on the outstart, and inquire *why God* placed man on the earth. Merely to raise the question, for we can not hope to settle it. I do not think God is displeased to have us employ our minds, within a limited range, in the consideration of such questions. It helps to give us a fuller conception of the majesty of the Creator, as shown in some of His greater works, and a better appreciation of our own place in his general plan. But such excursions of the mind should be undertaken in strict loyalty to Him to whom we owe our being and in submissive acceptance of His will and plan, whatever they may be.

Why are we here? What was God's particular purpose in placing our race upon the earth? Did He create it especially for us? Some have said that He desired objects of His love who would be capable of loving in return; beings endowed to hold mutual companionship, fellowship, and communion with Himself. This, no doubt, has a measure of the truth, but it does not quite satisfy my mind and heart. It is evident that there was at least one race of intelligent beings before us, perhaps more highly endowed than ourselves, and perhaps better qualified to satisfy these demands of His mind and heart; and we know not how many other such races there may have been or may be now.

It seems probable, from what light we have in the Scriptures, that each race of intelligences, whether one or more, has been placed on probation, as we have been. It seems certain that a part of the one race or order of beings of which we have certain knowledge missed the object of its probation, as a part of ours has done. I look upon the angels who are represented in the Scriptures as dwelling in the immediate presence of God (Heb. 1:6, 7; Rev. 5:11) as having come off victorious in a great conflict (possibly through the grace of our Savior), as we hope to do. I think they were not always such as they are now.

I submit this proposition, which I think is abundantly supported by Scripture and by experience: that any two intelligent beings, whether both good, both bad, or one good and the other bad, are capable of knowing each other. That is, that they may have knowledge of each other's existence, recognize each other's presence, be conscious of some species of contact and have some understanding of each other's character. I cite these Scriptures, without taking space to quote them in full: Matt. 4:1-10, the temptation of the

Savior; v. 11, angel ministrations; Luke 4:34, demons recognized Jesus; Acts 5:19, disciples delivered by an angel; Acts 19:15, an evil spirit knew Jesus and Paul; Eph. 6:11, 12, our unseen antagonists; 2 Cor. 2:11, James 4:7, 1 Pet. 5:8, 9, we may learn their tricks and put them to flight.

As to the questions raised above, I have only a suggestion, as a possibility; nothing to be insisted upon or contended for. The Scripture which first suggested it to my mind I will pass by for the present. It may be that Satan and his horde were on the earth before we were, and that God placed mankind here as His agent for redeeming the earth from the usurpation of Satan. If so, it would seem that He was exposing man to a fearful danger. All the greater honor if we finally win. Be that as it may, I am firmly of the opinion that God has from the beginning planned not only to redeem man but to redeem the world from the curse and dominion of sin. There may not be any occasion again to refer to this question in this series of articles, but I think it is worth keeping in mind.

In the process of creation, there came a time when the voice of God was heard in the supreme council of heaven, saying: "Let us make man in our image, after our likeness." I suppose we should understand by this that, in the unfolding of God's plan concerning the earth, it had become manifest that there was a place which must be filled by such a creature: one like God, one capable of communing with Him, of understanding His thoughts in some measure, of entering into His plans and helping Him to execute them; one who could be a partner with Him in carrying out His plans concerning the earth. And it was done. The record goes on: "And God created man in his own image."

Of course man was not to be like God in every particular. His outward appearance, in his earthly state, was not to be like Him. The apostle Paul tells us in what this image or likeness consists. In Eph. 4:24, speaking of man, "the new man," the re-created man, he says: "Which, after God"—that is, with God for a pattern—"is created in righteousness and true holiness." Zechariah, in his prophetic address at the birth of John, brings in the same two qualities as the two chief features of God's plan for the life of man here on earth: "that we . . . might serve him without fear in holiness and righteousness before him all the days of our life." Paul again, in Col. 3:10, says: "And have put on the new man, which is renewed in knowledge after the image of him that created him." "Renewed": restored to the state in which he came from the house of his Creator.

This was God's idea in the beginning of what man should be—the race and every individual of the race. I submit that God has never changed His plan in this matter. This is His idea as to what you and I and every human being should be. He has never accepted the Devil's modification of His plan. We can not call it an amendment. It is not

for the better, it is not an acceptable makeshift, it is wholly for the worse. Any human being who accepts it will be worsted by it. Any one who argues for the acceptance of any modification of God's plan will worst others by so doing. God has never ceased to protest against the Devil's perversion of His plan for man. He has never ceased to insist upon the acceptance of His original plan by every man, woman and child in the world. He continually calls upon every man, woman and child to co-operate with Him in bringing it into full effect. A "holiness movement means a movement on the part of those engaged in it to co-operate with God in bringing His original plan for man into full effect. My "holiness" brother or sister, is this your understanding of the terms of your enlistment?

All the redemptive agencies which God has brought to bear on human life have been brought to bear with this end in view. You will see, friends, that He will never relax His efforts until this end is accomplished. The chief of all these agencies, God's crowning effort, is the cross. Associated with it and subordinate to it are prayer and the proclamation of the gospel. With these (not these alone) God's plan for the re-conquest of the world is complete. No human mind can rationally conceive of anything necessary to its completeness still to be supplied. To so hold is to set too light a value on the sacrifice of the Son of God, and we know how jealous God is that due honor shall be paid to the sacrifice of His Son. It will hold the central place, the dominant place, in the great scheme until the end of the conflict; and it will win.

Some things which we find in God's Word help us to understand why He desired that the race of beings which He was placing on the earth to administer its affairs under His direction should be holy beings. The simplest reason, and perhaps the chief, was because He himself was holy. (Lev. 11:44; 19:2; 20:26; carried up in 1 Pet. 1:15, 16.) The word with which the account of man's creation starts specifies that this viceroy of earth, about to be created, was to bear the image and likeness of the Creator. Any other kind of being would be at contrariety with God and a misfit in His plan. It is just so now.

To my mind, St. Paul's peculiar expression in Hebrews 7:26 is very striking. The expected order of the argument is reversed. "Such a high priest became us, holy, harmless [or, guileless], undefiled and separate from sinners." That is to say, if I read it aright: He who was to undertake our redemption must be such a being as that, for God had made us like that in the beginning, and it was His task to bring us back to such a state. Brethren, will you allow this word of testimony or expression of faith: I believe He will do it. I believe we shall see in heaven no other kind of beings coming up from earth. My faith anticipates the glad hour when He shall introduce us at the throne of the Father, and say: "These are they which have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14); "wherefore, I am not ashamed to call them brethren" (Hebrews 2:11). He would be ashamed to call us so if we were not thus purified.

Although the record is so brief, we see clearly how intimate was the companionship between God and man at the beginning, when

man was in his original purity, and how God delighted in it. He evidently designed that it should always be so. Something like this reappears in the association of God with Abraham, whom He calls by the endearing name of "friend"—"the friend of God." And again, when God selected Moses to be His special ambassador to Israel, and through Israel to the world. He called him up into the mount, entirely apart from his people and from all the world life, even from dependence upon earthly food, and there "spake Moses face to face, as a man speaketh unto his friend."

This face-to-face companionship with God

was the birthright of mankind. It was our crown, which it is God's purpose to restore. It must be restored on earth, that it may be enjoyed in heaven. If I correctly spell out that great holiness rallying text, Hebrews 12:14, in the original, it is, "holiness, apart from which no one shall see the face of the Lord." No unholy man need desire to enter heaven. It would be death to an unholy person to look upon the unveiled face of God. See Jacob at Peniel, Genesis 32:30. And see how carefully God guarded the sight of His face even from Moses, when he asked to see God's glory, as a token of His favor to sinful Israel. (Ez. 33:20.)

attention, the greater and much more important matters concerning the elevation of church life to the divine level and the uplifting of the standard of "Holiness to the Lord" is completely overlooked.

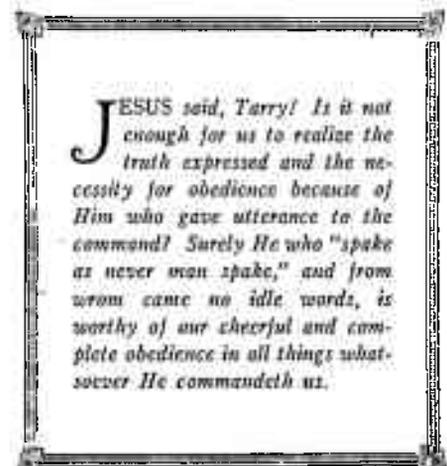
Now, what is the remedy? The remedy, as I have already indicated, comes by way of Pentecost. For depleted church funds as well as for depleted membership the remedy is the same—"Tarry for the power." When the pentecostal baptism comes into the heart it always reaches the pocket, and men and women in an ever enlarging circle are infected with a divine enthusiasm raising both the membership and funds of the churches to a high level. It was this power coming as a fiery baptism into the hearts of the early disciples that turned them into a communistic gathering with everything in common and an earnest desire to do and to be whatever the Holy Spirit told them to do or to become.

Never has the Devil so hoodwinked humanity as when he has persuaded some dear souls that the baptism with the Holy Spirit was something exclusively for the early church. Parallel with this is the insinuation that when a heart is justified that heart is also sanctified and filled with the Holy Spirit. The tarrying disciples waited in the upper room and when every earthly hindrance had been removed and with hearts receptive to receive what God had promised, the blessing fell, purifying their hearts by faith, and fitting them for service.

Outside of the great blessing the Holy Bible reveals no other plan for the reclamation and salvation of lost humanity. As heralds of the cross, the Church of the Nazarene therefore must keep this in the forefront if humanity is to be saved.

To every heart today the clear call comes. Tarry! Read God's Word intently, earnestly and prayerfully and you will apprehend your need. It can be had on God's terms. On the human side there must be a willingness to give up anything, everything for Him. There must be the spirit of implicit obedience which animated the early disciples when, with hearts full of love and forgiveness, with minds willing and receptive to take what God would give, and a prayer purifying atmosphere which attunes the soul with the divine life, the fire fell and the promised blessing became the priceless possession of every heart. This may be yours on the same terms and conditions.

LODINGTON, SCOTLAND.



Purity Through Faith

By REV. WM. TURNBULL

"Praise ye Jehovah, source of all our blessing;
Before His gifts earth's richest boons wax dim;
Resting in Him, His peace and joy possessing,
All things are ours, for we have all in Him."

IN our last article we dealt with the great experience of salvation through the blood. Purity of heart is the corollary to that experience and the faithful heart who is earnest and "follows on to know the Lord" will sooner or later enter into the experience of holiness. And yet the sad thing is that around "Purity of Heart," "Entire Sanctification," "The Second Blessing," call it what you will, there is being waged a constant warfare, not only by theologians who should certainly know better, but unfortunately too often by those who are called God's own people. The assertion made by the opponents to an experience called "The Second Blessing," is that the converted soul receives everything at the new birth, there only remaining the natural growth in grace to complete and fit the soul for the glory land. Now the regenerated soul at conversion receives forgiveness for sins and the potentialities of full salvation, but the one who is content to remain satisfied without intense aspirations for higher and holier heights remains a babe or a dwarf in the spiritual kingdom, and in all likelihood will soon go back to the beggarly elements of the world. To have no ambition to get beyond the alphabet of spiritual revelation, and this is unfortunately too true of thousands, implies a weak and degenerate conception of divine things and an incredible looseness in thought with respect to the great and glorious plan of the redemptive work wrought by Jesus Christ. Paul had this trouble with his spiritual family. Many of them remained in the nursery, and to those he appealed in fervent and emphatic language to "leave the first principles of the doctrine of Christ and push on towards [spiritual] perfection."

There is much written and spoken today as to what the churches need. If only more money were available how they would enlarge, extend and improve. Better organs could be secured so that the music would attract the people, new halls could be built for the social life of the church, and lecture rooms could be erected for literary gatherings. But what is really wanted is not more money, or even new ideas, but the old power the apostolic church had, and getting this, there would be congregations possessing a new love for higher things. What is this power?

It is the power that inevitably comes when we unhesitatingly leave first principles. It is through lack of this power that church life is so crippled today. The need of the Holy Spirit in His reviving and renovating power is the *one* great need, and for lack of this power church life is running along at a pathetically low level and the religious temperature of the churches has fallen below the zero mark.

Unfortunately many are attempting to do church work today without this divine anointing. The call comes today, as clear as in the days preceding Pentecost—to ministers, to active workers, to missionaries, to evangelists, to everybody, to "Tarry until ye be endued with power from on high."

Now the point at issue between those who say they receive everything at conversion, and those who profess holiness as a second definite work of divine grace, is clearly seen in the verse just quoted, and it is here the discussion arises. Opponents invariably begin by questioning the need and utility of this so-called baptism, and led away by literary commentators or superficial theologians they come to the ultimate decision that this blessing was only granted for a special purpose to the early church, and was evidently a kind of divine fervor and fire vouchsafed to the early disciples, and afterward withdrawn when the various churches had gathered sufficient momentum to struggle along alone. Oh, slow of heart to believe! This is the very blessing the churches need. This is the blessing thousands of dear hearts in America and Britain, and throughout the world, are unconsciously craving for in order that they may more effectively do the work that lies before them. Let us never forget that the pentecostal blessing has never been withdrawn. All down the ages, to faithful hearts, the power of the Holy Ghost has descended, equipping them for His service and endowing them with this new life.

The great world war which commenced in August, 1914, has unfortunately not improved church life. A greater laxity than ever seems to have invaded the family circle, and in the churches the effect is seen in vacant pews and depleted offerings. To checkmate this state of matters the urgent cry has arisen for more funds if church life is to survive, and ingenious schemes have been devised whereby more money may come into the treasury. While the financial side is receiving increasing

The Power of His Presence

By REV. ARTHUR F. INGLER

THE presence of Christ means power, whether we are conscious of it or not. When He gave the great commission to His disciples, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations: . . . and, lo, I am with you *alway*," He was pledging His presence as the guaranty of every needful thing for the fulfillment of His will through them. (See Matthew 28 : 19, 20.)

THE POWER OF HIS PRESENCE—

1. *Gives security to the perplexed.* Away from his old home and alone in the desert, Jacob sought out a place to spend the night. With the stars for his guardians, the earth for his bed, and stones for his pillows he lay down to rest. In his sleep he dreamed of a lofty ladder whose base rested on the earth and whose top reached into heaven. Coming down and going up on this ladder were the angels of God, and at the top stood Jehovah speaking to the dreamer. And this is what He said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. . . . And, behold, *I am with thee*, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Genesis 28 : 13, 15). What a Bethel that was to poor runaway Jacob! And how happy are all who realize the presence of God! How secure they feel! God promised not only to supply all his needs but to be his companion in travel. What more could he wish? Indeed he felt so grateful that then and there he promised God one-tenth, the tithe of all that He should give him, and he kept his promise. Have you?

2. *Gives encouragement to witness-bearing.* When Moses was eighty years old, God met him in the desert by Mount Horeb and talked with him out of the burning bush and revealed His will concerning His people, Israel, and their deliverance from the bondage of Pharaoh. Moses was stunned at the thought of becoming their deliverer and argued with God about it, but Jehovah assured him of success in these gracious words: "Certainly I will be with thee; and this shall be a token unto thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Sinai). Moses was to go into Egypt and into the court of its monarch and demand the freedom of Israel. He was to assure them also that God had sent him to deliver them, and God encouraged him to bear witness for Him by assuring him of His presence. His presence would be all the power needed. (See Exodus 3 : 12.)

If God has called you to His work, He will be with you in that work and will give success and make all His promises good to you. Be sure that He has called you, and has said, "Certainly I shall be with thee."

3. *Gives strength to the warrior.* We have read of the fulfillment of God's promises to Moses throughout the trying journeys with that great host of liberated slaves, in their wanderings through the wilderness, and now

we come to his successor, Joshua. Moses was the liberator and legislator but Joshua was the warrior and defender. Moses' sun has set and Joshua's day begun. He, too, was human, and needed encouragement and strength, and God put some pep into his backbone when He said, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee" (Joshua 1 : 5). Who could not be strong and courageous with such assurance from the Almighty? Joshua remembered well how God was with Moses during the forty years of testing and now he is to take his place as leader and face the untraveled future. But Joshua has the same God for his helper, his wisdom, and shield. To be able to march on through the unfriendly nations with victory over all of them; to keep his army filled with courage and hope, was an utter impossibility unless Moses' God was with him. To have His presence would mean continual conquest and complete satisfaction, and God had assured Joshua of it. To hear God say, "I will not fail thee," is solid ground for any man's faith and sufficient inspiration for any undertaking.

4. *Gives comfort to the timid.* Jeremiah had barely reached his twenty-fifth year when the call came from Jehovah to take up the duties of a prophet. God informed him that he had been set apart to that holy and honored office before his birth. This staggered the youth at first for he keenly felt his lack of experience, stability, and influence. He was timid, and conscious of his ignorance and unworthiness, and feared the enmity of men.

Compared to other leaders in Israel, Jeremiah was a child and did not have the reputation as an orator to give him prestige and a hearing among men. But God chooses the weak things to confound the mighty, that He may get all the glory from man's achievements, and encouraged the lad with these words, "Say not, I am a child; for thou shalt go to all that I shall send thee and whatsoever I shall command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. . . . Behold, I have put my words in thy mouth" (Jeremiah 1 : 8, 9).

There were timid persons among the early disciples, but "when Pentecost had fully come" they all began to speak, and they spoke with boldness the messages that the Holy Ghost put into their minds. The baptism with the Holy Ghost is the cure for timidity. Have you had your personal Pentecost? Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" etc. (Acts 1 : 8). What powerful witnesses the disciples were

after Pentecost! May God fill us all with that same Holy Spirit of promise. Amen!

5. *Gives victory to the tempted.* If the Lord is with you and you are conscious of His presence, you will not become discouraged and backslide when things fail to suit you, or when you are set aside by men and ignored. Look at Joseph in Potiphar's house. He had been made overseer in his house and over all that he had. One day when alone with him, his master's wife cast adulterous glances at Joseph and tried to entice him into sin. He refused, and rejected her advances and said, "How then can I do this great wickedness and sin against God?" He recognized the presence of God there. Day after day that wicked woman enticed him but he refrained and remained pure. The power of God's presence gave him the victory again and again.

If Joseph could be kept from sinning when circumstances were so favorable, any person may be kept. But in order to defeat the purposes of the enemy, he fled from her presence and lost his coat (reputation) again. Friend, you would better lose your reputation than your character. Joseph was noted for losing his coat but the Lord always gave him a better one for his faithfulness and loyalty. If you want to live a holy life, God will see to it that nothing hinders you. "Joseph's religion overcame all obstacles because there was real life in it." If you are filled with the Holy Ghost, you can pass through divers temptations and come forth with victory over all the power of the enemy. Jesus came out of the forty days' temptation of the wilderness "in the power of the Spirit." (See Luke 4 : 14.)

6. *Gives confidence to the servant.* In a great storm at sea, when all passengers were ordered to their rooms, one venturesome fellow crawled up on deck and climbed the steps to the pilot house, and peeped in at the door. The pilot saw him and smiled, whereupon he descended the steps and worked his way back to the cabin and encouraged the fearful voyagers by saying, "I've seen the pilot and he smiled, and all's well with the ship." Pilgrims on a voyage to the better land are oft beset with tempests of temptation but they have a Pilot who has never lost His course and the old ship Zion weathers every gale. Happy the souls who have proved their Pilot and found the old ship seaworthy. Brothers, have you heard your Pilot's assuring voice of late? And did He smile?

Saint Paul had an experience of shipwreck while on his way to Rome in which his confidence in God was manifest to all on board the ship. After being driven about by the tempest for many days, all hope of their being saved was taken away. Then this remarkable prisoner stood forth in the midst of the sailors and exhorted them all to be of good cheer, and declared that no lives would be lost. He then gave them the reason for his prophecy (Acts 27 : 23, 24), "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. . . . And so it came to pass, that they escaped all safe to land." The power of His presence gave Paul a strong confidence which

God Is Able

enabled him to save the lives of 276 persons. Such a confidence is beyond valuation. Without it all would have been lost. "Cast not away therefore your confidence, which hath great recompense of reward." (Hebrews 10:35).

Finally, the power of His presence gives rest to the pilgrim. When the Israelites were on their way to Canaan, the Promised Land, Moses insisted that he should be divinely assured that success would attend their journey, and he said to Jehovah, "If thy presence go not with me, carry us not up hence." He would not continue otherwise. And Jehovah said, "My presence shall go with thee, and I will give thee rest (Exodus 33:14, 15). Moses' faith rested on that promise. He trusted God with his future, and God gave him rest—rest from work. If you refuse to worry, you can run and not get weary; you can walk and not faint. To be able not to worry, when the enemy blows his bugle for the battle, is rest indeed. This experience will carry you through adversity's vale with blessed rest of soul and you will not envy the rich man nor long for his wealth. You will be able to obey the psalmist's injunction without chafing. "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." You will "rest in the Lord, and wait patiently for him" to fulfill His promises to you.

Moses finally rested from his labors and went home to his reward; and so will all true pilgrims enjoy that rest at their journey's end. How glad we shall be to hear Him say, "Well done; enter thou into the joy of thy Lord." If His presence has been with us here, He will be with us when we cross the line of worlds. If we have suffered with Him on the earth, we shall reign with Him in glory. Let us sing together the closing verse of "Jesus, I'll go through with Thee," and mean it with all our hearts.

"When the conflict here is ended,
And the weary journey done,
When the last grim foe is conquered,
And the final vict'ry won;
When the pearly gates swing open,
And an entrance full and free
Shall be granted to the victors,
Jesus, I'll go through with Thee."

"My presence shall go with thee, and I will give thee rest."

The Deaconess In History

By MRS. N. B. WELCH,
Deaconess, Western Oklahoma District.

IN THE OLD WORLD

IN studying the life of Christ, we can not but be impressed with the number of ministering women mentioned. The little company through His latest journeyings' caring for His personal needs; Johanna, the wife of Herod's steward; Mary, of Magdala; Mary, the wife of Clopas; Mary and Martha, whose hospitality was so sweetly rendered, and Mary, blessed of all women, the mother of our Lord. What the direct position of these women was we can not say.

The first Deaconess we find called by that name is Phoebe. A number of translators agree, Adam Clarke, Dr. Godbey and others, that the proper translation of the word "servant," in Romans 16: 1, should be "Deaconess," the Greek word being *Diakonos*, meaning servant or helper. "I commend you to Phoebe our sister, a Deaconess of the church at Cenchrea."

From the time of Phoebe there has always been the work of a Deaconess done in one form or another in all civilized countries. Romans 16: 2, "That ye receive her in the Lord as becometh saints and

that ye assist her in whatsoever business she hath need to do, for she hath been a succorer." (Lucy Rider Myers: Greek, *Prōstaitis*, corresponding with our word president. Meaning a fore-standing, fore-sitting man; one who sits or stands in the front of things to direct or control.)

Such was Phoebe in the church, and such was she among the Deaconesses of the church, for there were no doubt other Deaconesses, as she is not called "Phoebe, the Deaconess," but "Phoebe, a Deaconess."

We read of Dorcas, whose very works showed that of a Deaconess; and Lydia, Priscilla, Philip's four daughters who proclaimed the good news; Tryphena and Tryphosa, who labored in the Lord; Mary, Anna, Julia, Junie and Persis, who labored much in the Lord. The unnamed mother of Rufus, and the sister of Nereus.

Translators tell us that in very many places in Paul's writings where these women are mentioned it is the same Greek word *Diakonos*.

A curious document dated 1575 has come down to us in which occurs the phrase, "by deacons of both sorts, viz.: men and women, the church shall be admonished" etc.

In 1 Timothy 3 where the instructions are given to the conduct of a Deacon, it reads, "Even so must the *Diakonos* be grave, and not slanderers" etc.—Lucy Rider Meyer. Thus we may rightfully conclude that these good women were all good Deaconesses, and formed the Deaconess Association of that day, and that Phoebe was their president.

In consideration of Paul's position in the religious work, as especially given in Acts 24: 5, where he is testified against as being a leader of the sect of the Nazarenes, and the fact that Phoebe was a Deaconess at the church at Cenchrea, that she was going to the church at Rome on important business, and that Paul, the General Superintendent, gives her a letter of introduction to the church at Rome, trusting to her important documents for delivery, himself sending a salutation to at least eight women workers whom she would doubtless meet on this occasion. In the face of this, and of what we have already learned, would it be presumption to believe that these women just mentioned were Deaconesses, gathered together in a Deaconess Association meeting, Phoebe, their president, coming from Cenchrea to give instructions and do business together for the helpfulness of their sacred order?

History tells us of Pliny, the younger governor of Bithynia, in a letter written in 107 A. D., makes mention of the Deaconess, as did also Tertullian, Origen, and Basel, and many others, calling them often by this very name, *Diakonos*. Chrysostom lived in the last half of the fourth century; among his writings are seventeen letters addressed to a lady of wealth and rank by the name of Olympas, who for many years was a Deaconess of a church in Constantinople; women of wealth and rank are often mentioned as applicants to the Deaconess order.

The order became so strong that by the close of the fourth century one church in Constantinople had forty Deaconesses serving it. Another small church had six.

The early church, like its great founder, reckoned the care of the poor a religious service, and this was undoubtedly the first work of the Deaconess. As the organization of the church became more complicated the duties of the Deaconess became more numerous. They instructed female and youthful catechumens in the doctrine of the church, and when the looked-for time came that the catechumens were to be baptized they rendered the needed assistance at the ceremony. Another sad duty became theirs, when it was found that women, more easily than men, could gain access to those imprisoned for the faith, and especially those soon to receive a martyr's crown. Deaconesses are especially mentioned as visiting such, and administering to them the consolation and encouragement of the gospel. Later we find them doing regular systematic church visitation and bringing personal woman influence to bear in every possible way to gain converts to the new faith.

After the fourth century the order began to decline, and was in the Western World quite extinct by the seventh century; but in the Eastern World it was known up to the twelfth.

Other organizations were known of, such as the Sisters of Mercy, Sisters of Charity, etc. Then came the dark ages. After the Reformation came an earnest appeal to re-establish the Deaconess order. Many attempts were made by good God-fearing

people only to meet with opposition and persecution and partial failure.

In the beginning of the sixteenth century small bands of Deaconesses were found here and there. In 1606 Governor Bradford gives us the following portrait of a Dutch Deaconess serving a Puritan church in Amsterdam. Said he, "She honored her place and was an ornament to the congregation; she usually sat in a convenient place with a little birch rod in her hand, and kept the children in great awe from disturbing the services; she visited the sick, and as there was needed called out maids and young women to give the help their necessity did require, and if they were poor she would gather relief for them of those who were able, and she was obeyed as a mother in Israel and as an officer of the church."

In the early part of the sixteenth century Vincent DePaul, a man deeply religious, and immensely sensible, established an organization whose members were mostly women, and its work was a systematic endeavor along all lines of benevolence. Madam DeGrass and Madam DeGrassault were two of the most capable women who assisted Vincent DePaul. Under his supervision they trained younger women for all parts of charitable work, including nursing. Within twenty years the order had numbered nearly one hundred training homes. They established municipal lodging houses for the poor; two work shops, and trade schools, and farm colonies. Home nursing was their chief work.

In the beginning of the eighteenth century Dr. Gooch tried to induce either the Methodists or the Quakers to establish an order of women selected for their good sense, industry, kindness and piety. Said he, "Let books be framed for them brief and untechnical. Let them be examined frequently as to what they have learned. Let the women thus educated be placed two by two in cottages in needy districts, and the people there will soon bless the hour that they came."

Elizabeth Fry, who had given much conspicuous service in prison reform, heard of his plans, and was at once interested. Herself and her sister encouraged this to be done. And with the help of Robert Southey, the poet, an organization was established called the "Protestant Sisters of Charity." They had much religious instruction and frequent prayer services in connection with their training. This order accomplished much good.

In 1833 Theodore Fliedner, the young pastor of a small parish at Kaiserwerth, on the Rhine, got the burden for the Deaconess order to be revived among his people, and with the help of his consecrated young wife, Frederike, Munster Fliedner, created such an order. Their work, it is said, was chiefly among the poor. They worked in almshouses, had charge of orphanages, teaching children; worked among prisoners and unfortunate women, and did private nursing. The order was a distinct religious one, and under the control of the clergy. Many Deaconess training homes were opened, and from these homes went out a strong foreign missionary influence. And many Deaconesses have gone to heathen and Mohammedan countries in their charitable work.

Theodore Fliedner and his wife met with much opposition from faithless Protestants and Roman Catholics. Still God honored their labor. He died in 1864, after spending thirty faithful years in the work. There were at his death thirty-two Deaconess training homes and sixteen hundred Deaconesses at work in the different fields. This work was not confined only to Germany, but reached Italy, England, Asia Minor, Syria, Northern Africa and our own fair America.

That wonderful woman, Florence Nightingale, and her helper, Agnes Jones, took a four months' training in one of these Deaconess training homes before entering upon her great service of love. The Deaconess service was a threefold service, they were servants of the Lord Jesus, servants of the sick and poor, and servants of each other. Their service was a love service, and done for Jesus' sake. The uniform was not the same for all work. Some wore the blue, some the brown, and some the black.

The uniform is a great protection to the wearers. It also distinguishes them to the stranger; the little bonnet speaks help and service and many times while traveling or in crowded streets, strangers approach the Deaconess for directions, or to assist them in some perplexity. And it is a much needed service in

CONCLUDED ON PAGE NINE

Dear HERALD Children:

This week I want to call your attention to a verse in the first chapter of Romans. This is what it says:

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

"Oh," you say, "that is a hard verse. Surely you don't expect children to understand a verse of this kind."

Let me tell you the experience of a young school girl, Harriet Crosby, who felt the same way about these particular words.

She was studying a book called "The Evidences of Christianity," and this verse was the most important part of her lesson one day.

Harriet read it over, and drew her brows together in a frown.

"I suppose a preacher would know what Paul meant," she said, "but I don't. They ought to realize that school girls wouldn't understand a verse like this.

"I shall tell my teacher tomorrow that I didn't know what the apostle was talking about, and ask her to explain it. I don't think she will have any right to blame me for not learning a lesson I do not understand."

And Harriet closed her school book. But a little voice inside said, "Have you made an honest effort yet? When you have done your best and can not understand your lesson then you can go to your teacher with a clear conscience, but not before." "I'll try again," said the girl, and opened her book once more. She read the verse once, twice, three times, a half dozen times. Slowly and thoughtfully then she opened her Bible and read what went before and came after it.

"How interesting," she exclaimed.

The next day at class, the teacher began to question her pupils about the lesson.

"I couldn't learn the lesson, for I didn't understand what Paul meant," said the first girl. One after another each girl in the class made an answer something like this, until the teacher had reached the last one of her twenty-two pupils.

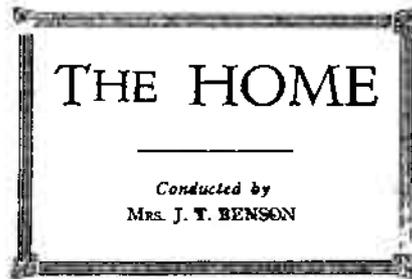
The girls were becoming uneasy, for Miss Ford could be very severe when she felt that her scholars brought a poor excuse. "And you, Harriet," she asked the last girl. "I suppose that you also had no idea what this question meant and therefore was not able to prepare the lesson!"

"Why, yes, Miss Ford, I believe I have some idea what Paul was talking about," she answered. "I think it is something like this: There are so many things about God which we can not see, which are invisible to us, as Paul says. His power and Godhead, and Being, that He seems a mystery to us. We feel that we can not know much about Him, because we do not see him.

"But Paul tells us that this is no excuse; that we can understand and even see the *unseen* things, and that clearly. If men would only look about them at the things which God has made which they can see, the great and powerful things He had created, the tiny, delicate things He has made, the beautiful things, the things which are needed for man's life, and comfort, and happiness, he couldn't help knowing and understanding a great deal about God. For they teach us that He is powerful, good, kind, thoughtful, a lover of beauty, and a generous provider even for an ungrateful race. And if He is all of these things, we would know that He is righteous and holy, hating sin, and *loving righteousness*. A little illustration came into my mind as I was studying the lesson."

"Let us hear it," said Miss Ford, and Harriet, glancing about her was conscious that the room and quiet and her classmates were looking at her earnestly.

"Let us suppose," she said, "that we should go into a room which was disorderly, unclean, and had a stale atmosphere. Cigar stumps were scattered about; broken liquor bottles, greasy cards, and cheap novels. Don't you think we



would know quite a good deal about the person who lived in that room? We might not see this person; he would be invisible to us, yet we would know that he was untidy, unclean, did not care for pure, fresh air, that he smoked, drank, played cards, and liked trashy books.

"Then, let us imagine ourselves in another room. Things are exquisitely clean and neat in this room. It is flooded with pure air and sunshine. There are flowers in a vase, fresh fruit in a bowl, a pitcher of clear water and a drinking glass nearby.

"There is a piano, and the music stacked upon it is good music, not a sheet of ragtime or jazz. There are books on the table, and these are good also, the kind of books which help people to become better, and cleaner and more thoughtful.

"There is an open Bible on the table, and some letters spread out and held in place by a paper-weight. One letter is an appeal for aid from a poor woman; another acknowledges the receipt of money for the support of a missionary, and a third is a letter of thanks for spiritual help gained in a time of testing. If we should look around this room carefully and thoughtfully, what would we know about the one to whom it belonged?"

"You may answer, girls," said Miss Ford. "That he is clean and orderly in habits.

"He likes fresh air, and has simple tastes in food."

"He is fond of good music."

"He reads good books."

"He is a man of refinement."

"He is kindhearted."

"He believes in missionary work."

"He reads his Bible."

"He knows how to help people spiritually." These were some of the answers which the girls gave.

"There, we would be without excuse if we should say that we knew nothing about this person because we did not see him," said Harriet, "and this is what Paul seems to be telling us about God. If we will look about us carefully, thoughtfully and with honest, open hearts, and consider the works of God, and how He deals with us, we can not say truthfully that we know nothing about Him just because He is invisible to our eyes of flesh.

For, as Paul declares, the *invisible* things of Him, from the creation of the world, are *clearly seen, being understood by the things that are made, so that men are without excuse.*"

"And now, Harriet, will you tell us why you did not fail in this lesson," said Miss Ford. Did you have help?"

"I came very near failing in it, Miss Ford," she said, meeting her teacher's eyes; "I had decided, that as I did not understand this verse, I had a right to lay the lesson aside and ask you to explain it today.

"But something told me that would not be

A PRAYER

From bitterness preserve me, Lord;
From jealous thoughts protect my day;
Against the stroke of envy's sword
Help me to hold my way.
And grant my soul sufficient grace
To gladden at another's prize,
And look upon his eager face
With sympathetic eyes.

—PALMER.

honest, either to you or myself, for I had not tried my very best. Then I read it over and over again, and the chapter in which it is found, asking God to help me understand, so I really did have help, you see." "A help we may all have," said the teacher as she quietly dismissed the class.

Dear children, has this young school girl made the meaning of this verse as plain to you as she did to her classmates?

HOW ONE YOUNG MAN FOUND THIS VERSE TO BE TRUE.

A young man left his home to take a position in the city: In the same office were several young men near his own age. They were bright, ambitious young fellows, and he was glad to become acquainted with them, and sometimes spend an evening with them in their rooms.

To his surprise he found they did not believe that God had created the world. In fact they did not believe there was any God. The young man was much troubled by their clever talk and reasoning. He was not a Christian, but his parents loved the Lord, and had taught him to believe in God, and the Bible. Were his parents mistaken? he asked himself.

Was it true that the world about him had come together alone, atom by atom, because of some blind physical force?

Was there no wise, loving, personal Being who had thought it all out, and created it by his mighty power? One night on going into his room, he did not turn on the light, but stood at his window, looking up at the stars. They were very brilliant in the clear, cold sky, burning and flashing in beautiful tints of pink, and green, and white and yellow. And suddenly it was as if they leaned closer and spoke to him, those glowing lamps of the night.

"No God?" they seemed to ask, "Look on us, listen to us, for we declare the glory of God, and the firmament sheweth His handiwork."

A load was lifted from his heart, and tears filled his eyes. "There is a God!" he cried. "The God who made these heavens, and made me. I want to know Him the One who does such mighty works; I want to belong to Him."

And he knelt there by the window and gave himself into the care and keeping of God.

What had happened? Just what Paul told us in the verse we quoted in the beginning of our little talk.

The young man looked at the things *which are made*, the things *he could see*, and through them he was able to understand the things *he could not see*, even the power and godness and love of God, yes, he even understood the right which God had to rule in his heart and life.

A YOUNG MAN WHO STOOD THE TEST

Horace B. Claffin, one of the most prominent and wealthy dry goods merchants of New York, was alone in his office one afternoon when a young man, pale and care-worn, timidly knocked and entered.

"Mr. Claffin," he said, "I have been unable to meet certain payments, because parties failed to do by me as they agreed, and I would like to have \$10,000. I came to you because you were a friend of my father's, and I thought you might be to me."

"Sit down," said Mr. Claffin, "and we will talk about it. But have a glass of wine first." "I do not drink," was the quiet answer. "Take a cigar then." "Thank you, sir, I do not smoke."

Mr. Claffin talked with the young man, and then said, "You are asking a pretty big loan — \$10,000. I hardly see how I can accommodate you."

"Very well," said the young man rising, "I thought you might be able to do so. Good day, sir."

"Wait a moment," said Mr. Claffin. You say you do not drink?" "No, sir." "Nor smoke nor gamble?" "No, sir." "Well, you shall have the money, and more, too, if you need it."

"Your father let me have \$5,000 once, and asked me the same questions. No, you need not thank me. I owe it to you for your father's sake."

IT is no reflection upon the spirituality of any one to say that he or she is ambitious to obtain a good education. A time there was when many spiritual and well-meaning persons in various parts of the country felt that one possessing the experience of entire sanctification should be content with little or no education testifying to his experience, leaving study and research to the worldly minded; but that day has passed, and rightly so; for we have now come to realize, if we did not comprehend it long ago, that even for the good of our own cause, as well as for the good of our fellow-men whom we wish to reach with the gospel, we must be at least to some degree educated; for if we are not, and consequently find ourselves incapable of approaching our fellow-men on their own level with our message of Christ, they will not listen to us.

Education is the noblest attainment in life, outside of Christian experience. It is of more value than riches; it is more enduring than fame. Solomon, the wisest man of the age, who also discerned spiritual things, exhorted that we receive instruction and not silver, and knowledge rather than choice gold. And even Ben Franklin, who made no pretension of spiritual attainment, said that if we put riches into knowledge we will have enduring pleasure, for no one can rob us of it.

Education consists of two elements: *First*, a trained mind able to investigate on its own initiative; and *second*, the possession of a sufficiently wide range of facts to enable one to place a proper value on things and events as they relate to one another. These two elements must go hand in hand. Even where one exists without the other, education can not be considered complete, for it requires both to maintain a proper equilibrium. Thus one with the first qualification might investigate but would be unable to make proper deductions, lacking the technique which gives proper basis for comparative values; and one with the second qualification, without the first, would merely be in possession of a quantity of information without being able to make proper deductions therefrom or to use it to advantage. In the world of study, as in the world of experience, no one can explore all, but all who desire and determine to do so may train their minds and store in them a sufficient amount of systematized information to move in the society of the educated with comparative ease and have influence for good and God among them.

One of the most important elements in a well-rounded education is a proper and a comprehensive knowledge of the Word of God. It would not be practicable here for us to enter into a discussion of this phase of the subject lest we deviate from the purpose of this article, so we will pass on with the simple statement that a complete and well-rounded education must necessarily be based upon a correct philosophy of life, upon the highest ethical standard, and upon a proper conception of the origin of things, which can only be obtained from a systematic study of the Holy Scriptures.

Education and Our Colleges

By J. WARREN STOTE

In this country we have a system of government which requires a permanent divorcement of church and state. As a consequence of this, our public school system makes no attempt to impart religious instruction, and in many states our educators have eliminated the reading of the Bible from the public schools, notwithstanding that what could be properly called "religious instruction" never was imparted there. The result is that our children do not get any religious instruction unless they get it in the home, in the church, or in the Sunday school. In our modern civilization, with the keen competition known on every hand and in all lines of activity, the home is not usually the school for religious training it should be, perhaps principally because neither parent has the necessary opportunity to assume the role of teacher requisite to create such a training ground. The church devotes itself to worship and evangelism, thus eliminating religious education, and so the Sunday school is left alone to give to such of our children as can attend it, and when they can attend it, perhaps thirty minutes each week for the purpose of teaching the great fundamental truths of God and religion as revealed in the Bible. This effort for the purpose intended is not worse than useless, but that it is hopelessly inadequate can not successfully be denied.

Assuming that our young people desire a well-rounded education, coming into possession of a fairly thorough knowledge of the Word of God, how shall they obtain such?

In some of our states, students completing their high school work may enter a university, and, after pursuing the regular undergraduate course, leave with a degree. Such a course, however, is unwise for the simple reason that there is afforded the student no opportunity for that religious training which must necessarily become a part of the life of every one who aims at a complete and well-rounded education. We have seen how and why that phase of education is not obtained in the public schools. As for the university, there is absolutely no opportunity for proper religious education afforded there. The university is of necessity a battle ground of opinions, of theories, of philosophies, religious as well as others, where defenders of each find occasion to present or defend what they propagate with a view to gaining adherents. A university professor holds his chair not because of his piety, combined with scholarship, but because of his scholarship and of his efficiency either in defending some theory or philosophy or because of his scholarship and ability to critically examine and present every theory or philosophy arising in the

world. A university is therefore in a sense a dissecting room, and there the teachings of the Holy Scriptures come under the same so-called scientific inspection at the hands of unreligious men as do other matters of study. Therefore such an atmosphere is anything but a proper one for the development of spiritual life and the furtherance of that part of one's education which has to do with his knowledge of and relation to God and His purposes in the world. The university is naturally and normally an institution for research, where one who has obtained a fairly rounded education may go to examine into matters for the purpose of making exhaustive comparisons, but it is hardly the place for the student of immature thought and power of reasoning faculties to spend the formative years of his life.

Where, then, shall the high school graduate go to lay the foundation for a complete education if he wishes to become an expert in educational matters, or to obtain a well-rounded education if he wishes to stop there? Let him go to the Nazarene college. All of our young people should by all means, if their circumstances will permit, attend one of our Nazarene colleges. In the Bible department of each of these colleges there is afforded the opportunity for study of the Word of God so that the student will become thoroughly familiar with the great fundamental teachings of the Bible, well grounded in the doctrines which we believe and emphasize, and familiar with the comparative values of things spiritual and material which have been and are now. Moreover, in the Nazarene college, the student will find the spiritual atmosphere in which it will be comparatively easy for him to determine God's plan for his life's work. Then if that plan is such that further work in a university is desirable, the proper courses may be selected, but the student will take up those courses well grounded in the faith and able to judge independently the merits of the teaching presented, especially in its relation to God and salvation. Therefore.

As parents, let us get our children into a Nazarene college after they have finished high school, if not before, and let us support our colleges both morally and financially.

As young people let us set our faces like a flint toward a full course in one of our several colleges, aiming at a degree in arts or science or philosophy—also aiming at a degree in theology, if God leads toward the ministry.

As leaders in our churches, both pastors and laymen, let us make it a point to see to it that our colleges are all they ought to be; that in each there is a spiritual atmosphere conducive to piety; that there is a proper and systematic arrangement of all things for student life so that those coming may pursue their work under the most favorable conditions; and that there is the highest possible educational standard maintained, so that those coming to develop their lives with us may leave better equipped to face the task of living than they would be if they had gone elsewhere.

CONTINUED FROM PAGE 7

these days where white slavery is so prevalent, and even the women of today in many instances have been proven guilty of this base crime.

In 1846 Flicdnor went to London with four Deaconesses and started them at work there, and after over half a century the genuine success has been very remarkable and the direction it has given to the religious work of woman has not only marked an era in her history, but also in that of the church universal.

Many independent Deaconess institutions were started in England, largely patterned after the Kaiser-worth homes. Some of them in the low church were supported by Conformists; the celebrated Deaconess home founded at Mildway by the Rev. William Pennefather became a strong, helpful work. Mr. Pennefather was pastor in the Established church, but his Deaconess work was un denominational.

In 1874 the Methodist Episcopal church in Germany established a Deaconess institution. At the close of the eighteenth century it had one hundred

Deaconesses under its auspices. Dr. Slutzberger, who has been a member of the board from the first, gives us the following information: "We began this work with three Deaconesses; we had very little means, about \$30. We now have stations at Frankfort, Berlin, Hamburg, Zurich, and St. Gallen. Our homes are under the direction of an inspector who is elected annually by the board and the Chief Sisters. They receive the Deaconesses on trial and in full connection, plan their employment, vacation, etc. The

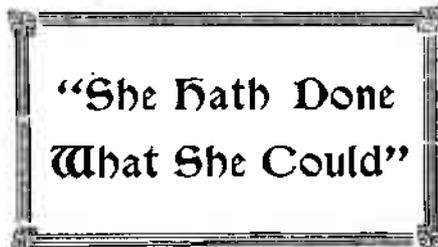
whole work is entirely self-supporting and is independent of the conference but it enjoys its sympathy and moral support."

History tells us that the Deaconess order in Norway has done a considerable amount of good in hospitals and elsewhere. In Holland before the middle of the nineteenth century, the nursing was practically all done by the Roman Catholic nuns. With the development of the Deaconess order most of the work was transferred to their hands, and Deaconess hospitals were opened.

During the Middle Ages Sweden's sick were wholly cared for by the Roman Catholics. Later it came into the hands of the Deaconesses, and several hundred Deaconesses, with only one and a half years' training, are thus employed.

Denmark tells us that Deaconess orders are common. Much of the nursing is in their hands. The Red Cross doing some.

In Finland many of the hospitals are under the Deaconess order.



CONCLUDED NEXT ISSUE

Brother Bud's Good Samaritan Fund



To Our Co-laborers scattered abroad:
GREETINGS!

It will interest you this week to know that while our battles have been hard, we have been winning some beautiful victories for our Christ. We are seeing some precious souls saved

and sanctified. Not as many, however, as we would like to see. We have had some real battles with our Enemy, and we have not yet won all the field; for, according to our government, and of course our government knows how many citizens she has, we now claim a hundred and five million people in our nation; but according to the latest statistics given out by Dr. H. K. Carroll, of New York City, we have about forty-one million church members. According to their figuring we now have sixty-four million people in the United States that make no profession. And to get our forty-one million we must count all the Catholics and Jews and all the Universalists, Unitarians, Christian Scientists, Russellites, and Mormons.

And if the book we have is God's Bible, which we think it is, there are but few of the great multitude which we have just named that are really New Testament Christians. So we see now what a tremendous undertaking we have on hands. Sixty-four million of raw sinners, besides all our church sinners, is a tremendous job. As you remember we generally count Japan as among the nations in the foreign field that need to be evangelized, and yet we have more sinners in America by far than we have in Japan. While we have more Christians, it is true, yet we have more sinners, and that gives us a tremendous field in America to work.

We have woken up to the fact that we don't have to cross the ocean to find uncivilized heathen, for we have millions of them that are landing on our shores annually. While they speak a foreign language to us one of the great difficulties is they are not educated even in their own language; and if we had Bibles and Testaments to give them in their language millions of them would be unable to read it. So after all I think that the whole

Church of the Nazarene is God's Good Samaritan band of this nation, and we want every Nazarene to consider himself a member.

If you are unable to give money, I mean very much, of course we know you are able to give something, and if each Nazarene would give one penny a week to the Good Samaritan work, we would soon put the HERALD of HOLINESS into multiplied thousands of charitable institutions and in the homes of old preachers of various denominations, and to the precious old widowed mothers up and down the land, that while they may not belong to the Nazarene Church, they are just as helpless and need our love and sympathy as much as anybody else. Here it just comes into my mind that to our Good Samaritan fund, we must take under our wings the various missionary stations scattered over the world of the various denominations, and see that the HERALD of HOLINESS reaches those stations each week. It would be a great blessing to the missionaries of any different faith on the foreign field to have the HERALD of HOLINESS to come to their house each week. This will require a little harder pull and a little more faith, but God has the money and we have the faith and the missionaries need the pepper on the field. No doubt the various denominations send the missionaries their own church papers, but it would also be a great blessing for them to read the HERALD of HOLINESS and keep up with us Nazarenes.

For we are now doing the thing and no make-believe about it. There is no field in the world now that is worked by any religious denominations where the outlook is so bright and glorious and encouraging as the field that is operated by the Nazarenes. We don't mean by that that all the holiness people will ever join the Nazarene Church; but every Nazarene preacher is backed up by every other Nazarene preacher, and every Nazarene preacher has behind him his District Superintendent and the General Superintendents, and the Missionary Board, and the Board of Education and Church Extension and our great Publishing House with its mighty army of fine writers, every one to boost full salvation, and no one to hinder and pull back. Out of sixteen hundred ordained elders: not one uses tobacco nor belongs to the lodge. Out of three thousand ordained deaconesses, every one in the experience of holiness as a second work of grace. That is a great showing. Amen! And glory to Jesus for such a company. **UNCLE BUDDIE.**

insight and has an exceptionally fertile mind for thorough and intelligent investigation of any subject which he has to handle. Our first vice-president is an eminently successful man in business and has a wide experience in, and extensive acquaintance with, both old line and benefit insurance. Our second vice-president is a physician of experience and has a keen mind in grasping business problems—and all these men stand unchallenged as regards their own individual experiences, not only as regards the two works of grace, but none of them are novices, having been in the way for years. This writer's business experience and success is freely open to investigation both east and west and his testimony is, as he now writes, that by the mercy and goodness of God he is saved from sin externally and internally, "sanctification" does not choke him, for he has the blessed experience of the second work of grace in his heart.

We wish that our church was made up of one hundred per cent men of the faith of Elijah, that we could read in the HERALD of HOLINESS of ravens feeding—through faith—Nazarene preachers whose membership were either too poor or too stingy to give them a comfortable support. But we are not seeing many miracles of that kind in these last days, therefore we ask, which is the better, to stand by with folded hands and say to the widows and orphans, "Be ye warmed and filled," while with dry eyes and sanctimonious looks behold their unalleviated distress, or make our church responsible for some kind of corporate action whereby these distresses may be relieved? Again, we wish that all Nazarenes, and all those who knock for admittance at our doors, were men and women of such faith and courage that they would suffer gladly before they would be yoked with any worldly institution whose objects were so worthy even as to pay sick-accident, or death benefits; but we must remember that all can not walk in the light which shines on the pathway of the brother who wrote the article in question.

What, then, shall we do? Put those out of our churches who are so connected, and shut our doors in the face of those who are otherwise acceptable but who feel the need of these benefits? Or shall we indorse the action of our general assembly in making provision within our church for these necessities, and trust a carefully chosen board of preachers and laymen to handle this branch of the church's seeming need?

Our brother seems to fear greatly that these dangers which he has pointed out have never been considered, or weighed by the General Board of Mutual Benefit, and that they have already placed the enterprise on the toboggan slide, speeding it toward financial ruin and disgrace from which nothing can save us but a special dispensation of Divine Providence. This is highly uncomplimentary to either the faithfulness or the intelligence of the members of the board in the performance of their duties. These dangers which he points out, and many, probably, that he never thought of, have been weighed and discussed with painstaking care; plans have been made and modified or changed—we trust for the better—and will be further amplified as future experience demands, we believe, with only the best and deepest interests of the church as a whole in mind.

We trust that our brother's article was timely, that it was written with the sincerest of motives, and that it will do good in provoking discussion for the enlightenment of our people; and, we trust, will be used by our God whom we serve in the forwarding and the accomplishment of the great work which He has called us as Nazarenes to perform in these last days; therefore, with sound doctrine under our feet, the banner of holiness over our heads, and the winning of as many as possible to go forward with us to glorification as our objective, let us go forward, "warning the unruly, comforting the feeble minded, supporting the weak, and being patient toward all men."

IN CONCLUSION

In conclusion, the General Board of Mutual Benefit announces that, in harmony with its policy from the first, it is arranging for the first annual meeting of the society during the third week of February, 1921, in connection with the annual meeting of the Correlated Boards of the Church of the Nazarene. At that meeting there will be a good attendance of representative laymen, leading pastors, Dis-

The General Board of Mutual Benefit

By F. M. MESSENGER

President, General Board of Mutual Benefit

REFERRING to an article which appeared in the HERALD of HOLINESS of September 15th by Rev. John Gould. We believe that what our brother has said will appeal strongly to some people, and in a sense many of his statements are true; yet his article carries with it a strong savor of self-centered idealism, and we fear that some of his illustrations, comparisons, and conclusions would hardly bear the strong light of fair, square Christian discussion.

The General Board of Mutual Benefit is not an entity of its own creation. It was brought into being by action of the properly constituted authority of the General Assembly of the Church of the Nazarene, and in its hands was placed two children of the church's adoption, namely, the "Minister's Mutual Benefit Society," and the "Layman's Mutual Benefit Society." The object of the church in adopting these twin institutions as we understand it was twofold: first, they already existed and were operating in the church (or among her members) and it was felt that such institutions—if they operate among us—should be under the direction and control of the church; and that secondly, such benefits which have been repeatedly known to bring relief to the families of poor preachers and laymen at their decease were being sought by our members in similar organizations outside the church, many of

which involve secretism, and the church, feeling that such benefits were desired and often necessary, believed that it was taking a step in the right direction in making provision for those of our people who felt the need of these benefits. Accordingly they went about the formation of a board to carry out its wishes and the General Board of Mutual Benefit was created for this especial purpose.

There is great force in our brother's contention that "only such boards and bureaus as are necessary to enable us in the propagation of scriptural holiness and the raising up of a holy people should be encouraged or tolerated"; but here is where the rub comes: Who—if not our general assembly—is to determine of what nature these boards and bureaus should be? and how and in what manner they should function?

It is not a difficult matter without sufficient thought, care, and analysis, to talk of Pandora's Boxes and "goats of secretism"; but there are things that should be carefully and candidly considered: sweeping charges should not be made without full knowledge of all facts.

In the first place, the general assembly did not—as our brother seems to infer—overlook the fact that this work should be placed in the hands of men of business ability. Our secretary-treasurer and general manager of the board is a man of keen

trict Superintendents, and evangelists, who are members of the General Boards, as well as others who are visiting this great annual gathering of the boards.

It is not supposed that any considerable number of the general membership of the Mutual Benefit Society could attend, but there would be a reasonable representation of the full membership in the assembled company.

If the present policies of the General Board of Mutual Benefit are not generally acceptable, let us unite our forces to sustain and maintain the society and the beneficent work it is doing until that annual meeting. Then, in a spirit of true brotherly love and fellowship, let us agree upon a plan at once combining all the features of voluntary, mutual, benevolent, Christian, business principles, and so create a society of such sound business principles as will commend it to the whole church as safe and sound, and above all things else, Christian. It is not right to assume that the General Board has not sought the highest glory of God and the safety and welfare of the church.

GENERAL BOARD OF MUTUAL BENEFIT.

INDIANA DISTRICT

Since our glorious Assembly, in August, we have been busy on the District, and have seen some substantial gains and victory on the field. We spent two weeks in a tent meeting with our new church at Frankfort, and the Lord blessed on all lines. Received a fine class of members. A splendid corner lot, within four blocks of the courthouse, was purchased for \$3,250, and money was raised to build a basement, and work has already begun on it. Rev. R. L. Morgan came to continue the meeting, and we hear good reports. Brother B. H. Grimes is pushing this work in every way, and a splendid class is standing with him.

We held a three days' convention with our Flackville church, and closed with a great all-day meeting on Sunday. The church property has been remodeled at a cost of several thousand dollars, including a five-room parsonage. The amount yet required, \$2,000, was raised amidst shouts of victory, after which we dedicated the property to the Lord. The fire came down and the glory of the Lord filled the place.

We visited the tent meeting at Albany with Brother Groves; also with Brother Kerst at Morristown. We found God blessing these campaigns.

We are now at Stringtown church in a three days' convention, and God is blessing. Last Sunday morning we had a great time at First Church, Indianapolis. Amidst tears of joy and shouts of victory the mortgage was burned. Then a missionary offering of nearly \$200 was laid on the altar for our outgoing missionaries.

Sunday evening was spent with Brother Kerst at Ray Street Church, while he was in the tent meeting. A good crowd was present, and the glory of the Lord was in the midst.

South Side, Indianapolis, has recently purchased a parsonage for their pastor, Brother Robinson, and we go next week to assist him in a revival.

God is blessing Brother Boswell in the new church at Plainfield. Pastors are reporting victory for their churches and many good meetings are in progress.

J. W. SHORT, Superintendent.

WESTERN INDIA DISTRICT

The last two weeks have been times of personal victory and much work. Chikili bazaar, fourteen miles away, is proving a fine opportunity for preaching the gospel. More than seventy-five people listen right through the meeting. Dhulghat and Buldana bazaar meetings are smaller but quite as good. We are distributing many tracts, selling many portions, and having some inquirers after Christ.

There is no rain at all and the condition is getting desperate. In some sections, the people are fleeing to the cities hoping for work. Some are already needy. We still hope for rain. Please pray for it.

A number of people are coming for medicine. The parents of a child that had scalded its hand by putting it in boiling water to above the wrist while playing, which took all the skin off and the hand is now fearfully raw and swollen, came for help, saying that the doctor at the hospital had failed and that they had heard that the missionary could give medicine and pray a prayer and the child would recover. We are praying earnestly for the early supply of the need: we are pushing for a hospital for Chikili.

The Buldana chapel meetings are having an increase in attendance. We had one seeker two weeks ago last Sunday. Last Wednesday night we had the fresh Holy Ghost prayermeeting that I have seen.

The work on the Workers' Training School is also coming along satisfactorily. We will soon have it finished. We have increased our force of teachers in the boys' school here and are now hoping for corresponding results. With all this work we are busy indeed; but God's sure arm is beneath us and we are pressing on for a Holy Ghost revival.

K. HAWLEY JACKSON.

A COMING HOME CAMPAIGN IN OKLAHOMA CITY

Harmony prevails, and every department is looking forward to greater advancement the next year. Our membership is less than two hundred, yet the past year we raised for all purposes more than \$9,000. We begin the new year with a nice bank account to our credit. The pastor's salary was raised to \$40 a week and parsonage. Our fall revival meeting begins November 7th, with Rev. A. G. Jeffries, of Peniel, Texas, assisted by the Misses McLemore and Robbins and Professor Lawson Brown, one of our own sons. We are expecting help from the brethren from many places over the state. Come, and let's make this the greatest revival this city has ever had. In May we are expecting Uncle Buddie and the Wells'. We have known Uncle Buddie for many years, but this is the first time he has ever held a meeting for me, and of course, we are looking forward with great anticipations. Make your arrangements to attend these great feasts. Write us about it. Many of our people take the HERALD of HOLINESS, and we expect to keep working at the job of soliciting subscribers, not only among our own people, but others as well. May God bless the HERALD of HOLINESS staff, and all the interests of our great church.

JOHN W. OLIVER, Pastor.

MISSOURI HOLINESS COLLEGE

Our Young People's Society was reorganized for the school year recently, and is starting off for a great year. The meeting is held just before the evening service, and is always inspirational in character. It makes a fitting preparation for the following preaching service.

Several of our students have definite calls to the work of the Lord in foreign mission fields, and an organization has been perfected to promote missionary interest among our students and people. Their first program was given Sunday evening, and was a blessing and an inspiration to the good congregation that was present. Brothers Doerle and Ludwig, and Sister Ferguson were the speakers of the evening. A male quartet composed of Brothers Johnson, Sturdt, Norton, and Doerle, favored us with a selection that was greatly appreciated and enjoyed.

A ministerial association was formed among our students for the benefit of our young preachers last week, and they had their first meeting Friday evening. The object of the association is to increase interest in this line of work, and give our young people opportunity for the exercise and development of their talents, and some insight into the practical working of our Manual, and promoting the interests of the church. Our object is to train pastors, missionaries, evangelists, and workers for every branch of the service of the Lord, at home and abroad.

H. O. FANNING.

WESTERN OKLAHOMA DISTRICT ASSEMBLY

The Western Oklahoma District Assembly closed at Guthrie Sunday night with a great evangelistic service in charge of Rev. C. E. Roberts, who held services every night during the Assembly. These services were great soul-stirring events, and many were at the altar every night for either pardon or purity. Guthrie will never get over these meetings.

Rev. S. H. Owens was re-elected as District Superintendent, and the appreciation of his many years of service was shown when he was given a substantial raise in salary, from \$1,800 to \$2,500 a year, and a love offering taken for his beloved wife to buy her the best dress in Guthrie—about \$75.

The reports of the home and foreign missionary treasurer showed that the District went "over the top" along financial lines, and the enthusiasm shown over these reports indicates that the coming year will witness still better results.

One of the really great features of the Assembly was the morning talks by our dearly beloved General Superintendent, Rev. R. T. Williams, to the preachers and delegates. What a great blessing it is to our souls to listen to the words of wisdom and comfort and encouragement from such a wonderful man of God! Dr. Williams has completely won the hearts of the people of Western Oklahoma District, and they always look forward to his coming with much

pleasure and anxiety. His Sunday morning sermon was also a rare spiritual treat to all, on the need of possessing the Holy Spirit.

We were glad to have with us Rev. C. A. Kinder, Managing Editor of the HERALD of HOLINESS, and Rev. R. E. Bower, of the Publishing House. The Publishing Interests rally was under their supervision, and they truly made our people understand the need of spreading scriptural holiness through the printed page.

The educational rally was one in which the Lord truly blessed His people. Rev. A. K. Bracken, the newly-elected president of the college at Bethany, which is now the consolidated schools of Bethany and Peniel, was present; also Rev. B. F. Neeley, pastor at Bethany, and Rev. J. C. Henson, financial manager for the school. The college is now called the Behtany-Peniell College, and this year is the best in the history of the school. A memorial from Dr. J. B. Chapman was read in which arrangements are being made to clear the college from debt. District Superintendent Owens and General Superintendent Williams closed the rally with rousing talks for the good of the school.

The orphanage and rescue service by Brother and Sister J. P. Roberts and Mrs. Stella Mullinax and Rev. Oscar Hudson proved a great blessing.

The song service in charge of Brother and Sister Lillenas brought the shouts of victory from every one.

Rev. R. R. Ritchie was re-elected District Secretary, and Mrs. J. W. Oliver District Treasurer.

Sunday closed the session with an old-time love feast; in the afternoon, ordination and consecration services, at which time Rev. D. B. Lee was ordained an elder and Mrs. E. B. Olin consecrated as a deaconess. The missionary rally was another rare love feast, and the multitude clapped their hands, shouted and cried as one after another the speakers told of the splendid work of the year, the new churches organized, and the blessings of our God that had been on the work of the District the past year.

A. C. SMITH, Reporter.

EASTERN OKLAHOMA ASSEMBLY

The Holy Ghost was present at the Eastern Oklahoma District Assembly from the beginning to the end. We were called to order Wednesday morning at 9 o'clock, October 6th, in the opera house of Madill, Okla.

Dr. R. T. Williams presided and expedited business in his usual style, to the delight of all. His preaching and lectures were delivered with unction and power. Many were definitely saved, sanctified, or reclaimed.

The reports from the pastoral charges were very encouraging. Many good revivals were reported, and the finances show a good healthy progress. All connectional interests were represented and satisfactory adjustments made. Rev. Mark Whitney was elected District Superintendent. Pastoral arrangements were made, and the preachers returned to their work with greater courage, and a determination to win greater victories.

The pastor, F. C. Savage, and the town of Madill did their part in entertaining the more than three hundred delegates and visitors, to the entire satisfaction of all. May the richest blessings of the Lord be upon them all.

F. W. JOHNSON, Reporter.

FLORIDA ASSEMBLY

The Florida District Assembly closed a very successful meeting here Sunday night, October 3d. Dr. Reynolds presided with great grace and blessing to all present. The District was strengthened by the addition of two elders, good strong men, and two young men, of fine ability, were licensed to preach.

Twelve hundred dollars was pledged for Home Missions, to be used on the District this year in getting some new churches established.

Rev. C. B. Jernigan was elected District Superintendent and District evangelist. He will begin his work here November 7th. We have rented a large opera house in the center of the city and expect to put in a full month's evangelistic campaign.

Brother Jernigan's family will be with him. His wife will assist in the preaching. His son and two daughters will have charge of the music. With these tried and true servants of God as leaders we expect great victory.

If there are Nazarenes coming this way for the winter we shall be glad to have them come in time to join us in this series of meetings. Come to the corner of D and Eleventh streets and you will find the place where the services will be held.

G. W. GLOVER, Pastor.

HOME MISSION WORK IN THE SOUTHWEST.

We have just closed a very successful campaign in the city of Atlanta, Ga., which resulted in the organization of a Church of the Nazarene with twenty-

five substantial members and more to come in soon.

This was the hardest fight that we have had in any of our Home Mission campaigns. We were more than a week getting the tent up, finding seats, arranging for lights, and finding rooms and board. For the first week we were tent man, preacher, singer, and mourner. My son Paul and I did all the work in erecting the tent, hauling the benches, and building the platform. Nobody seemed to want us, but, thank God, we stayed until they thought they could not get along without us; and after the Assembly at Macon, which convenes October 13-17, we are to open another two weeks' campaign in some other part of the city.

There are great possibilities in Atlanta for our church, if we can secure proper leadership, as there are many holiness people living in that city, among them at least a dozen holiness preachers in the various churches, but who do not have liberty. In former years Dr. W. A. Dodge was a mighty factor in spreading holiness throughout the state of Georgia. He planted several holiness campmeetings in various parts of the state, among them the great Indian Springs campmeeting, which still gathers great crowds and has many sanctified. Dr. Dodge started the first holiness paper in the South, *The Way of Life*, which afterward was consolidated with the *Pentecostal Herald*. I look on the great work done in Georgia since those days, and wonder what would have been the result of this work if Dr. Dodge and his collaborators had done as Dr. Breese did in Los Angeles, Calif.

Because of having no congenial home for these people and the necessary training to hold them in churches that had a holiness preacher for one year and a holiness opposer for two or three years, many of these once fiery holiness people have grown cold, and others are bitter, while a few have pulled through with a good experience. All of which makes this a very difficult field to work for the Church of the Nazarene; yet there are hundreds of them who will go into the church when they are convinced that it has come to stay. We hope in the next campaign to buy a church building in the city of Atlanta and establish a strong church, as Atlanta is the strategic point of all this southeast country and the wholesale and jobbing center of the country. Why not go in for a great Nazarene center in Atlanta?

Campaigns in great cities are expensive affairs, but if our southern Districts will put men in the field to go to these centers of population and stay until they dig out a church, it will be the biggest investment that the Districts can make. One good strong church is worth more to the general church than half a dozen churches that have to be nursed to keep from dying.

At the Florida District Assembly, with only 103 members in the entire District, they got a vision of the possibilities of that state that has fast become the center of attraction for its splendid winter climate and its rich drained Everglade lands—that are fast being converted into sugar plantations—and subscribed \$1,200 to Home Missions—every dollar of which is 100 per cent good—and they are planning some great campaigns this winter along Home Mission lines. We are first to hold campaigns and strengthen the already existing churches, and then we already have invitations to Tampa, Ft. Meyers, Winter Haven, and Jacksonville for campaigns as soon as these places can be reached. In this land of flowers, sugar cane, and oranges we expect to plant many Churches of the Nazarene.

The campaign at Tampa last winter by Brother Harding was by no means a failure, although we did not see immediate results. But out of it we got a strong preacher who will help us in putting on other campaigns in and around Tampa.

The District Assembly elected seven men to select a site and prepare plans for a great winter campmeeting somewhere in central Florida, which will be attended annually by many holiness people from the North who always winter in Florida and by the Nazarenes in the state. They are planning, if possible, to hold their first campmeeting this coming winter. We believe there are large possibilities for our church in the Southeast, and we ask prayers of the entire church for this great neglected field which is now ripe for the sickle.

C. B. JERNIGAN.

FAREWELL TO MISS BURSCH

A sweet and most impressive service was that held in First Church of the Nazarene, Kansas City, Mo., on the morning of October 10th—the farewell service to Miss May Bursch, who is to sail on October 27th from Seattle for her field in western India.

Upon entering the church we saw autumn leaves and potted plants tastily arranged about the platform, and even an Easter lily, in front of the pulpit, which seemed to be blooming out of season specially for this occasion. When the missionary committee and others on the program were seated on the platform the pastor's son and the daughter of Rev. E. G.

Anderson, in the costume of Indian children, took their seats close to the plants at the front. The color effect itself reminded one of India.

Those on the platform read together Isaiah 60: 4, 5, then Rev. E. G. Anderson poured out his soul in prayer. After the reading of the Scripture lesson (Isaiah 52) the pastor, Rev. W. E. Fisher, turned the meeting over to Mrs. Fisher, chairman of the missionary committee, who had charge of the program. Mrs. W. B. Needles sang very impressively the solo, "Somebody must tell them who knows," after which Miss Bursch was introduced to give her farewell address. She invited Miss Margaret Needles to help her sing her testimony in "Here am I, Lord, send me." Then Miss Bursch told in simple, earnest, impressive words of her experience, call, and preparation. She is a trained nurse of no little experience, and got her training through many serious difficulties, but through them all the Word of God sustained her, especially this: "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28).

Then little Irene Anderson, in Indian costume, was lifted up onto the piano stool and sang first in Marathi (the language of our western India work) and then in English, the chorus, "I am so glad that Jesus loves me."

Next Sister Roberts, who had been Miss Bursch's Sunday school teacher, came upon the platform with a beautiful bouquet of white carnations, which the pastor, for the church, presented to Miss Bursch. Then, after the singing of "Dark India" by a quartet, Mrs. R. G. Cudding, returned missionary to western India, spoke briefly of some things which Miss Bursch may expect to meet in that field, touching specially on medical work and nursing under difficulties.

The meeting was then turned over to the pastor to close, but he said he had a vision of a chapel in India, built by First Church, Kansas City. He asked Brother Anderson, Secretary-Treasurer of the General Board of Foreign Missions, about it, and the latter said that the board was planning the building of some chapels in different fields, including western India; they would cost about \$1,000 each, and pledges could be paid at any time within two years.

"I'll give \$100," said one. "I'll give \$50," said another. "Wait, wait!" said the pastor. "Brother J. C. Davis, will you keep a record?" After just a few minutes of such rapid-fire pledging a chorus was sung, which gave Brother Davis a chance to count up, and it was announced that \$1,500 had been pledged.

"Blest be the tie" was sung, the benediction was pronounced, and what many in leaving pronounced "the sweetest missionary service I ever was in" had come to a close. And many of the members of this church feel that though Miss Bursch is their first missionary, if the Lord carries a little while a number of others will follow.

NAZARENE BIBLE SCHOOL AND ACADEMY

We are praising God for His goodness unto us. Ever since the District Assembly we have had seekers each Sunday, and some great chapel services. Our president, Brother Chambers, has been giving such clear expositions of truth in the chapel services; and our pastor, Brother Young, has given us such practical sermons that light has broken in on numbers of young people. We propose to walk in the light, to keep well blessed in the center of God's will.

We are crowded for dormitory room, and many of the students are working their way. We expect God to enlarge our borders, both spiritually and materially. A. G. N., Reporter.

KANSAS DISTRICT ASSEMBLY

The eleventh Kansas District Assembly has come and passed into history. It was indeed a great Assembly, the presence of the Lord being felt in every session and service. The reports were certainly inspiring and gave evidence that God has been with His people.

Brother Goodwin presided with great ability, and gave us a most gracious message Sunday morning on "Sacrifice." Brother E. J. Lord was re-elected as District Superintendent, Brothers C. E. Roberts, Oscar Hudson, E. G. Anderson, and C. A. Kinder were present and faithfully presented the various interests of our church.

Numerically, we are making progress. The gracious revivals that God gave us during the past year has resulted in both the addition of new members, and the organization of five new churches, for which we give Him glory.

God has helped us financially, in responding to the various calls of the church. Nearly \$10,000 was raised for Foreign Missions and \$9,000 for Home

Missions. The other interests of the church were also remembered.

Our school at Hutchinson reports that the future is the brightest ever. God is helping us to see the need of and appreciate a good school in Kansas.

For the coming year our courage is good and our faith is in the God of battles.

Reporter.

CAMPAIGN FOR ORPHANAGE

The orphanage campaign on Colorado District opens with a swing of victory. Sunday, the opening day, at Canon City, was a time never to be forgotten. The pastor, Rev. Plumb, had everything in readiness. In an evangelistic service Sunday morning, the tides of glory broke upon us, the altar was filled with earnest seekers, and a number prayed through to victory. At night the house was packed and, in addition to going over the top for church extension, a nice offering was given hilariously for our children's home.

At Florence, where Rev. Ralph C. Gray is pastor in charge, a large crowd greeted us who responded to our appeal in a beautiful manner. A large number of people outside the Nazarene church were present and helped liberally in the offering. The pastors of both of these churches felt that the services were a real uplift to their people and a help to their work.

Oscar Hudson, Secretary.

AMONG THE CHURCHES

CHARITON, IA.

—We find here some of the choice saints of God. Our services are marked seasons of manifestation of divine glory and power. Often seekers pray through in our prayer meetings. We are praying for a visitation of divine power in an old-fashioned revival. Our people not only have the fire, but they believe also in providing the temporal things. On a recent evening the members came to the parsonage with arms and baskets filled with the products of the soil. A social evening was enjoyed, and we closed the occasion with the blessing of heaven on our hearts.—E. R. Borton, Pastor.

JASPER, ALA.

—A great revival, with Rev. C. C. Cluck and wife as evangelists, has just closed here. On the second night the break came, and about twenty came to the altar, the most of whom prayed through. Many times before the revival came to an end the altar was filled, and many of the seekers were genuinely blessed of the Lord. The finances came easily. The litting band organized soon after we came to Jasper is a success spiritually as well as financially. Our bills were all met promptly, beside paying \$1,000 on a parsonage. The Young People's Society is a great feature of the church, and the Dorcas Society has been a good success. This society has sent three boxes to the Orphanage at Peniel and one to the Rescue Home at Pilot Point. These, together with the cash, amounted in all to \$272. I go to Chase, Kas., to take a pastorate in our church there.—H. J. Weaver.

NEW BEDFORD, MASS.

—Our Young People's Missionary Society met on Monday, October 4th, at the home of Brother Demoranville on North street. About forty showed their interest in missions by attending. Our work is growing. President Albert Lee presided. After a good song service and prayer, led by our pastor, each one present as his or her name was called, paid up their dues and quoted a passage of Scripture, from memory in most cases. We were honored and edified on this occasion by the presence of our returned missionary from Japan, Sister P. C. Thatcher, who appeared in the picturesque costume of a Japanese lady, and told us of the odd habits and customs of the people. The Japanese are hungry. Sister Thatcher said, for the gospel of Jesus Christ.—William W. Atwood, Reporter.

PORTLAND, (OREGON) FIRST CHURCH

—We have had a propitious opening of our pastorate in Portland. This is a strong church of 235 members, well organized for aggressive work, and having a splendid opportunity for a large congregation. Thus far the Lord has given us seekers every Sunday and good results from our pastoral calls. We have received six members and nine others are ready to join; among the number, Rev. F. E. Blackman and wife, Miss Ida Vieg, on furlough from China; Miss Lela Hargrove and Miss Leoda Grebe, on furlough from India; and Professor and Mrs. Sutherland, outgoing to China, conducted one great service with us. Rev. and Mrs. Frank E. Blackman and Miss Amber Tresham, outgoing missionaries to India, held three services with us Sunday, September 26th. Brother Blackman preached two excellent sermons and gave a strong missionary address in the afternoon rally of the five Portland churches. In the

morning service an offering of \$590 was received toward some church expenses. On Wednesday evening, September 29th, Rev. Glen W. Siefarth and wife conducted a rousing service. This gifted young couple are on their way to the famous Martinique Isle in the West Indies. His work will be watched with deep interest. We are giving our largest annual offering for missions this year, and about a dozen of our young people are in the Northwest Nazarene College preparing for the foreign field.—A. M. Bowes, Pastor.

GRAND JUNCTION, COLO.
—We are glad to report God's blessings upon the church at Grand Junction. We accepted a call to this church, closed up our year at Stockton, Ill., and after an interesting and delightful journey have arrived to serve in the Lord's work here. We found a fine loyal band of people here who have given us a most cordial welcome and we feel that God has put His seal upon our coming here. We are expecting God to give victory. This is a needy field with great opportunities. Pray for us that we shall not fail. We are asking God for a real old-time revival and for a church building.—W. S. Purinton, Pastor.

WALLA WALLA, WASH.
—The work at Walla Walla is moving on at a good rate of speed with Brother U. E. Harding at the helm. Through his efforts a Victrola has been secured for the shut-ins. It is taken from house to house and is often left at one place for several days to sing to the sick. An electrical device, termed "The Silent Preacher," has been installed, giving the hours of the services, subjects, and texts. A clock has been placed in the auditorium and all services begin on schedule time. Our home meeting begins October 24th, with two young men from Indiana to furnish the music. Mrs. Harding is proving herself the ideal pastor's wife. Her teaching in the Sunday school, solos, and visiting in the homes render her services invaluable. She was pleasantly surprised on the evening of her birthday as the friends and members of the church gathered at the parsonage and presented her with a beautiful silk umbrella.—Mrs. Charles Maxson, Reporter.

PEABODY, MASS.
—We have just closed one of the most helpful revival campaigns this church has enjoyed for a long time. Evangelist E. Arthur Lewis (formerly of Lewis and Mathews) was the efficient worker. Both his singing and preaching were greatly honored of God. In one of the most difficult fields in New England, the old gospel plow struck the subsoil and gave a fresh opportunity to a goodly number of precious souls. It was a great pleasure to have my future co-laborer with me in this successful battle.—D. Rand Pierce.

ELKHART, KAS.
—We have just closed the greatest revival in the history of Elkhart. One hundred seventy-five seekers were at the altar and most of them prayed through for salvation or entire sanctification. The large tent was not large enough to hold the people. On Sunday evenings many had to be turned away or stand on the outside. The meeting was in charge of Evangelist Theodore E. Beebe and singers. Sinners could not stand the heart-searching sermons he delivered and would rush to the altar and cry to God for mercy. The leading elevator man of the town was gloriously saved; also the jeweler and the marshal got in. Men and women who had been backslidden for years were reclaimed. Twenty-five united with the church, a number of them heads of families; more are to follow. One thousand dollars was raised for Peniel Orphanage, \$1,290 toward the building of a new church, \$100 as a love offering for the pastor, and \$800 to cover all expenses connected with this five weeks' campaign. The pastor's salary was doubled. This church was greatly in need of help. Its membership was only a little over twenty, but a few souls who really knew God hung on in prayer until the victory came. Forty subscriptions for the HERALD of HOLINESS were secured. It was a revival when God came to town and many came for miles to see the fire burn.—J. W. Wilson, Pastor.

POMONA, CALIF.
—Sunday, October 3d, our regular quarterly communion day, Brother Bates, District Superintendent, and wife were with us. Brother Bates preached for us Saturday evening, Sunday morning, and evening. His messages were helpful, and we had a good day. The monthly missionary offering in the Sunday school was \$78.46. Our Young People's Society is doing nicely, and the whole church seems to be on the upgrade, for which we praise the Lord. We received some new members during the last quarter, and the finances of the church are coming up nicely; our missionary budget, District budget, and local church budget, are fully met; and we have about \$500 of a contingent fund in the church treasury. This month we are paying off the last \$1,100 indebtedness on the parsonage; then our six-room church building, and nine-room parsonage, and both lots

will be entirely free from debt, for which we praise the Lord.—J. N. Hampe, Pastor.

BONHAM, TEXAS
—The Lord is continually blessing the Bonham church. Several have been saved or sanctified at the regular services since our summer meeting. Our all-day meeting recently was a time of refreshing from the presence of the Lord. Professor A. K. Bracken, president of the Oklahoma Nazarene College, preached at the morning and night services. Rev. Mrs. Dillingham, associate pastor of the Sherman church, preached at 3 p.m., and Rev. H. R. Lee and wife, of Denison, were present and helped push the battle on with their enthusiastic testimonies and some special songs. The people were blessed, the church strengthened and encouraged by having these visiting friends with us.—Elmer D. Russell, Pastor.

EVERETT, WASH.
—We are in the midst of a revival effort with Evangelist Mrs. E. M. Arnold in charge. Crowds have been good from the beginning, and are on the increase. The Word is being preached in a forceful manner, and is not returning unto Him void, but is gripping the hearts of the unsaved. Several have thus far been to the altar for both pardon and purity, and have found satisfaction in Christ. Truly God is answering prayer, and the end is not yet. Amen.—D. Avery Hoover, Pastor.

CHICAGO FIRST CHURCH
—The blessing of God is apparent in every department of First Church. There are large crowds at both the morning and evening services, the evening congregation being considerably larger than the morning. There has been but one Sunday since the District Assembly that there has not been seekers at the altar, and some cases of real salvation. We never felt more encouraged, and the outlook was never so good as at present. Nearly a hundred members united with the church last year, and about twenty thousand dollars for all purposes was raised. We are planning for greater things the coming year, and if it continues as it has started, we shall not be disappointed. We miss the help of Sister Crooks, and Brother Messenger has been supplying in other pulpits since the Assembly; but the church is standing by us loyally, and we enjoy the presence of God at every service in the church. The services of Mrs. Emma Berry have been secured to assist the pastor in visiting, and we are confidently expecting the greatest year in the history of the church.—W. G. Schurman, Pastor.

PHOENIX, ARIZ.
—The results of the last month's labors with the Phoenix church have been very gratifying. Twenty have bowed at the altar in the different services. The attendance in both church and Sunday school gives evidence of progress and prosperity. The Rev. J. T. Upchurch and party spent three days with us on their return from California, their visit being a great blessing. It was said these were the largest congregations ever seen in the church. We are planning for a tent campaign here in the city, during the winter. We will hold several tent meetings during this season. I have recently purchased a new Ford truck, and 60x90 tent. We are now building a body on the truck to accommodate fifteen workers. This will be used in street work. We can use two or three good workers here through the winter.—B. F. Pritchett, Pastor.

ST. LOUIS, MO.
—Our new pastor, Rev. B. L. Patterson, has entered upon his new field of labor at the Flower Memorial with a holy and vigorous enthusiasm. His messages are unctuous and soul-inspiring. Mrs. Patterson is an efficient worker indeed; powerful in prayer and strong in faith. Niles and Margaret are at home already among our junior classes, and their clear, ringing testimonies are an encouragement to our boys and girls. Brother and Sister Patterson have won the hearts of our people and are leading a most wholesome influence in the immediate neighborhood, and an impressive prestige wherever they go. The work in general has taken on new interest and a good healthy growth is evidenced among the members. We were glad indeed to have Rev. C. A. Kinder with us Sunday, October 10th. His brief message of fresh news from Headquarters Sunday morning, and leadership in the praise service Sunday night was a blessing and inspiration. May God richly bless him and all the faithful workers at the Publishing House.—Nora F. Milligan, Reporter.

CLARENCE, MO.
—Interest in our Sunday preaching services is growing and our congregations are increasing. Sunday was our banner day for attendance in both our preaching services and our Sunday school. Rev. Jerry Clevenger, of Rayville, was with us, and the Lord used him to bring us some stirring messages. Brother Clevenger is an experienced and successful evangelist, and a fine singer. He favored us

with solos both morning and evening. He is pastor of our church at Rayville, and hopes to be able to spend several weeks at the Missouri Holiness College during the school year. Our latchstring is always out for visitors of this kind. Interest in our prayer-meeting is rising, and the Lord is giving us some great prayer-meetings, with large attendance. Our work is in a highly prosperous condition. To God be all the glory.—H. O. Fanning.

WOODLAWN CHURCH, CHICAGO
—God is wonderfully blessing both preacher and people in Woodlawn church. And the secret is: the spirit of prayer that is on the people, driving us to our knees in importunate prayer during the last few weeks since the District Assembly. As a result, in homes where sin had held sway and the Devil had reigned supreme, the family altar has been established and the children sent to Sunday school. The Devil is becoming exercised about it. One Sunday morning while souls were praying through at the altar a woman came running into the church and threatened to send for the police if we did not stop the noise. But we dared not put our hands on the work of the Lord: for "This is the Lord's doing, and it is marvelous in our eyes." Every department of our church is on the upgrade. Our pastor, Brother H. B. Wallin, is preaching with greater unction and liberty in the Holy Ghost than ever before. The saints are being fed, backsliders are returning home to God. The strangers are coming in from the street meetings to hear the gospel. Conviction is on the people, and the revival fire is burning in our midst.—Emma A. Johnson, Deaconess.

RICHMOND, IND.
—At the last Assembly I accepted the pastorate of the Richmond church, and am now on the field. There being no parsonage, we had quite a time finding a home, but finally have got settled in our new home, 103 South Ninth street. We found that Brother and Sister Brandyberry, our predecessors, had left the work in good condition. The members are taking good hold, God is blessing, and there has not been a barren Sunday since we came. During the first month twenty-six seekers have prayed through. Praise the Lord.—J. W. Crawford, Pastor.

SANTA BARBARA, CALIF.
—Our meeting here, with Miss Case, pastor, was one of the most difficult we have ever attempted. But, though the Devil put stumbling blocks in the way, God gave us the hearts of the people. We prayed heaven down into our souls and God revived His saints in a blessed way. We were called away early on account of the opening of Pasadena University, but God sent a man to take my place, and I have since learned once more that God causes all things to work together for His good and glory.—Louis A. Reed.

"The Value of Good Stewards in the Church of the Nazarene"

BY IRA F. STEVENS.

Read before the May meeting of the Southeast Group, Kansas District, held at Duffalo, Kas., and requested to be printed in the HERALD of HOLINESS.

ON page 42 of our church Manual, under the head of Stewards, we find this paragraph:

"1. The Stewards—not less than three, nor more than thirteen—who shall be elected by the annual local Church meeting, shall give special attention to raising money for the support of the Pastor, that he may be free from worldly care and anxiety, and may give himself wholly to the work of the ministry."

My subject emphasizes the word *good*—good stewards. There is no place in the Nazarene Church for poor ones. As to the number: if three won't do it, keep on electing until you have thirteen, among which no doubt there will be three good ones.

I am glad to present this paper to this body of holy people; because I filled this office before being called to preach the gospel. I feel that one who has been elected to this office (of steward) should feel that God has called him to this work, and that no one but a liberal soul should be elected.

Their value can not be overestimated; because if they fail, in large degree the pastor fails to do the work that God has called him to do, since their business is to "give special attention to raising money for the support of the pastor."

You will notice that the Manual says "that he may be free from worldly care, and anxiety." Worldly care refers to secular labor; and while there are times that a pastor is justified in doing some work and at the same time keep victory in his soul, yet he must do it by slighting the work of the Lord; and if the church through the stewards has not done

its duty, God's blessing will be withheld. I believe that many times when the blessing of God is withheld the trouble can be traced back to this cause. It was just that way in the time of Malachi (3:10); also in Deuteronomy (12:19), "Take heed to yourself, that thou forsake not the Levite as long as thou livest on the earth." Are we blameless at this point with reference to God's ministers and others who devote their time to the service of God in the world?

The Manual also says "that they may be free from anxiety." Do you know that the average preacher spends all that he gets each week before he receives the next? Many times something unexpected comes along that calls for his money; hence his mind may be diverted from the channel that it

should be, trying to make his money go a little farther. It may be that God has grace enough, and a preacher should have faith enough to avoid all this, but for some reason or other, they have put the word anxiety in the Manual.

We must all admit that the ministry in the Church of the Nazarene is not supported as it should be, with the exception of a few cases, and as the Manual states it is the duty of the stewards to attend to this, I must lay the blame at their feet.

It is my purpose to give the rest of this paper to the subject of, What can I do (as a steward) to become a good steward?

With our present use of the envelope system, I grant it appears there isn't much left for the stewards to do. But if I were a steward I would do something or resign at once. If I were a steward I would visit the pastor's home often, and ask the pastor's wife how many dresses she has, and how her shoes are and how many pairs she has; and also all about the children; and if the pastor had only one suit of clothes to wear on both the street and in the pulpit; and then I would ask if he had his grocery bills all paid up and the meat man also, and if he was behind on his rent, and gas bill, and if he had enough to eat. And if I found out that he was behind on any of these points I would get up on my feet before the offering was taken Sunday morning and make a special appeal for help. And if the children needed clothes, it might be that some of the members had some good clothes that were outgrown that they would be glad to give to the children; or perhaps some of the women would like to meet some day and make up some clothes for them.

All that would be appreciated. Almost all of our pastors are very humble and would be glad for help on any of these lines.

Then it would be a good thing to meet at least once a month with a pounding; and when you get one up be sure to invite all our friends, for they will be glad to help you on that line.

The stewards should always be familiar with the paying condition of the membership, and if at any time any should not be paying as they should, perhaps being kept away from the services for some reason or other, they should be visited. Also, all those members who have moved away should be written to and asked to help some.

In conclusion, let the stewards of the Church of the Nazarene shake themselves from the dust, and put on their beautiful garments and we (ministers) will give ourselves to the "word of God and prayer."

NOTES AND PERSONALS

Rev. Jarett and Dell Aycock, of the Eastern Oklahoma District, and well known throughout the entire connection in evangelistic work, were visitors at General Headquarters on Thursday of last week. They were en route to Shelbyville, Mo., from attendance upon the Assembly at Madill, Okla.

Rev. E. C. Cain, pastor of our church at St. Joseph, Mo., was present at General Headquarters for a few hours on last Thursday.

Rev. J. K. Mayberry, well known throughout the Central West as a pioneer in organized holiness work, visited General Headquarters recently.

We are in receipt of a report from the Upland (Calif.) church without signature. Will the reporter kindly release by sending name to the HERALD of HOLINESS. Also, the same applies to two requests for prayer, which contains only the initials of the writer; and another request which contains no address.

Rev. M. M. Bussey, 1414 North Thirty-sixth street, Seattle, Wash., writes to the HERALD of HOLINESS as follows: "For almost a year I have been engaged entirely in home missionary work in southern California, Oregon, and Washington, but in the near future will enter general evangelistic work again. I would be glad to get in touch with pastors who need help, and to arrange slate at once. Wire or write to the above address, or to my permanent home address, Pasadena University, Pasadena, Calif."

Again we are compelled, because of lack of space, to omit from our columns reports from evangelists giving their itineraries. Brother A. Reed, in meetings on the Pacific coast, and Brother J. W. Crawford, in Indiana, report victory in their recent meetings. Brother Reed is now with our Pasadena University, and Brother Crawford has accepted the pastorate of our church at Richmond, Ind.

Brother S. W. McGowan announces his present address as Erin, Tenn.

The following telegrams were received too late to be printed in the regular column of our issue of October 13th. Note the victorious note in these messages:

HERALD of HOLINESS: Eldon, Mo.
Revival of five weeks by Rev. Richard T. Hodges still on souls praying through to victory. Town stirred.
L. W. DOBSON, Dist. Supt.

HERALD of HOLINESS: Saugus, Mo.
Grand missionary service here yesterday with Mrs. Crooks and Miss Vleg in charge. Our church of forty-seven members pledged \$810 for missions, which brings up our apportionment of \$1,000.

C. P. LANFIER, Pastor.
HERALD of HOLINESS: Elkhart, Kas.
Greatest revival in the history of Elkhart, Kas. T. E. Beebe and singers in charge. One hundred

seventy-five seekers; twenty-five united with church, more to follow; \$1,000 raised for Peibel Orphanage; \$1,300 toward new church; \$100 love offering for pastor; over \$800 for expenses; forty subscriptions for HERALD of HOLINESS. Pastor's salary doubled.
Rev. J. W. WILSON, Pastor.

HERALD of HOLINESS: Hamlin, Texas.
Wonderful revival closed Sunday night, with Evangelist Irick. Twenty confessions on last night. Almost entire student body saved. Thirty-two additions to church. School making great progress. Open doors for young people to work for room and board.
VINCENT PRIEST, Secretary.

Speaking of coming events in a recent letter to the HERALD of HOLINESS, Rev. W. G. Schurman, pastor of our First Church, Chicago, writes:

We are planning now for a great holiness camp-meeting for 1921. The date will be August 4th to 14th. Already a good number have spoken for tents, and we are securing for workers some of the greatest men known to the holiness movement. We are planning to have two or three hundred tents for campers. Any person desiring to attend this

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camp should get in touch with the writer at once, and secure your tent now.

We "lift" the following from an excellent report, by Sister Emma Johnson, of the work in our Wood-lawn Church, Chicago, and pass it on to our readers as explanatory of the high spiritual tide now on in that thriving city church:

And the secret of it all is because of the spirit of prayer which has in a special way stirred our hearts and driven us to our knees in importunate prayer the last few weeks. Earnest prayer has been going up in the homes around the family altar; our women have met in the church to pray each Wednesday afternoon and during the hour of our open-air service; and just preceding the Sunday evening service the folks have met in the church in earnest prayer, pulling down the glory and conviction on the evening service.

As a result, souls have been saved in their homes, where the pastor and deaconess have called; in the afternoon meetings and evening prayer-meetings; and at the preaching services precious souls have pre-sented themselves at our altar, crying to God for mercy, sometimes unto the midnight hour, when victory and salvation has come, and glad Hallelujahs sound forth.

WANTS

WANTED—Experienced worker to take charge of piano and singing, in a nine weeks' campaign with the First Church of Phoenix, Ariz., October 24th. Competent workers will be well supported. Wire night letter giving experience and information. B. F. Fritchett, Monroe and 6th Ave., Phoenix, Ariz.

WANTED—Desire good song evangelist for the season; man and wife preferred. Will pay good salary for three or four months' work. Address B. F. Pritchett, 125 North 5th Ave., Phoenix, Ariz.

WANTED—The name and address of all holiness people in the state of Florida who are interested in a great midwinter Nazarene campmeeting for Central Florida. We want to locate this camp and hold the first midwinter campmeeting this coming winter—C. E. Jernigan, Dist. Supt., 319 Fourth street, Miami, Fla.

"The Herald of Holiness gets better right along. Amen." L. E. Grattan.

"It seems to me our paper [Herald of Holiness] is growing in grace. Once in a while I read a fine article that will do well for the description. In the issue of May 12th, the article, "Small Sea Visions," is splendid. I preached on love a few weeks ago and quite a little of your article, "Love One Another," was in my sermon, and I had a profitable meeting. "Holy Living," by F. M. Messenger, in the issue of April 7th, should be read by the mass of our holiness people. There is so much ignorance along this line. It seems to me that every pastor should do his best to see that every member of his church is a subscriber to the Herald of Holiness." S. C. Ingersoll, Stamford, Conn.

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By BUD ROBINSON

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

AFTER DEATH—WHAT?

This is not a dissertation on the question of whether there is a life after death. That would be a one-sided argument, for we assume that all of our readers are quite rational and have settled that matter if perchance they ever had any doubts along that line.

What we wish to talk about this week is whether or not death ends it all as far as doing good and being a blessing to the world is concerned. This isn't a sermon in print and we hesitate to announce a text, yet we want to take a verse of Scripture as a basis for this little heart-to-heart talk. Consider Hebrews 11:4:

"He being dead yet speaketh."

Although Abel had completed his earthly pilgrim-age many years before these words were written, his good works were still in activity, yielding fruit unto a bountiful harvest at the great judgment day when every one shall be rewarded according to his deeds whether they be good or evil. And the voice of Abel still speaks. We read in holy writ of his piety and of his acceptance with God and are blessed thereby. Preachers are still using the Scripture record as a basis for sermons on faith and other themes.

But, what relation does that bear to us? What practical lessons can we get from Abel? More than a few, when we associate the the continuation of his influence and good works with the possibilities and opportunities before us at this day.

Let us give a concrete example: The good Lord had blessed a certain brother in basket and in store above what was needed for the actual necessities of life. He became interested in the work of the Pub-lishing House, making a trip to Kansas City to learn what we were doing and see what we looked like.

When he went away he left with us the means of paying for a new Model No. 14 Linotype Machine, on which some of the type used in this issue of the HERALD of HOLINESS was set. For years that lino-type machine will turn out type slugs from which will be printed thousands of pages of full salvation literature. Close your eyes and try to imagine—for trying is the best you can do—the good that will be done; the hearts that will be cheered and com-forted; the souls that will be strengthened; the men and women who will be led into the light of salva-tion and holiness as a result of the product of this machine. All of which will be more or less directly traceable to the generous gift of the one who made the purchase possible.

You may not be able to provide for the installa-tion of a linotype machine costing several thousands of dollars but if you have some means—much or little—you can invest it in the work of giving a full gospel to the whole world by means of the printed page. What better method of furthering the king-dom of God could you suggest or devise?

Write to the Publishing House today for informa-tion as to securities and the interest paid on money loaned to us for any certain length of time.

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ANNOUNCEMENTS

Notice—Little Rock District: Please send names of delegates and members of the Assembly. All members of the Assembly will be entertained. We are unable to care for visitors.—W. C. Thornton, Mansfield, Ark.

Notice—To Iowa District: Our Assembly Minutes are not yet printed on account of delay at our Pub-lishing House. This is due to alterations and in-stalling machinery in the same. Minutes will be sent out as soon as I receive them.—M. C. Camp-bell, Dist. Secretary.

Notice—The semi-annual convention of the Young Peoples Societies of the Tennessee District will convene at Clarksville, Tenn., November 12-14.—W. J. Dickerson, Dist. President.

Notice—To the Mississippi District: Let us have everything ready for our District Assembly and be present on time. Let each member of Examining Board write his questions and each one taking the course be at the seat of the Assembly by 10 o'clock a.m. Tuesday, October 19th, so as to get that part of the work out of the way, as we will need all the preachers in the Assembly room during the ses-sion. After 11 a.m. Wednesday no trains will be met, and those coming after that time should not look to the local church for conveyance to the As-sembly.—S. E. Galloway, Dist. Supt.

TELEGRAMS

HERALD of HOLINESS: Providence, R. I.
Two great missionary services in Providence Wes-leyan church with forty-two members; over one thousand dollars. Peoples' church, six hundred dol-lars. All the New England churches are going be-yond their pledges. Praise the Lord.
STELLA B. CROOKS, Field Secy.

HERALD of HOLINESS: New Bedford, Mass.
New thing in Bedford church—thirteen hundred pledged for missions. Mattapoisset and East Ware-ham, three hundred each. Churches much blessed in rousing missionary campaign by Sisters Stella B. Crooks and Ida Vig. TOM M. BROWN.

HERALD of HOLINESS: Wichita, Kas.
Wichita revival is on. Seekers each night. Great break Sunday evening. Wrongs righted, confessions made. Great revival in sight. Evangelist T. E. Beebe and daughter in charge.
C. H. HOPKINS, Pastor.

HERALD of HOLINESS: Eldon, Mo.
Revival closed with victory. About forty prayed through. Church organized with eighteen members. Building purchased. Nearly three hundred dollars raised for building. L. W. DODSON, Dist. Supt.

"My soul is feasting on the good food I get from the HERALD of HOLINESS." Mrs. F. N. Potter, Robin, Iowa.

"I love the paper [HERALD of HOLINESS]. It has done me so much good, and I do not want to be without it if I can help it." Mrs. Jennie Welch, Chicago.

"I am delighted with our paper [HERALD of HOLI-NESS] and commend you for your excellent work. It is one of the most soul-stirring, enlightening, and strengthening papers of today." W. F. Rutherford, Meridian, Texas.

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REV. C. A. KINDER, Managing Editor.

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Residence, 10 Summit st., Haverhill, Mass.

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

R. T. WILLIAMS, Dallas, Texas
208 North Rosemont avenue.

Louisiana (Shreveport) October 20-24
Little Rock (Mansfield) October 27-31

J. W. GOODWIN, Pasadena, Calif.
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Dallas (Fort Arthur, Texas) November 10-14
San Antonio (San Antonio, Texas) Nov. 17-21
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EVANGELISTS' DATES

- JARRETTE AND DELL ATCOCK, Atwood, Okla.;
Shelbyville, Mo., October 15-November 1
T. E. BEERS, 950 Atlantic Avenue, Long Beach, Cal.;
Wichita, Kas., October 10-November 1
Santa Ana, Calif., November 7-28
LYMAN BROUGH, Potterville, Mich.;
Walbridge, Ohio, October 3-24
Marion, Mich., October 31-November 21
W. R. CAIN, 518 So. Vine street, Wichita, Kas.;
New Philadelphia, Ohio, October 10-24
Columbus, Ohio, October 31-November 21
J. B. CHAPMAN, Bethany, Okla.;
Decherd, Tenn., October 17-31
E. M. CONNELLY, 3103 Bell avenue, St. Louis, Mo.;
Leisure, Ind. (Elwood P. O.), Oct. 17-Nov. 7
Effingham, Ill., November 14-23
F. W. COX, Lisbon, Ohio, October 22-November 7
Lisbon, Ohio, October 22-November 7
DEBOARD Brothers, Clarence, Mo.;
Bois d'Arc, Mo., October 22-November 7
Caruthersville, Mo., November 8-21
Rayville, Mo., November 25-December 12
HARRT J. E. EHOFF, 916 16th avenue, South Nampa, Idaho;
Bakersfield, Calif., October 1-24
THEO. ELSNER AND WIFE, 1428 Pacific street, Brooklyn, N. Y.;
So. Manchester, Conn., October 22-November 7
Audubon, N. J., November 14-28
E. P. ELLYSON, 1420 Gartland avenue, Nashville, Tenn.;
Chattanooga, Tenn., October 10-24
Monterey, Tenn., Oct. 27-Nov. 7
FREES AND WATKINS, 3219 Cedar avenue, Cleveland, Ohio;
Canton, Ohio, October 10-31
East Palestine, Ohio, November 7-28
W. R. GILLEY, 531 N. Butler street, Lansing, Mich.;
Olivette, Mo., October 14-November 7
O. E. GOWEN, 30 Madera avenue, San Jose, Calif.;
Waukena, Calif., during October
Oakdale, Calif., during November
URAL and ALMA HOLLENBACK, Bethany, Okla.;
Kenesaw, Neb., October 7-23
Woodbine, Kas., October 28-November 14
ARTHUR JAMES and WIFE, Bonham, Texas;
Duncan, Okla., October 15-23
W. F. JAY, Nampa, Idaho;
Northern California District, Month of October
A. G. JEFFRIES, Peniel, Texas;
Gause, Texas, October 15-25
Oklahoma City, Okla., November 7-27
A. H. JOHNSTON AND WIFE, 500 Princeton street, Akron, Ohio;
Fairview, Pa., October 17-30
R. J. KENNEDY, Singing Evangelist, 515 Claremont Drive Pasadena, Calif.;
Oakland, Calif., October
E. ARTHUR LEWIS, 341 W. Marquette road, Chicago;
Harvey, Ill., October
THO. and MINNIE LUDWIG;
Superior, Neb., October
F. L. McDONALD, 1315 Lagrand street, Indianapolis, Ind.;
Davis, Okla., October 7-24
GEORGE AND EFFIE MOORE, 1133 Holiday street, Indianapolis, Ind.;
Princeton, Ind., October 22-November 7
Vincennes, Ind., November 12-23
R. L. MORSON, 2206 Central avenue, Anderson, Ind.;
South Bend, Ind., October 3-24
Indianapolis, Ind., November 1-28
MINNIE E. MORRIS, 1442 Brookside avenue, Indianapolis, Ind.;
Mooreland, Ind., October 4-24
Milltown, Ind., October 25-November 14
WM. O. NEASE, Olivet, Ill.;
Malden, Mass., October 17-November 7
Wollaston, Mass., November 14-28
ONE OGLE, Box 13, Garfield, Wash.;
Condon, Ore., October 7-24
Moure, Wash., October 29-31
O. B. OON, 421 N. Raymond avenue, Pasadena, Calif.;
CHAS. OON;
Sylvia, Kas., October 19-31
November 1-14
C. W. RUFF, 1823 Nowland avenue, Indianapolis, Ind.;
Brooklyn, N. Y., October 15-24
Newark, N. J., Gen. Del., Oct. 28-Nov. 7
FLORA N. RUTH, 528 Welsh st., Kane, Pa.;
Fort Elizabeth, N. J., October 12-31
Mannington, W. Va., November 2-21
C. C. RINGBARGER, New Albany, Ind.;
Malden, Mass., October 17-November 7
J. O. SCHAAF, 1342 Brand street, St. Paul;
Brown's Valley, Minn., October 10-31
Buffalo, Wyo., November 7-21
F. B. SMITH AND FAMILY, 423 E. Hawthorne street, Stockton, Calif.;
Monroe, Wash., October 29-November 21
W. E. SMITH, 37 Curtiss street, W. Somerville, Mass.;
Worcester, Mass., October 5-25
Victoria Corner, N. B., November 3-21
Mrs. BESSIE WILLIAMS, 1208 May street, Ft. Worth, Texas;
Houston, Texas, October 3-24
Floreville, Texas, October 31-November 14
A. L. WHITCOMB, University Park, Iowa;
Bridgeton, N. Y., October 20-24
Pontiac, Mich., November 7-21

CAMPMEETING ANNOUNCEMENTS

- 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. Inglis, Box 103.
BROOKLYN, N. Y.—Brooklyn Interdenominational Holiness Convention, October 15-25. Will the prayer helpers continue to pray that the Holy Spirit shall have absolute control? Mrs. C. H. Cooke, 568 Atlantic avenue, Brooklyn, N. Y.

Helen Keller's Views of Life

If I regarded my life from the point of view of the pessimist, I should be undone. I should seek in vain for the light that does not ring in my eyes and the music that does not ring in my ears. I should sit apart in awful solitude, a prey to fear and despair. But since I consider it a duty to myself and to others to be happy, I escape a misery worse than any physical deprivation, and if I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life, if, in short, I am an optimist, my testimony to the creed of optimism is worth hearing. As sinners stand up in meeting and testify to the goodness of God, so one who is afflicted may rise up in gladness of conviction and testify to the goodness of life.—HELEN KELLER, in Optimism.



Going, Going, Gone!

Bible Gem Calendars for 1921 are going, steadily and surely. Soon they will be GONE and many who expected to order a supply but waited until late in the season, will be disappointed to learn that none can be had. We can not print another edition therefore when our present stock is sold we will be obliged to cancel orders. First come, first served. Act on this suggestion and order your calendars or write for prices and terms today. This is the day for action! Do not put it off!

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