

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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fifth General Assembly

Pentecostal Church of the Nazarene

THE FIFTH GENERAL ASSEMBLY of the Pentecostal Church of the Nazarene will convene in Kansas City, Mo., September 25th, 9 A. M. This will be one of the greatest Assemblies in the history of our movement, closing one of the most successful quadrenniums since our organization.

This will be the largest gathering of Pentecostal Nazarenes ever assembled, as in addition to the delegates and members, hundreds of visitors will be present to hear the reports from the various departments of our work; and they will come anticipating a great outpouring of the Holy Spirit.

We urge the presence of every delegate and member of the Assembly at the opening session. We are coming together not only to hear reports and to receive a great spiritual blessing, but to enact laws and to plan for the future of our movement.

This will be an epochal and history-making Assembly. We urge that all delegates come to the Assembly with a full realization of the seriousness of their obligation and responsibility, and that they come in a spirit of devotion and prayer.

We appeal to every member of the Pentecostal Church of the Nazarene to make the time preceding and during the Assembly session a time of special and earnest prayer. It will be a matter of great consolation to the Assembly to know that they are supported by the prayers of our people, so we appeal to you to pray—

First. Pray that wisdom may be given according to the promise, "If any of you lack wisdom, let him ask of God, that giveth."

Second. Pray that a spirit of perfect harmony may prevail throughout the Assembly.

Third. Pray that divine guidance may be given in the transaction of all business.

Fourth. Pray that the Assembly may get a vision of God and of the needs of the world, and of our ability under the guidance of the Holy Ghost to supply those needs by carrying the gospel of the Son of God to the ends of the earth.

Fifth. Pray that the Holy Ghost may be poured out upon the Assembly in mighty tides of glory.

GENERAL SUPERINTENDENTS

EDITORIAL

The Children and the Church

A FEW Sundays ago we witnessed a sight which was full of suggestiveness. The writer had been invited to preach at 11 o'clock on a Sunday morning at a large Presbyterian church in the city where he resides. After entering the pulpit some ten minutes before the exact hour for service he noticed a few minutes later entering the church a long line of young people and children, led by a mature person for every ten or twelve of the young people. This company filed into the church and were seated all on one tier of seats on the right side of the church auditorium. They about filled that tier of seats the full length of the church. We found quickly they were the Sunday school members headed by the teachers who sat each with his or her class. There were very small children and then all ages up to decided boyhood and girlhood well in the teens.

One other feature we must not neglect and that is there was perfect decorum observed by this large number of children and young people. We could see no difference in the order observed during the service by this class of young people and that of the splendid audience of grown men and women and the very old people. We never before in life witnessed so impressive a scene of the kind. The sermon, which was on the second coming of our Lord, was listened to with an intense interest by the younger ones as by the older. They seemed to understand it and enjoy it. Of course this scene put the preacher on notice that he must be careful to put the feed not too high for the children to reach and enjoy. It may have been a blessing to the preacher in this way as well as in the way of a great inspiration.

We wondered why more churches did not train the children thus. It occurred to us that it was all a matter of training after all and that if these children could be thus trained all children could be similarly trained. What a blessing it would be if the children were thus trained to remain at church! And to get them to remain to church it is a fine idea to get them mobilized in a body thus. Doubtless there is an advantage in getting them to remain in a body and to march into the church. This appeals to children in a peculiar way. They can be handled thus in a body and be led to do things that they could not by merely lecturing or urging from a sense of duty. Let the children be taught to march into the church at the morning service and remain through the service and let the preacher be tactful and co-operate by adapting his sermons to them as well as to the older ones.

Certainly something must be done to the better hold the children to the church. The Devil is getting control of them to a direful degree. The condition is truly alarming.

Men of the world are seeing the situation with alarm and calling attention to it; especially men who are thrown in official relation to the question and have it pressed upon their attention. From this class of men we learn of the awful increase in juvenile crime and the floodtide of worldliness that is sweeping the children into the vortex of crime and hopelessness forever. Recently the chief assistant attorney of New York city wrote a statement touching phases of this question, in which he was wondering what could be the cause of this condition among the young. He said:

Is it because the child of today does not go to Sabbath school, because there is no hour of prayer in the city schools, because the teachers are not allowed to administer corporal punishment, or because the mothers of today do not give their attention to their children, or "kiss them when they cry," that the court records an alarming number of juvenile criminals? The majority of the children of today receive very little home training. From the time they rise in the morning and go to school it is but a question of getting ready to leave the house. After the school day is over the play hours outdoors come. At dinner the child receives no attention but that necessary during the meal, and either the hours between dinner and bedtime are spent in play, or on home work, or running wild. It is the public school that really is developing the child, the place where discipline should be felt, and the child knows that the teacher is powerless to chastise, and, taking advantage of the knowledge, feels no respect. Another reason for the

situation is that you can't educate half a man or half a woman. You can't legislate morality, nor make laws that will meet the exigencies of child crime. This situation must be mastered by instilling the intrinsic standards, and that must be done through religion.

We agree with this lawyer that there is no remedy save through religion. It is equally true that there is no channel like the pulpit and the home for impressing religiously the children. If the home fails all the more is left for the pulpit to do; and it seems the home is failing largely. If both the home and the pulpit fail what dire results may we not expect? Let the pulpit awake to the need and seek to draw the children to the church services and teach them of God and Christ and heaven. Let us save the children by some means and train them up in the way they should go.

Procrastination

THE Devil has no scheme which serves him better than his plan of inducing people to procrastinate in matters of religious duty. This destroys more people spiritually than any other one thing. The habit of putting off duties tends to dull the conscience as to the sense of obligation and to dull in a measure the conscience generally in matters moral. Then, in addition, this tends to decrease the probability of ever obeying the duty's call in question and hence to lessen the likelihood of its performance materially.

The habit is against all the rules of success in life in other realms. The professional man does not practice the habit of procrastination. If he did he would never succeed in his profession. Suppose the physician had the habit of postponing his response to calls for his service. He would very quickly lose the calls and would be forced to look in some other direction for a livelihood than the practice of medicine. Suppose the lawyer had the same habit; how quickly he would lose his clients who would be unwilling to risk their interests with a man who ignored the appointed time to attend to the matters of importance intrusted to his care. The same is true of the commercial man. Suppose he put off opening his store to uncertain hours and the public never could know when they might expect to find his doors open to the trade. How long do you suppose he would have any trade? Very quickly he would make a disastrous failure and he would have very few people to sympathize with him in his loss. They would say he deserved bankruptcy by the way he neglected his business.

The very same impropriety attaches to the man who postpones his religious duties. He will fail disastrously in the matters of his soul's eternal interests, as sure as he lives. How strange that a fate so tragically certain and ruinous should be ignored by such multitudes, who go on heedlessly, as if there were no God and no hell or heaven!

Besides all this, it is true also that this habit grows. Insensibly the one who begins it repeats again and again the folly and the easier it grows until the habit becomes fatally fixed and the doom is sealed forever.

That was a pathetic parable related by some one concerning the fate of one who practiced procrastination. An angel passed over the earth one morning and met a little child in a sunny field. "Little one," said the angel, "do you love the Master?" The child looked up with bright eyes and said, "Yes, I am one of His lambs." "Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after awhile," said the child; "it's only morning now; the day will be so long, and I do love to play." And the child ran after the butterflies and flowers. The angel on his way murmured, "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth again one morning and, passing near the school, found the boy locked out, too late for school. "My

boy," said he, "the day is passing, the night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun shone so bright I could not stay shut up in a schoolroom."

In a few more years the angel visited the earth again. He was passing down a hill one evening when he overtook an old man leaning on his staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?" "The night is come," said the old man, "and my work is not yet begun. The day seemed so long, but now it is too late."

Such is, alas! the bitter but fruitless wail of many a soul at or near the grave's mouth! God pity such as are being thus deluded into this fearful and fateful habit of procrastination! Arise, oh, men and women! Hasten to your neglected duties at once and begin the work before it is too late to begin and the destiny has come which seals forever your chances!

Too Sad for Utterance

SUCH we declare to be the break made by G. Campbell Morgan, as reported in a published sermon on Hebrews 11:13-16. His position is that the soldiers who died in the war all stand on a parity with Abel, Enoch, Noah, and the long line of Old Testament saints enumerated in the chapter. He holds that these soldiers are saved because of their devotion to the cause of human freedom.

He says, "To that sacramental host we add the names of those who in devotion to a great cause have made the supreme sacrifice. Their sacrifice was inspired by the same faith. They also died." He also says, "Their death admitted them to perfect fellowship with God."

This is absolutely and flagrantly unscriptural, and most pernicious and dangerous teaching. It sullies the name of this great Bible scholar who has made his world-wide reputation by his staunch defense of the great fundamentals of the Bible. Now, in the approaching eventide of a useful life, at one fell stroke, Mr. Morgan thrusts the blade to the hilt into the very vitals of the great Atonement of Christ around which the Bible revolves from Genesis to Revelation.

It is absolutely false that the sacrifice of these slain soldiers was necessarily "inspired by the same faith" as inspired those old saints mentioned in Hebrews eleventh chapter. The "cause of human freedom" is not synonymous with "the blood of Jesus Christ." Patriotism is not faith and has no religious efficacy.

The faith of these old Testament saints was in the promised Messiah—"Jesus the author and finisher of our faith." A theological tyro could have reminded Mr. Morgan afresh of what he so eloquently in bygone years was fond of proclaiming, that salvation is "through the offering of the body of Christ once for all." The gospel taught by Hebrews is that salvation, both before and after Christ's death, is alone through His Atonement—that there is no other name given under heaven whereby men must be saved but His name. According to Hebrews, faith either looked *forward* to a promised Savior, or it looked *backward* to a Savior offered up for the sins of man. To condition salvation on man's good works or on his death for a good cause is to abolish the true doctrine of Christ's atonement, and to render His cross absolutely unnecessary.

If men who died in the army are saved by reason of that fact, logically, men who fought through the war and risked their lives daily, but came out alive, can claim salvation because of that fact with as much reason as Mr. Morgan claims it for those who lost their lives in the conflict. These men took the same risks as those who were killed and hence were willing to make the same sacrifice; and how can you deny to them the benefit of salvation which you give those who fell in the war? Many men in the war were already, or became, Christians, and were killed and went to heaven. Many others remained unsaved, were killed, and went to hell.

We can not sacrifice the Bible on the altar of patriotism. We decline to crucify truth even on a cross of soldierly valor. Shame on G. Campbell Morgan and all others who so fa-

tally lose their heads on so vital and so fundamental a truth as the Lamb of God slain from the foundation of the world as man's only and sufficient means of salvation!

THE METHODIST CHURCH and the movies met in deadly conflict. The battle waxed hot for a time, but the church discovered that she had to capitulate to get anybody to her services, especially Sunday nights. So the hostilities have ceased and the movies have suddenly assumed marvelous virtues. No longer is seen the lust, the coarseness, the salaciousness, the gilding of crimes, the tendency to fostering disrespect for the marital relation and of crimes in the young which confessedly characterized the movies. Marvelous what transformations can be effected—or *imagined* when we have to surrender to a wrong. Meanwhile the old gospel preached with the power of the Holy Ghost finds some people still unwilling to capitulate with the worldly and the sensual and the devilish to attract people to the services of the church—among some preachers. Thank God for the old truths of the gospel that still saves and draws people.

THERE NEVER WAS any sense or reason or propriety or the least need in the Y. M. C. A. or the preachers who were guilty in encouraging or engaging in the sale of cigarettes in the armies over the sea. Now that the war is over the time has come for these misguided people to come to their senses again. By whatever process of legerdemain with words or with principles these people persuaded themselves into this utterly ruinous and indefensible practice during the war with our boys, it is now high time for all of them to join in the war against these coffin nails and try to suppress this curse upon our civilization. The cigarette is a curse, a curse only, and a curse forever, sending on down upon progeny to the third and one-hundredth generation the virus of its utter bane and blight to innocent children, entailing on them hopeless trends and venomous poisons and physical and mental and moral weaknesses forever. Down with this curse!

NEW CULTS are the order of the day. Almost any day you can see some new cult peeping up, amid the rush and roar of the busy world, soliciting support as the only panacea for all the ills of earth. An exchange gives us the method of developing these new cults: "Take the words of Jesus and carefully prune them; leave out all His hard sayings; take the backbone out of His scathing denunciations and the bite out of His sarcasm; take the virtue out of faith and the inspiration out of sacrifice and struggle; borrow a pretty sentiment from some pagan poet, a few moral precepts from Confucius and a handful of intellectual fog from Buddha; shake them together and label the mixture 'New Thought' or 'Christian Science' or 'Ethical Culture.' It sounds elevated and religious and at the same time lays no burden upon the conscience and exacts no tribute from our jaded intellects and enfeebled wills."

SOME MANUFACTURING and industrial concerns proceed upon the principle that labor is a commodity and hence they will get labor at the very lowest cost possible, regardless of the rights or needs or sufferings of the laborers. This has helped to bring about the practical revolution in the matter of labor in the present times. Labor is not a commodity like cotton or corn. The laborer has a soul and cotton has not. You have no right to treat labor as if it were a commodity and get it at the lowest cost possible. How much better is your church treating your pastor if you are taking him at the smallest salary you can pay him?

THERE IS A DIVINE USE of temptations and trials if we only learn the lesson. We should use them to turn our trials into triumphs; our gloom into glory; our difficulties into delights; our sorrow into sunshine; our fear into faith; our loss into love; our cares into courage; our weariness and woe into wealth of worthiness; until life has become a garden of beauty and peace and joy and hope, which will prove stronger than all the assaults of Satan, the world, and the flesh.

HOLINESS as a state is a matter of grace, not of light. It would be difficult to say just how little light one might possibly have and still possess inward holiness. The state of holiness implies pure affections and a correct will. The sanctified believer loves and desires that which is holy, just, and good; and he invariably elects the objects of his heart's affections. This is both the basis and sum of the ethics implied in "Walking before God in holiness."

But holiness is a life as well as a state; and the life is the fruit and objective proof of the state. To the observer there is no alternative but to "Know them by their fruit." Heart condition is a matter of knowledge with the individual. He does not need to appeal to his conduct to prove to himself that he is right, for "The Spirit himself beareth witness with our spirit." But the certainty of individual assurance is indicated by the clearness and humble boldness of the outspoken testimony. One may be sure of the purity of his own affections, and of the moral correctness of his own elections; but the world of men observes the company he keeps, the books he selects, the spirit he manifests, and the words he speaks; and, connecting outward actions with inward states, forms its judgments of the man and of his profession. There are some unreasonable men in the world. Following the example of St. Paul (2 Thessalonians 3:2) let us pray and ask prayer that we may be delivered from such. But there is a life that will bring good report even from them that are without (1 Timothy 3:7), and will commend itself to every man's conscience in the sight of God (2 Cor. 4:2). *There is not a great deal of opposition to the profession of holiness, if we live the life.*

Besides purity of affection and correctness of will, which are implied in holiness of heart, holiness of conduct requires spiritual light to enable one to discern the law of God and sound judgment to apply it. If one's affections are impure, or if his will is at fault, the trouble is with his heart and the remedy will be found at the altar of prayer. But faults of conduct may arise from the limitations of one's spiritual light from errors in judgment, and, as such, may co-exist with a holy heart. The task is to determine from what source the error arises. Our tendency is to charge the errors of other men to their hearts and our own to our heads. Others get angry, we have righteous indignation or are nervous from overwork; others are bad, we are weak; others sin, we make mistakes. No one can long enjoy the grace of holiness without bearing witness to it: we must give God the glory by offering instant testimony to His sanctifying grace. But on general principles, and making allowance for the unusual sincerity and timidity of a very few, we may say that everybody professes all they ought—some profess more. If God has sanctified us, of course we will confess it; but there is danger that the professor of holiness will commit the sin of hypocrisy for the sake of consistency. He professes to live above sin and the Devil

Holiness and Conduct

By
James B. Chapman

"FOR WE PREACH not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

will tempt him to explain sin away by the artful use of terms rather than to confess it. Spiritual pride is the enemy of true piety. Usually the man who is hardest on other people is easiest on himself, and the one who shows no mercy to self will have a supply left to use on others. But if it is the judgment that is at fault, it is both unnecessary and useless to cast one's faith away, for under such conditions confession is not the remedy.

The Bible is our rule of practice as well as our manual of faith. But the Bible must be interpreted and applied. Whatever the Bible says and implies is *exactly* right, but our interpretations and applications are, at best, only *approximately* correct. The *perfect* law of God is exact and unvarying. It is founded upon the nature of God and is the same when the sincere Christian unwittingly violates it as when he knows it and keeps it. The law of *love*, on the other hand, varies in its requirements according to the Christian knowledge of the individual. To whom much light is given, from him the stricter conduct is required. This explains how two persons in the same state of grace may vary in their conduct. It explains how one may be a pure Christian and yet not be a mature Christian. It explains how a man in one state of grace may even live better than another who is in a more advanced state than himself. The strong may discern the nonentity of the idol and eat

meat; the weak to whom the idol is a reality must eat herbs. But it is only the vicious who will eat meat after it has become a cause of stumbling to his brother. Sin is not imputed where the law is not revealed, therefore as long as the believer is within the limits of the law of love (fitly called "The law of right intention") he is not condemned, even though he is amiss when judged by the perfect law of God. But one can not do things just because others do; for light may differ and then the lives should differ. And one can not do things just because he did them once; he should have grown in knowledge, as well as in grace, by this time.

Certain counsels might seem appropriate in view of the facts just considered:

1. There is danger that we shall pity ourselves and excuse, as a mistake, what we should condemn in ourselves as sin. It is better to be right and have to acknowledge a break in your religious life, than to cover up sin. Then there is a corresponding danger that we shall not have the proper charity for our neighbor. Judging him in our own light, he may not come up to the standard; but remember, "To his own master he standeth or falleth." Also we may make the mistake of coveting the experience of another and of handing our conscience over to him. This will sap your individuality and you may backslide and still be following your human idol. Try to find God's will for you, and obey it, without either becoming another man's judge or appointing him yours. God, who gives the light, knows your responsibility and the other's also; leave judgment to Him.

2. It is often difficult to discern

Be Kind!

BY NATHAN H. BULLOCK

HOW easy, 'mid the toil and stress
Of life it is to fume and fret
At home, abroad, to all; and yet,

If so inclined,

It's easy, too, you will agree.

In all that comes some good to see—

If I to you and you to me

Are kind.

If you are ill, or mad, or sad,

Why make the rest of earth feel bad?

'T will cure your ills to make them glad.

In heart and mind;

And if you're gay and happy, Syd,

Just pass it on; don't keep it hid;

It bubbles up! pop off the lid!

Be kind.

If one lacks sand to be the man

He ought, or doesn't think he can,

Cheer him and when his faults you scan

Be blind.

A smile, a card, a word of cheer

Has often made dark pathways clear,

Away with pride and doubt and fear.

Be kind.

Small simple helps make life sublime,

Make lost chords ring anew their chime,

It pays, though rushed, to take the time

To find

And help the weak toward manhood's goal.

Most names shine bright on glory's scroll

In heaven and earth—because some soul

Was kind.

the difference between God's law and your own interpretation of it. Some have thought that because their heart is pure their judgment is also infallible. They have reasoned that because God's law is binding, their interpretations and applications are also binding. You can not get the witness of the Spirit to the truth of a doctrine or an interpretation. Whitefield claimed to get the witness that Calvinism was the true doctrine of the Bible.

I once heard a preacher claim that God gave him a statement which was to be embodied in the doctrinal portion of an association's manual, and he strongly objected to amendment, although it was clear to others that it did not meet the requirements. Some day we will no doubt possess unerring judgment, but that work is left for glorification; at the present it is no indication of deep spirituality to make high claims for your own dis-

cernment and judgment. You know that your heart is right and that your will is good. You are sure that you will do the will of God if you know what it is. But in all meekness, let us attempt to apply His word of life in the way He intends.

3. Remember that the only perfection that we claim is Christian perfection. We can never get to where we will love God any more sincerely, or to where we will obey Him more implicitly than we do now; but we will worship and obey Him more intelligently as we learn how. The fact that we know our liability to err should make it consistent for us to fervently pray the disciples' prayer, "Forgive us our trespasses." We shall seek through grace and faith to grow in grace as fast as we grow in knowledge; and as for knowledge, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The Anointing of the Spirit

BY A. M. HILLS, D. D.

Jesus, "The Spirit of the Lord is upon me, because he hath anointed me to preach" (Luke 4: 18).

Peter, "How God anointed him with the Holy Spirit and with power" (Acts 10: 38).

1 John 2: 20, "But ye have an unction from the Holy One."

NO Bible reader can fail to notice how by God's appointment those who were called to special service were anointed with holy oil. It is universally admitted that this oil was symbolic of the Holy Spirit. This divinely prescribed anointing is very suggestive and runs through the Bible, culminating in the New Testament. There it appears that it is now the privilege of all God's children to be the anointed of the Lord. A little reflection upon this subject will be profitable to us all.

1. The anointing was for kings. It was a sign of God's call, and often showed at once a divine preparation. Samuel was commissioned by God to anoint Saul to be king of Israel, and at once we see the Spirit of the Lord coming upon him; and he has a *new heart*; and is ready for great achievement and rare service and efficiency. The same prophet was sent to anoint David to be the shepherd of Israel. And soon he goes out in the strength of the Lord and slays a lion and a bear and great Goliath, and proves himself to be a man of valor selected for great service.

Now in the New Testament we are all expected to be kings and princes unto our God. And why not? We may all have the Holy Spirit anointing, and be children of the King, and have a royal heritage and a kingly influence, and do exploits for God. There is no excuse now for a mean and little spirit, and a cowardly heart, and a commonplace soul. Everybody can now sing, "I'm a child of the King," and live and act accordingly. The equipment for such a life is the divine anointing—being filled with the Holy Spirit.

2. God commanded Moses to bring Aaron and his sons before the Lord and anoint them to be *priests*, and to serve Him in sacred things. They ministered before the Lord continually. But now every place is a temple where men worship Him in spirit and in truth. Every believing heart may be a priest or priestess to lead the worship, and offer sweet incense of prayer and praise to the Most High. All that is needed is the "anointing with the Holy Spirit," taking sin out of the heart, and putting God on the throne of our inmost being. A holy mother, officiating at the family altar, and calling down the blessings of heaven upon the little ones, is a

priestess unto the Lord. A sanctified Sabbath school teacher, filled with the Holy Ghost and putting her heart into her work and faithfully pointing her class to the Lamb of God, is as truly a priest as John the Baptist preaching in the wilderness and doing the same thing. She too is introducing Christ to other souls. Spirit-filled deaconesses and Salvation Army lasses "the angels of the slums," threading the moral deserts of our cities, and the missionaries in the "habitations of cruelty," "where Satan reigns," seeking after the hopeless and the dying in the name of Jesus—if the holy anointing is on them—are truly the priests of God.

3. The prophets were anointed and had visions of divine things, and by their rebukes of sin were a terror to evil doers. With what anointed lips they advocated holiness and denounced national sins and inspired in the darkest times a blessed hope of millennial glory and the triumph of righteousness in this old sin-cursed world! And who shall say that Howard, and Wilberforce, and William Lloyd Garrison, and Wendell Phillips, and Beecher, and David Livingstone were not anointed of God to preach righteousness to nations guilty of the sins of slavery? And were Frances E. Willard and Mary A. Woodbridge and their compeers and successors any the less anointed to denounce the horrors and crimes of the drink traffic? and summon the nations to temperance and godliness? When others mocked and scoffed and condoned the enthroned vices and entrenched sins of their age, what clear vision they had of the nation's guilt in the liquor traffic, and of that coming day when this curse should be on the people no more. They sang:

"All round the world the ribbon white is
twined,
All round the world the light of God has
shined,
All round the world our cause has right of
way,
We'll take the world for Christ's own king-
dom—
Some glad day!"

It took the strong faith of the anointed prophet's vision at that time to see "victory ahead," and work on with heart and brain and unappreciated toil and often with Gethsemane anguish till life was over. But they did it; and today they wear the victor's crown.

4. Jesus was anointed to preach the gospel to the poor. Most preachers are eager to preach to the rich and lay themselves out to be fitted for that work! But Jesus chose the poor of this world, whom He could make heirs

to eternal riches. And how He preached, as never man spake! And His words are the seed-germs of all best sermons today. He told all His preachers to tarry in Jerusalem till they were anointed for their work. Peter received the anointing and Pentecost was the result. John and Paul were anointed, and their discourses and burning utterances are yet moving the nations Godward. And what a list of anointed preachers might be named who, like Chrisostom and Savonarola, and Edwards, and Wesley, and Whitefield, and Finney, have moved and still move and melt the souls of men! Finney insisted that this anointing was the first and chiefest condition of preaching at all. This was the preparation which God required, and would always own and bless. This enabled men to interpret the gospel for their times, and win a hearing and reach souls, and get men saved and sanctified and filled with God.

5. The Apostle John said, "Ye have an unction from the Holy One, and ye know all things." Jesus said, "The Holy Spirit shall teach you all things." In other words, "the Holy Spirit was to give them insight into the Scripture, and unfold its spiritual meaning, and give them an intuition of saving truth, which would help them to be lights to the world and safe guides to men. If German theologians had been filled with the Holy Ghost instead of tobacco and beer, and English and American theologians had sought for the baptism with the Holy Ghost and the unction of the Holy One as industriously as they sought after the rationalism of Germany, the history of the whole world might have been changed. Who shall say that we might not have been spared the savagery and debauchery of the world war, and all this horrible on-sweep of modern infidelity? The anointing of the Spirit is the safeguard of theology in every age.

6. Jesus was anointed with the oil of gladness above His fellows (Hebrews 1:9). It is still true that "the joy of the Lord is our strength," and the religion of joy is the winning religion. The world has enough sorrow now; it wants no added drops of bitterness in the form of doleful, long-faced piety. But Isaiah looked down the ages and foresaw "the way of holiness," when "the ransomed of the Lord should come with singing unto Zion; and everlasting joy shall be upon their heads." That time has come; and some are in that "way of holiness" now. And for real joy and singing and soul uplift and abiding restfulness and peace and holy mirth there is nothing in all the world that equals a gathering of the anointed saints who are filled with the Spirit. We once led a testimony meeting in a holiness college. One hundred testified, and sixty-seven used the words, "I am so glad!" They might all have said, "Thou anointest my head with oil: my cup runneth over."

"If GERMAN THEOLOGIANs had been filled with the Holy Ghost instead of tobacco and beer, and if English and American theologians had sought for the baptism with the Holy Ghost and the unction of the Holy One as industriously as they sought after the rationalism of Germany, the history of the whole world might have been changed."

The Rule for Consecrated Souls

BY REV. J. N. SHORT

MAKE no compromise with sin and the world. Whatever does not tend to your spiritual upbuilding in the grace and spirit of Christ, with it have nothing to do. Whatever is doubtful in your own mind abandon until your way is clear to advance. "He that believeth shall not make haste." Give God and your soul the benefit of the doubt. Do not do that which makes it necessary for you to apologize to your conscience. If you have an "If" in your experience you can not have peace. "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is condemned if he eat."

Because wholly sanctified souls have not obeyed this plain, reasonable principle of truth and righteousness, they have fallen from grace, and today are wandering in the mazes of doubt and uncertainty.

If we squarely face this principle, we may ask this question. Can any true believer ignore this rule of faith and not commit sin? Can any sanctified soul be indifferent when this admonition is brought to his mind, without making light of the truth, and then walking in a path that will lead to rebellion and open sin?

We have only to ask a few of these plain questions, and answer them with candor, to discover whether we are led by the Spirit. Then we shall discover whether we are the children of God, if persisting in this course. "For as many as are led by the Spirit of God, they are the sons of God." Then, "Whatever is not of faith is sin."

This will give us some light on the words of the apostle, "He that committeth sin is of the devil." Then, "Whosoever is born of God doth not commit sin." The tense would imply continued action.

Putting the most mild construction upon these words, they would imply, that no man could be a child of God, and refuse truth when he know it to be the truth. Much less, when brought to a place in his experience where two ways met, could he choose the one that would possibly lead to sin. Then he could not go on repeating sin, or continue in a doubtful course.

But is not this the very thing that every one does in his spiritual life, if he does not heed the above principle as the rule of his heart and life? Is it not then well known, that many, calling themselves Christians, do refuse to be governed by this rule of faith, as too rigid?

This can only mean that they intentionally stand where they are at liberty to choose that which is doubtful when two ways meet. This is not freedom, but license. This means sin. Then, in the secret depths of their heart, sin, and not the truth, is what they seek. That is not like Christ, who pleased not Himself.

Would not this explain why so few prayers are answered? Is not this a reason why so few can stand and give a clear, candid testimony that carries weight and reflects honor upon the grace of God? Would not this explain why there are so many dead and dying in the visible church today?

What does it mean when a man says he is on his way to heaven, as the one business of his life, and when he comes to a certain thing that is doubtful, says, "If I knew it was wrong I would not do it"? If he had real faith in God, and love for the truth, would he accept the doubtful course when a sure way lay before him? Being utterly true, he would not

be doing that for which he would have to constantly apologize to his conscience.

We often hear weak and puerile praying and speaking in the social meetings; that is, they have the lack of the true ring. It is a manifest indication of "sinning and repenting," and then a purpose to "be more faithful," which never gets anywhere.

The refusal to adopt the principle of the apostle, "To have always a conscience void of offence toward God and toward man" switches them off the main line of truth, a weakening of the moral purpose, and exposing themselves to the devices of the Devil. They are not then definitely with God, nor of the truth. They pray to be more than they are; there is motion, but no progress. And then it is not quantity, but quality that is needed.

As a Christian, I must have a forgiving spirit. This I must exercise toward all, whatever spirit they manifest toward me. If a man sins against me seventy times seven, and turn each time, and say, "I repent," I must have that forgiving spirit in my heart. "Love never faileth."

But if he keeps on the same course of sinning, though I forgive him, I shall think, after a time, that he does not mean anything by his repentance.

So godly sorrow is a repentance that needeth not to be repented of. With the light that men have today in the visible church, with an open Bible, men who are always sinning and repenting, are men who never take themselves

wholly off of forbidden ground. They do not consent to have the mortgage of the Devil wholly lifted from their soul.

They have just as much grace as they seek with all their heart, and that is not any. They get what they are after, and it is not the fullness of grace. It is not: for "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

While professing the truth, some people are very much opposed to holiness: it always troubles them. But to be honest, to be true to their light in the gospel, would trouble them just as much as the subject of holiness. If they were true in their heart before God, holiness in their case would take care of itself.

Not so many people today, who profess to believe in the truth God reveals, will say, "I present myself to God to walk in all the light He gives me; I do not reject any truth, and, in all things where there is a doubt in my mind, I give God and my soul the benefit of the doubt by denying myself."

The man who takes this position will soon find holiness taking care of itself. But there is no middle ground here for a believing soul. The man, professing to believe, who will not say this, refuses to take himself off the Devil's territory. In his heart he does not purpose to be true to God whatever the cost. There is a secret, subtle spirit in him to serve himself at the expense of the truth. He may not understand it, but he arranges to sin, and sin he will.

"As many as are led by the Spirit of God, they are the sons of God." Then, "When he, the Spirit of truth is come, he will guide you into all truth." There is then no middle, standing ground between sin and holiness.

"Inordinate Affection"

BY REV. C. W. RUTH, EVANGELIST

INORDINATE affection is classed with fornication, uncleanness, evil concupiscence, and covetousness, which is idolatry (Col. 3:5), and as among the works of the flesh, or the deeds of the "old man"; "for which thing's sake the wrath of God cometh on the children of disobedience." Although it is one of the most common sins, it is seldom mentioned or spoken against by the pulpits of the day. The word *affection*, in our thinking, as a rule, is used as synonymous with love. Webster mentions "attachment, passion, fondness, love," as synonyms for *affection*. *Inordinate* means "irregular; disorderly; excessive; immoderate; not limited to rules prescribed, or to usual bounds."

We presume we are entirely within the bounds of these definitions when we interpret the same as *loving too much*: undue attachment; or, *loving excessively*. And what makes this form of sin more subtle and difficult of detection is the fact that it frequently has to do with matters that in themselves are entirely legitimate and right; and at times it even masquerades in the guise of religion. As an illustration of this, we find men and women who, under the pretext of loving each other as the Scriptures command, have formed undue attachments, which are most unscriptural, and certain to prove detrimental and ruinous both to them and to the work of God.

We need ever to remember that whatever Satan can not counteract and destroy he will invariably seek to imitate and counterfeit; that when he can not keep us on this side of "the way of holiness," his next method is to push us off on the other side, into extremes of all descriptions; that if he can not prevent our starting, his next effort is to run us to death; that if he can not keep us from loving as we

should, his next effort is to entangle us by loving too much. And little does he care which side of the track we are on, as in either case it will accomplish his purpose. To have "inordinate affection" may even prove more injurious and fatal than to be wanting in affection. Inordinate affection, in itself a sin, if cultivated and allowed to take root, is sure to culminate in yet more, and greater, sin; it seldom abides alone.

We have known this undue attachment to exist between men; between women; between Christian workers; between ministers and some of their admirers; between men and women; and even between parent and child. While in any case it will prove ruinous, it is usually most disastrous when it exists between the opposite sex. It is here that the doctrines of "free love," "affinity," and the teaching that there are no sexes in the kingdom—"neither male nor female"—and all such diabolical heresies originate, and thrive, and prosper. Inordinate affection is invariably the taproot and progenitor of them all.

It may be difficult to clearly define the boundary lines between a pure affection and inordinate affection; nevertheless we may mention some symptoms that are unmistakably in evidence of this disease of the soul. Perhaps one of the first symptoms of the existence of an inordinate affection is an *infatuation*, which deprives of sound judgment. Persons who thus become infatuated with each other will invariably find some excuse for being frequently, if not constantly, in each other's presence; though their gifts and duties may differ, like foolish lovers, they must continually be together; if one is called to a certain line of Christian work the other is assuredly called in like manner; if one has felt

certain impressions the other has had exactly the same impressions; in all matters they feel and see alike, and because of this congeniality they of course must be together. Such infatuation is invariably and inseparably an evidence of inordinate affection.

A second symptom may be seen in an *undue familiarity*. With them familiarity has ceased to breed contempt; they now can take liberties one with the other, though questionable, but which are fully understood between themselves; they are one and nothing matters; they frequently become more congenial to each other, and understand each other better than does their own husband or wife; whatever is said or done, no harm is meant; though the community whispers and friends are alarmed, they must continue in their course. This is inordinate affection, and if persisted in is sure to end fatally, if not tragically. It will blight the souls of such as practice it, and blight the work of God wherever practiced.

A third symptom of inordinate affection will be seen in an unwillingness to sever such relations as the aforesaid, even when reproved and apprised of the fact that the course they are pursuing is in the way of their usefulness, and injurious to the work of God. They would rather consent to see the church disrupted, and lose the confidence and respect of their brethren, than to turn from the person or the object with which they have become infatuated; any attempt to help them, and turn them from the error of their way is simply construed as so much persecution; they "believe in standing by their friends" (with whom they have thus become infatuated) at any cost, and regardless of consequences. And the sad part of it all is that they seem utterly blinded to the harm that must inevitably re-

sult, both to themselves and to the cause of Christ, until it is too late to remedy the situation. While there may have been no criminality between them, and no harm was intended, the suspicion will ever be upon them, their usefulness marred, and the work of God hindered.

To purify a thing is to intensify it. A purified affection means an *intense* affection, and such intensity needs constant guarding—both as to its direction and its purpose—lest it become inordinate affection. The failure to thus properly guard what was once a purified affection explains the fall of many a holy man; for next door to inordinate affection is "evil concupiscence."

Such a fearful and malignant disease of the soul—like a deadly cancer—requires most heroic treatment. Hence the scriptural command, "Mortify . . . inordinate affection"; which means, "to bring into subjection"; "to destroy"; "to deaden." And it is an operation that one must perform upon himself. God simply takes away what we put away. It is useless to pray that God shall keep one from being burnt and suffering harm while deliberately and persistently placing the hand into the fire. "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Prov. 6:27, 28). Keep off the Devil's territory, and do not tempt the Devil to tempt you. Give God the benefit of every doubt. Not how near to sin and yet make an escape, but how far from it is the correct attitude. "Abstain from all appearance of evil." Heed the checks of the Spirit, and the counsel and reproofs of good men; profit by the criticisms of your enemies; welcome the light from whatever source it may come; "keep thyself pure."

ceive an unrepentant sinner believer and damn an unrepentant sinner man who makes no profession—is unscriptural, illogical, irrational, and pernicious in the extreme. "The righteousness of the righteous shall not deliver him in the day of his transgression" (Ezekiel 33:12).

Reader, when you have repented, confessed, and have believed God from your very heart, your sins are all covered by the blood of Christ, and God imputes righteousness to cover every sin of your past life, and every error of the present while walking in all the light you have, and *imparts* righteousness—or grace to walk in all the light He gives you. How many precious souls have been utterly astounded to note the easy victory that they found over old sinful habits after surrendering to God and finding peace in their new-found experience of regeneration!

This victory is attained through *imparted* grace, "it is by grace through faith that you are saved, and that not of yourselves, it is the gift of God." What is the gift of God? Is it imputed righteousness to cover us while we profess religion and go on sinning against light? No; that would be ridiculous. This gift of God is the grace to walk consistently in all the light we have.

There is a new doctrine, comparatively speaking, being taught by quite a large following of Calvinists which we might properly call "Calvinistic second blessing." They call it "The Victorious Life." The claim is that there is an experience in grace, obtainable by those who have been converted, where one may live daily without committing known sins; in other words, having complete victory over our propensity to commit sin against light. This is nothing more or better than the Bible standard of regeneration, for God justifies no one while they are committing known sin, or living in violation of a scripturally enlightened conscience.

These people deny the possibility of the eradication of the sin principle or carnal mind; they reckon the carnal mind dead, but deny that it is dead. We define justification on exactly the same lines, or by this same standard, with the exception that we do not reckon it is dead, but realize that it is very much alive, but with the grace that God vouchsafes, it can be repressed in justification, but crucified, destroyed in the second work of entire sanctification.

These people have recognized that there is a second definite experience, bringing a crisis in the life of the believer as real and as powerful as that which is felt in the first work of grace, but they start their first experience on such a low plane—that of the sinner—that their start to get the second work does not get them, theoretically, above what God's Word defines as being justified, and falls far short of God's standard of entire sanctification.

Where this second work is taught and urged upon their people we have met many seemingly precious gems of God's grace, but the theology is weak and falls far below the Bible standard.

We approach our criticism of this glaring error with some caution, for we look around us and see so many poor samples of the grace of entire sanctification among those who profess to believe in; and to enjoy the experience; but we believe that to lower the standard is to encourage rather than to discourage this low type of Christianity.

Those who have been instructed all their lives in the doctrines of Calvinism and know nothing better, may possibly get through even handicapped as they are by this error; but to

Revival of Calvinism

BY F. M. MESSENGER

THERE is quite an increasing tendency toward the teaching of Calvinistic doctrines at the present time. Wesley and Fletcher combated this error heroically and with much success, but as the church departs from her first love, gets formal and cold, the introduction of doctrines like this are more acceptable and more easily propagated.

Possibly some of our people do not understand what we mean when we speak of Calvinistic doctrines. The genuine Calvinist believes that all acts or thoughts which fall short of the infallible wisdom and righteousness of God are sins; that therefore man can never obtain an experience in grace in this present world where he can live without committing sin.

If these premises were correct, the statement would be true: for we all believe that absolute perfection of moral, mental, or physical being is not attainable in this life; perfection in love and purpose is all that is ever claimed by us who hold the Wesleyan (better, perhaps, the Bible) doctrine which is termed Arminianism. But sin is not measured by the specific act or thought, but by that act or thought measured by the light under which such act or thought was committed. "To him who knoweth to do good and doeth it not, to him it is sin" (James 4:17), and based on this and other Scriptures and inspired by the Holy Ghost, St. John writes, "He that committeth sin is of the devil, . . . Whosoever is born of God doth not commit sin" (1 John 3:8, 9).

We say without hesitation that to designate all errors as sins is a gross mistake and a glaring misinterpretation of Scripture. It lays the foundation also for another glaring error

of Calvinism called the perseverance of the saints, or better known as "Once in grace, always in grace."

The theory once established that all errors and mistakes are sinful, it then follows that all persons commit sin, hence the only difference between a saint who sins and a sinner who sins is the fact that one has theoretically accepted Jesus Christ as his Savior while the other has not. How would the laws of our land work in this wise, one man indorses and accepts the chief magistrate of the state as his governor but breaks the law, while another man says he will not accept him as his governor and breaks the law? Will the state excuse the first and punish the second?

We are glad to be able to say that many Calvinists are better than their doctrine, and that they live good, exemplary Christian lives; but the standard is far below the Bible standard; it deceives the truly converted, encouraging them to be careless, and holds out a false hope to the backslider to go on in his backslidden state, finally dropping, deceived, into hell, unless he is led to see his error, repent, and get back to his Lord! It has been the means of producing the shallow, sawdust trail, dry-eyed belief in Christ of these last days, which we are satisfied will land many a poor, deluded victim in perdition.

That God imputes righteousness to cover all our sins committed previous to our conversion, and also all errors and mistakes which we fall into after conversion, is scriptural, rational, and believable; but to say that He imputes righteousness to cover sins committed against light after conversion, until they are repented of—in other words, that God will re-

(Continued on page 16)

One Morning's Visit!

By Miss Eva Carpenter



Miss Martin Rejoices to Be in Africa!

The first visit was to a man seriously ill, whom we had been treating for a few days. Finding him better, we gave advice as to medicine, etc., then went to our next house. Here the family is Christian. The father works for the railroad company, the little girl attends our day school, and all attend our church and Sunday school. The mother had difficulty with a garment she was making for her little daughter. It did not come out just right somehow, so taking it over, we helped her make it right. We gave medical advice about one of the little ones, and talked awhile with the mother. Then a young man came to call us to see his father.

This man is very ill with some kind of throat trouble quite beyond our ability to treat. We had given him a note to the surgeon at a large hospital in Bombay and he went, but was told that nothing short of an operation would help him. He works for the railway company and had lost one foot in an accident, and he has never forgiven the surgeon for amputating that foot, so he could not consent, he says, to having his throat cut. "They took off my foot and I lived, but then I was strong; now I am weak, so I can never live if they cut my throat." So he bade them good-by and came home to suffer—and probably to die. Seeing them prepare something for worship I said:

"If you will put that away and not worship your gods, I will pray to Jehovah for you."

"Certainly," the mother said, and the son laid aside his incense while I knelt on the floor and prayed the living God to touch that body and make Himself known to the members of the household. Afterward we told them how the wonderful doctor at the very hospital where he went had operated on my own throat and taken out pieces of flesh (my tonsils), and still I lived, and now enjoyed freedom from the terrible tonsillitis from which I had suffered from childhood, also how the doctor had said it was a fifty rupee operation. The woman stared at me as if I might be a being from another world. The idea of paying fifty rupees to have your throat cut!

She looked as if she were almost sorry now that her husband did not let the doctor have his way, seeing it was such a costly job and he would have done it for him for nothing.

As we were passing another house a woman began laughing, and when asked why she said: "Vittal ran in to hide when he saw you coming."

"Oh, and why are you not at school, Vittal?"

Coming out with the baby on his hip he explained that his mother had gone to work in the rice field and he had to care for the baby.

At the next house were two fever patients. We found them both better, and prayed with them. When I had finished, one of them broke out into prayer himself. Afterward he told me that he prays every day. He had long been saying he was going to become a Christian. He attends church when well, but I fear he is yet unsaved.

From here we went over to see one of our Sunday school boys who has been absent from Sunday school for some Sundays. He was out, but the parents cordially received us and promised to tell him we had called.

From there we went to the day school, where we heard the children recite, questioned them, and advised with the teachers. Then we called

in to see another Christian family of a railway employe who attends our church. The son is a telegraph operator and was asleep, as he is doing night duty now. The mother had not been attending church very regularly, so she promised to do better on that line. We came away after a short stay, as we could see she was busy.

The Grace of God in the African

The natives here naturally do not want the gospel, but only want material things; but when God gets hold of them they change, and the few that have entered into the fellowship of His sufferings, and go and stay in the hard outstations, how they repay us every moment for the grief and sorrow of former days while they wandered. The hardships may be present, but the blessings so far outnumber them that we fasten our eyes on Jesus and plod on over the same dusty, thorny road, knowing that glory-land lies just over yonder. —Miss Lillian Cole.

Famine prices and disease in Bengal are putting a strain upon the people that is unequalled in living memory. Ordinary staple foods and household commodities cost treble, or more, to what they did five years ago. Clothes likewise. Charitable dispensaries are inadequate, inaccessible, inefficient, and the price of drugs is prohibitive. In many cases a whole household has been mowed down by influenza or pneumonia, by cholera or small-pox and the home left vacant. In many cases the sick are left to take their chance. Medicine and suitable food are out of all question. In one home two tiny little girls died almost at the same minute of simple malarial fever for want of treatment. In another home we entered a dingy dark room, and there were stretched out every member of the family, two moaning in delirium, with only one thought—who will die first.

The problem of food and necessities of life is more acute than it has ever been in Bengal, and pity such as need special diet.

Along with this there is the threatened failure of the summer crop, the spring rains having utterly failed in eastern Bengal.

With such conditions we can not wonder at the present widespread discontent among the people. They are nearly desperate, and ready to risk anything to get relief. How much India needs the saving salt of a quiet confidence in a God of love rather than a morbid abandonment to fate! Our best work nowadays is to labor with all prayer and supplication that God may use the present distress to turn the hearts of the people to Himself.—*Our Bond.*

Greetings in Jesus' name from Africa! "Bless the Lord, O my soul; and all that is within me; bless his holy name." It seems almost too good to be true that I am really in Africa, God's promised land to me. My soul is filled with praises to my Savior, who has redeemed me and gives me the privilege of working for Him in this great, white, harvest field. God gave us such a precious voyage across His great ocean. I enjoyed every moment I was on it; not a moment of fear had I, but His presence seemed to be with me in an unusual way, and I felt that truly underneath were the everlasting arms. How I love that great ocean! It reminded me of the greatness of God as nothing else ever has, and the song, "Like a mighty sea," seemed to sing itself to me. We had such precious fellowship with the other missionaries on board; they were a real blessing to us. Then, when we really reached Cape Town, what a revelation it was to us, with its fruits and flowers, wonderful foliage, and magnificent scenery. We were welcomed by the ministers of the town and other members of the Y. M. C. A., and were entertained by them while there. We had such a good missionary service in their rooms one evening. They seem to be a spiritual people and are much interested in our church and would like one organized there.

We had good weather all the way across the Atlantic; some rain while at Cape Town and a smooth sea on to Durban, where we were welcomed by Brother Joy, of the Apostolic Holiness church, and we were entertained at the missionary home there for a few days, then on to Johannesburg and Barberton, where Brother Schmelzenbach was awaiting us. How our hearts rejoiced as we saw him. But my greatest test of the journey came here. As I was shown the high peaks of the mountains we would have to climb on our way to Pigg's Peak my heart sank, and when I saw the little English pancake saddles, my courage was completely gone. I was as sure as could be that if I did not slide off backwards going up, I would surely go off over the horse's head going down, as I never was an expert rider, and had not been on a horse's back for fifteen years. I never saw anything that looked bigger to me, than that mountain, but before I went to bed I prayed until quietness and assurance came; went to bed and slept well, and was the first one on my horse in the morning.

Well, bless the Lord, I am here. I love this beautiful country and the dear missionaries, and feel that I could stay here forever. We had such a precious time Sunday. God blessed us and we spoke to His dear children, and Sister Shirley interpreted for us. I do love these natives; they are not repulsive to me, and I am praying that I may soon learn their language that I may be the blessing God intends me to be.

I was at the Fitkin Memorial station over Sunday, then came up here to Peniel. I like both places very much. We are expecting to stay here for a few months while Brother Schmelzenbach gives us lessons in Zulu.

Well, bless the Lord! I esteem it the highest honor God could bestow upon me to be His missionary in Swaziland. We visited a native kraal on Sunday afternoon, where they were all heathen. God blessed us as we talked to them.

Even on the cross Christ was a missionary to the thief at His side.

The Pastorate

BY MRS. LIDA L. BRANDYBERRY

THAT God calls men and women to different lines of Christian work is clearly taught in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

To receive a definite, unmistakable call to preach the gospel is the highest calling that can come to man. There is a tendency on the part of some to underestimate the value of a pastor and to look upon the pastorate as a small thing. But to my mind there is no phase of Christian work more important; therefore I desire to consider the subject in respect to—

The Importance of the Pastorate.

The Length of the Pastorate.

The Opportunities of the Pastorate.

1. It is important because of the greatness of the message it brings to the people. These are days when modern pulpits are preaching a modern gospel to suit a modern world. The divinity of Christ is denied, the atonement ignored. It is said repentance is not necessary, and all we need to do is to train and educate our children and let them join the church and they are Christians. This we positively deny. The burning message we bring to the multitudes of hungry people is the twofold nature of sin and the twofold remedy for sin provided in the atonement of Jesus Christ.

A child is born healthy, but if it isn't properly nourished and clothed it will die. Just so is it one thing to get people converted and sanctified, but quite another to keep them going for God. I regard the latter as the greater task. We heartily believe and approve the work of a God-called evangelist; but if many of them would return in two months to the fields where they have had great revivals they would be astonished to see so few who were really standing. This is a discouraging feature for a pastor and his church who have done their best to help the converts to become established; however, there is always some fruit which abides that more than pays for every revival effort. We certainly can not emphasize too strongly the importance of the pastorate which gives the pastor the opportunity of feeding his flock, looking after the spiritual welfare of the children and young people of the church, and keeping spiritual and aggressive every department of the church. This could not be done if we did not have church organization.

Again, the pastorate is important because in the church there are influences started which encircle the globe. A pastor may some times feel that his sphere is small and the field not very large; but if he and his people have a vision beyond the local church and will do their best to push missionary work and send the gospel to the uttermost part of the earth that local church will be heard of perhaps in India, Africa, China, or Japan, and only eternity will reveal the great and lasting good which has been accomplished in one little pastorate.

2. The length of a pastorate is a matter of great importance. We are living in a restless and changeable age. Many pastors are willing to stand by their church as long as things go smoothly, but as soon as hard propositions arise they want to resign and go elsewhere, hoping to find things different, but where, oftentimes, similar conditions exist. It is unfortunate for a pastor to leave before the year is closed. Of course there are two sides

to this question. Sometimes such pressure is brought to bear against a pastor that he feels he can not stay, though Paul's admonition to Timothy was, "Thou therefore endure hardness as a bold soldier of Jesus Christ," and that is exactly what it takes to be a pastor. We believe a short pastorate should be discouraged. Of course there are exceptions to this rule. If a church under the leadership of any pastor is losing members instead of gaining, if the finances are going behind, the attendance at the regular services is decreasing, and the church in general going backward instead of forward, certainly there should be a change. On the other hand, if a pastor has revivals and the church enjoys growth and development in all her departments and the congregations are increasing at the regular services, it may be a serious mistake for him to leave, unless he feels unmistakably clear that God's hand is directing elsewhere.

We desire to give some reasons why we believe a short pastorate should be discouraged and why the limit should be at least from three to five years:

a. It is unfair to a pastor's children for him to leave a work in one year's time. This means a change of schools, of books, and perhaps school system, and this embarrasses and handicaps the child. It also makes the child wonder why he can't stay any one place long enough to call it home.

b. A short pastorate gives the pastor but little if any prestige outside of his own flock; unless he is an unusual man and has been able to do marvelous things in one year's time. Reports show that the third or fifth year in the majority of our churches the pastor has a better record than in the first year.

c. For a church to change its pastors every year or so makes a bad impression. The world says, "There is a church professing holiness. Why do they change their pastors so often?" If a pastor doesn't want to serve a church longer than a year there is usually a reason. And if a church wants a change within a year the probabilities are the next pastor will not suit any better than the former.

In order for us to have strong churches the preachers and laymen must have the grace of endurance. There isn't any congregation that will find their ideal pastor; and there isn't any pastor who will find his ideal congregation. But we must have imbedded deep in our hearts that love that suffers and is kind.

d. It works a hardship upon both church and pastor to change so often. It takes a church awhile to adapt themselves to their new pastor and his new methods, and it takes a pastor at least a year to adjust himself to his new environment. The burden that comes on the church of paying the moving expenses of the pastor each year is no small thing.

e. We believe that the strongest churches in our denomination today are those where the pastor has been willing to stay by the church and the people stand by their pastor not only for one year but a number of years, and thus build up a strong work against which the gates of hell can not prevail.

f. We believe it is wrong for a church to want their pastor moved because of some peculiarity or eccentricity that he may have. Where is there a layman who doesn't have his peculiarities or shortcomings? There are also people who think they ought to have a change in pastors when some sinner in the community gets mad. There were three questions that Mr. Wesley asked his preachers, viz.: "Has any one been converted? Has any one been

sanctified? Has any one gotten mad?" If the preacher answered each question in the affirmative, the pastor was sent back for another year.

3. Last, but not least, let us notice the opportunities of the pastorate.

a. The pastor's study. No pastor can be a success unless he studies and in order to study he must have time and place. If a pastor faithfully gives his time to systematic study and prayer, he will always have something fresh and good for his people on Sunday.

b. The personal contact with men. House-to-house visitation affords this privilege. It is said that a home-going pastor makes a church-going people. It is true. Many a soul has been saved because a pastor visited and prayed in the home. Many a burden has been alleviated from the sick and sorrowing because the pastor has felt it both his duty and privilege to pray in the home.

c. Again, the pastorate affords the opportunity of getting the gospel before the people by way of advertising. It is our duty to let the people know who we are and the doctrines for which we stand. This can be done by advertising and the distribution of our literature. We need to stir ourselves along this line. We can reach thousands of people in street meetings.

d. The pastorate opens the door of opportunity to the holiness evangelist. More and more the worldly churches are closing their doors against the holiness evangelist, but we are glad to open our doors to the straight, clean evangelist who may not belong to us, but who does not wish to wipe us off of the map; and who feels that in the providence of God we have been brought into existence to do a great and mighty work.

e. The pastorate affords the opportunity of keeping the revival fires, not spasmodically but continually burning. That is one feature among many others that we like about the Pentecostal Church of the Nazarene. It is an evangelistic and a missionary church. It seems to us that a pastor who doesn't have some evangelistic qualifications and who does not believe with all his heart and soul in both home and foreign missions and who does not stress the necessity and blessing of tithing is unfit for a pastorate in our church. There never have been greater opportunities before any church than are facing us today. Shall we improve them or let them slip by?

RICHMOND, IND.

Policy of Government

That the policy of government in the Pentecostal Church of the Nazarene is unique, democratic, and unusual, and that it will take some time for people that have had an episcopal form of government and ecclesiastical education to adjust themselves must be expected. That we are getting along so well and so rapidly being assimilated as a rapidly growing church argues strongly as to the providential order of this church movement; and, further, that we are growing in grace as a denomination as well as growing rapidly numerically.

It is the judgment of the writer that a somewhat closer study of our present Manual, with some minor changes and strengthening of our law by more clearly defining our statements, as well as amending in a few particulars, the democracy—the right of the local church to call a pastor—is a fundamental principle of our policy, and it must be maintained. More and more is the writer convinced—though I was raised under an episcopal form

(Concluded on page 16)

THE WORK AND THE WORKERS

Report of
COMMITTEE ON PUBLISHING INTERESTS
Chicago Central District Assembly

Mr. President, Brethren, and Sisters:
In considering the Publishing House, its interests, and its significance as a branch of our work, we will say that it has come to be an established fact that any business, trade, or calling can not exist in these days without its publication—what is known as its organ—and its literature setting forth its ideals, its principles, and its purposes. If this be true of secular affairs, how doubly true must it be of a work like that which the Pentecostal Church of the Nazarene has undertaken.

Brethren, we have not simply taken our place with others in this highest of all callings, the heralding of this glorious gospel of Christ to a lost world, the lifting up of the fallen, and the salvation of the last. But we have undertaken also a work which seems to be greatly neglected by churches in general, namely, the spreading of scriptural holiness over these lands. Our preachers and evangelists may do the grandest of work, our local preachers and exhorters may speak a word in season—and some of them out of season. Our educational systems may do their very best, and the financial departments receive better and more careful attention than ever, but if we are to conserve these great interests, and supplement them all with a work as important, if not more so, than all the others, we must have a Publishing House of our own—a Pentecostal Nazarene Publishing House. This is a work that we must do, others will not do it for us; if they would, if other denominations would do our work, then we might abandon it; but the fact that they have not, do not, and hence very evident that they will not do our work, forces us to the front with all the different institutions and branches of the work we are engaged in.

If, then, we accept our calling and enter the arena, we can never bring our interests all together without the very essential adjunct of a Publishing House.

Admitting these facts—and they are certainly indisputable—what is our duty as Pentecostal Nazarenes? We once heard of a man who was training his horse to live without eating, and, said the man, "When we got him thoroughly learned how to do it, he up and died." Is it not a fact that many of our people will agree with us, say Amen to our theory, in whose homes the HERALD OF HOLINESS, the OTHER SHEEP, or any of the books and publications of the Publishing House are never found? In the first place the Publishing House can not exist without it is patronized; and if it receives a liberal patronage, it must come largely from members of the Pentecostal Church of the Nazarene—other denominations will not purchase our literature very freely. Sinners as a rule are not looking for it, and yet they all need it, and if they receive any, it must come through us.

The HERALD OF HOLINESS is perhaps the very best holiness paper published. Its editorials are of a very high order, both in doctrine and sentiment. We find nothing today that is sound, clear, up-to-date, and at the same time eminently scholarly that surpasses, if equals, the editorials in the HERALD OF HOLINESS.

Then there is the tract distribution plan of the Publishing House; it is our opinion that where there is one subscriber to this department—and I understand there are a goodly number—there ought to be hundreds, if not thousands.

Our Sunday school literature, we presume, is almost universally used among our people. If not, it should be, for we can hardly conceive how any church in our connection can use lesson helps which omit to teach our doctrines of full salvation, or puts a question mark against them.

The Book Department of the Publishing House is under the supervision of a reading committee, insuring us against putting out matter which is unsound or poisonous in doctrine. These books are good books, perfectly wholesome, sound, and beneficial, and our homes should be liberally supplied with them to the crowding out and excluding of such of the magazines, story books, and other light reading of the day.

But our plea might sound as though we were urging you to patronize and push the Publishing House for its sake. Not at all. That would be like urging a hungry man to eat in order to help the grocer along. Brethren, we are trying to say that you need a Publishing House just as much as your community needs a grocery; but to have a grocery you must support it, and the man or woman who would undertake to be a consistent Pentecostal Nazarene Christian, must read good straight Pentecostal Nazarene literature, and must patronize and support a Pentecostal Nazarene Publishing House in order to get it.

You need the HERALD OF HOLINESS in order to know what is taking place around you in the Pentecostal Nazarene movement as well as to receive the good wholesome teaching contained in its editorials and contributed articles. You need THE OTHER SHEEP in order to keep yourself posted and interested in the Missionary Department of the church. Your children need THE YOUTH'S CORNER. It will interest and delight them, and we have known an old fellow in the sixties to get blessed reading it.

Evangelists Attention!

[We gladly give space to the following telegram in this special way, and urge its careful reading by all our evangelists; also that the importance of this message be realized by letters and telegrams of approval to the Assembly, by those of our evangelists who find it impossible to come to Kansas City during the sessions of the General Assembly.—Managing Editor.]

KEARNEY, NEB.,

HERALD OF HOLINESS:

Every evangelist should arrange to be present at the coming General Assembly, whether a delegate or not. The great need in our movement is organized and progressive evangelism. Too much money going out for carfare. The calls are not equally distributed. Some have calls enough for ten men, while others have many vacant dates. Many churches had no revivals the past year, because of this irregularity. Should not most evangelists have certain Districts to evangelize? Should we not work more in co-operation with the District Superintendent? Come to lay plans for the greatest evangelistic campaign ever known in the holiness movement. Many small, suffering churches have urgently requested such co-operative action on the part of the evangelist. Special meeting contemplated for such organization during the Assembly. Be there without fail!

C. E. ROBERTS, Evangelist.

You need the shelves of your bookcase well loaded with the good books published by our publishers, and you need to scatter this good reading matter and tracts among others or you will get spiritual indigestion. Our vision has enlarged as we consider this matter, and we want to go with some of you folks to the altar and promise God to be more faithful in buying, reading, and scattering this good Pentecostal Nazarene food than ever before.

Shall we have a Publishing House? We must have one. Shall it be a first-class or a third-rat Publishing House? We all answer "First-class!" Then let us patronize it liberally, read and assimilate their output carefully, and then spread it broadcast. If we will do this, God will greatly bless our Publishing House, bless us, and through us bless others. Amen!

THE COMMITTEE.

PENIEL COLLEGE OPENING

Peniel College will open Tuesday, September 23d. Registration will begin promptly at 8 o'clock Tuesday morning. The formal opening will be in the chapel at 3 p. m. A recital will be given Tuesday evening, beginning at 8. This recital will be given by the Music and Expression Departments.

The faculty of Peniel College is the strongest this school has ever had. Each department is headed by a thoroughly competent teacher, among whom are Oberlin, Michigan University, and graduates from other well-known schools. Dr. Arnold will remain as the head of our Music Department. We are planning to keep Miss Altha Arnold with us also. Miss Montgomery, Meridian College, will have charge of the Expression Department. Miss Montgomery has had several years of successful teaching in some strong schools and with her degree from Meridian College, she will be able to meet every expectation of our patronage.

The outlook for the school is better than it has been for some time, and our student body will, no doubt, be much larger than for several years past.

We kindly ask your investigation of our work.
N. W. SANDFORD, President.

GRAND VIEW PARK CAMPMETING

The Labor Day camp at Grand View Park, Hawerhill, Mass., was a feast of tongues, and God gave most gracious results. The rain fell almost incessantly during the three days of the camp, yet this inconvenience seemed to detract but very little from the success of the meeting. The preachers

were President Fred J. Shields and Professor Floyd W. Neas of Eastern Nazarene College, whom God enabled to put in the sword of truth strong and deep. Old-fashioned conviction seized the people, and a goodly number prayed through.

On Sunday afternoon President Shields told of the purchase of the new college site at Wollaston, and the marvelous loadings of the Holy Ghost in connection therewith. He then told of his plan for a temporary endowment one hundred persons each paying five dollars a month toward the running expenses of the college. That our eastern people mean business in this enterprise of establishing a holiness college under the eaves of Harvard was fully evidenced, for nearly one thousand dollars was raised in a few minutes toward the endowment. A number gave Liberty bonds; one brother gave a diamond ring valued at \$150.

Monday was a great day. These conservative, stiff-necked New Englanders danced and shouted, marched and ran, and praised God in every conceivable fashion, and then laid down four hundred dollars to pay the expenses of the feast. The fire is burning and we are expecting the Lord to bless this winter as He has never blessed us before.

J. GLENN GOULD.

NEBRASKA DISTRICT ASSEMBLY

The eighth Annual Assembly of the Nebraska District, conducted by General Superintendent Goodwin, was held in connection with the annual conference. Through the untiring efforts of the District Superintendent, Rev. Theodore Ludwig, and the faithful co-operation of the pastors and people the Lord was able to give us the best Assembly and camp the District have ever experienced, the attendance being more than double that of last year. C. C. Rhineburger conducted the song services. Many seekers were at the altar during the whole session, and the Assembly closed Sunday evening, August 31st, at high tide.

The home and foreign missionary offerings totaled \$6,700, which is more than double the amount raised last year. Rev. Krikorian, outgoing missionary to Jerusalem, gave a heart-stirring address on the past and present condition of Armenia, after which six hundred dollars was raised for the work in that field.

Rev. Paul Goodwin presented the work at Olivet, and a good offering was taken for that school.

Two new churches were organized on the District—one at Hemmingford and another at Wynore.

Dr. Goodwin conducted a very impressive ordination service Sunday afternoon, at which time J. N. Smith, Melze Brown, LeRoy Whisson, and Irene Whisson were elected to elders' orders.

The District elected the following delegates to the General Assembly: Ministerial, Rev. Theodore Ludwig and Rev. L. R. Hoff; Lay, Frank Bohike and Mrs. Wilson.

Rev. Theodore Ludwig was unanimously re-elected District Superintendent for another year. Elizabeth Wheeler was granted an evangelist's commission.

The following appointments were made:

Minnie E. Ludwig, District Evangelist.

PASTORS

J. R. Hoff	Lincoln
C. E. Hyder	Bentrice
H. N. Husar	Hastings
H. C. Tittmore	Newman Grove
G. N. Smith	York
Robert Rogers	Grand Island
H. E. Demerett	Burr Oak
R. L. Majors	Kenesaw
C. M. Brown	Atlanta
Minnie E. Dickinson	Kearney
Earl Barton	Table
LeRoy and Irena Whisson	

	Lone Star and Cutis
V. E. and Anna Scofield	
	Maxwell and Pleasant Valley
Vern Litteroll	Hemmingford
Anna Nutter	Wynore

Irena Whisson, Reporter.

LITTLE ROCK DISTRICT

Rev. Will Brantley and his corps of workers conducted meetings at four of the churches on this District—Prescott, Ja Ka Jones, Bell's Chapel, and Bethel. At Prescott the battle was hard at first, but through the wise management of the pastor, Rev. T. W. Hughes, and good preaching the meeting resulted in several uniting with the church and the work being greatly strengthened. There was much opposition to holiness at Ja Ka Jones, but the saints and workers fasted, prayed, and held on to God, and in the closing days heaven opened and the glory came on the scene. Four united with the church. There are some choice people at Bell's Chapel, whose efforts in the meeting were blessed of God. Brother T. W. Hughes is also pastor of these two churches and is doing good work. Bethel church, A. H. Lambert pastor, enjoyed the greatest revival they have had for years. The Holy Ghost came on the scene and old-time conviction fell on the hearts of the people.

Meetings at Liberty, Barham's Chapel, and Cuyne were held by Rev. A. F. Daniel, whose labors in this District have been greatly blessed of God. The meeting at Liberty was a success, and the

members report a great time in the Lord. Rev. A. H. Lambert is the able pastor of this church as well as the church at Barham's Chapel, organized a few months ago, where a week's meeting was held, resulting in seven new members uniting with the church, making twenty-five in all. Many good people of that community have united with us in this new church. The meeting at Caynie, Rev. W. L. Glaze pastor, was reported as being the best revival these people had had for years.

Rev. C. B. Jernigan, the veteran on many battle-fields, conducted a great meeting, with real victory in the old-time way, at Little Rock, the largest church on the District, where Rev. M. G. Jobe is doing good work as pastor.

Rev. Mark Whitney was the efficient evangelist at Mena where Rev. A. M. Gilbert, the pastor, is doing his best to make full proof of his ministry. Many souls were saved and believers sanctified, and the workers were greatly encouraged.

The meeting at Corinth was a time of seed-sowing, the old rugged truth having its effect on many hearts. After five days it was deemed wise to close the meeting as the people were so behind with their crops on account of the extremely rainy weather.

At Wiske, where the writer conducted a meeting, the opposition was strong, but the God of the "Army of Gideon" had His way. Several united with the church.

At Waldron there was also a good meeting, the saints were strengthened, and a few joined the church. The faithful pastor at this place, Rev. J. W. Van Arsdal, recently held a great meeting at Lone Elm near Waldron, where a new church will be organized this month.

The work at Delight, Haynie's Chapel, and Marcus has been greatly hindered this summer on account of illness in the family of their efficient and loyal pastor, Mrs. Ethel Barham. The real workers in these churches are filled with the Holy Ghost and are of good report from without.

Three churches have been organized on the District during the year, several parsonages purchased, and church property improved. There has been a spiritual advance, increase in membership, and we have a better vision of our possibilities and responsibilities. The pastors are determined to do more intensive work the coming year. There is more earnest zeal among the people for the cause of Christ, as well as a fixedness of purpose to give the pastors a better support and to bring up the appointments in the name and for the glory of Jesus.

W. B. PINSON, Dist. Supt.

Report of
COMMITTEE ON MEMORIALS

to the General Assembly.

We, the Nebraska District Assembly, hereby memorialize the General Assembly as follows:

1. To simplify the manner of calling a pastor by changing par. 1, page 36, to read, "Any Elder or Licensed Minister may be called to the pastorate of a church by a majority vote of the full members over 16 years of age, present and voting at a regular or special meeting of the church, ten days' notice having been given from the pulpit of said meeting." Strike out par. 2, page 37, and substitute the following: "When a pastor has been called, he shall remain the pastor until he resigns or until a majority of the full members over 16 years of age, present and voting at a regular or special meeting, ten days' notice having been given from the pulpit of said meeting, vote for a change." Strike out all other paragraphs or parts thereof in the Manual relating to the calling of a pastor.

2. To shorten the name of our denomination to Church of the Nazarene.

3. To provide a Ministerial Relief Fund.

4. To place the disorganization of churches in the hands of the District Advisory Board with the right of appeal by the church to the District Assembly.

5. To provide that members who fail to comply with the general rules of the church may be dropped from the church roll by a majority vote of the Church Board, present and voting, after the member has been given a chance to be heard by the Church Board.

6. To provide for the nomination of stewards by the pastor.

7. To elect four General Superintendents (one of these to be the Missionary General Superintendent) limited in authority with a fixed and adequate salary that they may give their full time to the church without further remuneration.

THEODORE LUDWIG,
C. E. RYDER,
H. N. HAAS,
L. R. HOFF,

Committee.

REGARDING OUR DISTRICT SECRETARIES

Our Manual reads: "The District Assembly shall elect one of its members as District Secretary to serve until the final adjournment of the next District Assembly." A suggested amendment would be to add the following: "Any lay member being elected to the office of District Secretary shall become a member of the Assembly by virtue of his office."

We wish to set forth the following reasons:

1. The layman must be elected as a delegate or be a Sunday school superintendent to be a member of the Assembly, and therefore his membership ends with the final adjournment of the Assembly.

2. We have among our laymen some very good

Dr. Fowler Stricken!

In a letter received from Rev. J. Glenn Gould, pastor of our church at Haverhill, Mass., he writes as follows:

"Dear Brother:

"You may be interested to learn that on last Thursday, September 4th, Dr. C. J. Fowler, president of the National Holiness Association, suffered a paralytic stroke which rendered one side useless. His mind is clear, however. He was visiting at the home of his daughter at St. Johnsbury, Vt., when stricken. Please request through the columns of the HERALD of HOLINESS that the people remember him in prayer."

material for this division of our church work, and where they are elected to this office some provision should be made whereby they should be a member of the Assembly which they have been elected to serve and not make our Assemblies dependent on any local church to elect the one we have chosen as an official of our body in preference to some one of its members that has not been to the Assembly before and is capable of representing the church and desires to go.

3. Where an Assembly finds a layman that fills the office in a creditable manner and desires to hold such an one in the office it is a disappointment and an additional hardship on the other officers to

General Assembly
Notes

The opening date for the General Assembly is September 25th. Let the entire church pray at least once each day from now until the close of the Assembly that it may be the greatest in the history of the church.

Although the city is greatly congested and we may not be able to place all the delegates near the church, yet everything possible will be done to make all who come comfortable.

The dining room will open for business on Wednesday morning, September 24th, the day preceding the opening of the Assembly.

All delegates and missionaries will be entertained free.

The committee will be glad to assist visitors in securing the lowest possible rates upon request to J. F. Sanders, 2109 Troost avenue, Kansas City, Mo., chairman, Entertainment Committee.

Don't fail to send your name early to the above address if you expect to attend the Assembly.

For the convenience of the Entertainment Committee the names of all delegates and missionaries should be sent in at the earliest possible moment to the HERALD of HOLINESS, which paper has requested such for the use of said committee, and to which paper several lists of delegations already have been sent.

If these names are in the hands of the Entertainment Committee before the opening of the Assembly they can be assigned to their lodging places previous to their arrival; but if the above requests are not complied with, the delegations, etc., not reported can not be assigned until their arrival, which will cause such delegates inconvenience.

PUBLICITY COMMITTEE,
J. D. SCOTT, Chairman.

break in a new person when a little legislation would avoid such a condition. As our Manual encourages the layman to carry the temporal burdens, that the ministry be not hindered, we should so arrange as to use our laymen in this branch of the service wherever they will not be dependent on their local church for their membership in the Assembly.

4. Some have suggested that the words "one of its members" be stricken out. The objectionable feature to this would be that any person that was a member of the Pentecostal Church of the Nazarene could be elected to this office regardless of membership in the Assembly, and therefore not have a voice or vote in the proceedings, and I believe that if we deprive our District secretary of this privilege it would reduce their interest and their enjoyment of the Assembly at least 50 per cent.

AMOS C. GRIFFIN.

INDIANA DISTRICT.

ANNUAL REPORT, MUTUAL AID SOCIETIES.

Pentecostal Church of the Nazarene,

under the supervision of the Michigan District, as reported at the District Assembly, August 29th, 1919.

First Greetings in His Name:

This was an unusual busy year for this office. The death angel was exceedingly busy, the death rate was far above the normal. Statistics show that three times as many people died from influenza than from the world's war. This high death rate and much sickness, together with the quarantine of our churches all over the land, made it hard pulling for our young societies; but while it was hard pulling it was a splendid opportunity to test our pulling qualities and to prove to all interested that the "Mutual Plan" is after all the proper way of protection.

Though the death rate was high and the cost much above normal, the increase of membership exceeded our fondest expectations.

MINISTER'S SOCIETY

Numerical. We began the year with 841 members; we enrolled 212 new members, dropped 60 for non-payment of dues, 3 withdrew, 3 were transferred to the Laymen's Society and 12 died, giving us an increase of 134, and a present membership of 975.

Deaths and Benefits Paid. We had 12 deaths, 9 of whom died of influenza; we collected and paid to beneficiaries the sum of \$9,945.00, an average of \$828.70.

LAYMEN'S SOCIETY

Numerical. We began the year with 500 members; we enrolled 935 new members, dropped 95 for non-payment of dues, 14 withdrew, 12 were transferred to the Minister's Society and 9 died, giving us an increase of 805 and a present membership of 1,305.

Deaths and Benefits Paid. We had 9 deaths during the year; 6 of whom died of influenza. We collected and paid to beneficiaries the sum of \$6,760.00, an average of \$740.00.

Besides we had a special case, that of Mrs. Orval J. Nease. We collected and paid to Rev. Orval J. Nease and baby, the sum of \$610.00, making a total collected and paid out of \$17,315.00.

The number of deaths since this work began is 31. Total amount paid to beneficiaries \$21,910.00, an average of \$770.60.

REV. A. H. KAUFFMAN, Sec.-Treas.
233 Mount Vernon Ave.,
Grand Rapids, Mich.

CHURCH NEWS

Kellogg, Idaho—We have just moved into our new church, purchased recently, which is located in the very best part of town. The Lord is giving us good meetings and we are expecting great things in the future. Our pastor, Rev. C. B. Langdon, who has done a great work here for God, met with quite an accident a few days ago while standing on the street corner talking with a man. Two men who were trying to escape the police, ran upon the sidewalk with their car and threw Brother Langdon up against the building, shaking him up somewhat. One of the small bones in his arm was fractured, but at this writing he is getting along nicely, shouting "God's praises, and expecting to make it hotter than ever for the Enemy." We are praising the Lord that He saw fit to spare his life and permit him to remain in our midst a while longer.

Rev. C. W. Jones, our District Superintendent, was with us recently and gave us much encouragement to press on.—Mrs. Emma Lambert.

Duncan, Okla.—I am now at Duncan, Okla., Rev. M. V. Dillineham pastor. God is blessing the preaching of His Word. There were twelve present at the sunrise prayer service Friday morning, September 5th. We are expecting great things from the Lord.—B. M. Kilgore.

Derry, N. H.—Derry is on the map and God is richly blessing us. We had a great day with Brother and Sister Jenkins. Received an offering of fifty dollars. Our pastor's wife was seriously ill a long time, but God touched her and she is able to assist in the housework. By God's help we are going on to possess the land.—Mrs. Nellie C. Wheeler, Deaconess.

Water Valley Circuit, Tenn.—I am closing one of the most successful year's work since I have

Bible Study for Deaconesses Luke's Gospel

BY NELLIE J. BARRETT
CHAPTER XXIV.

Early the first day of the week, the women, with others, came to the tomb, and found it empty. Two shining ones stood by and reminded them of what Jesus had told them concerning His death and resurrection. They returned and told these things unto the eleven and all the rest. They could not believe them.

But Peter arose and ran to the sepulcher to see for himself. Two disciples had walked that day to Emmaus, a place seven miles from Jerusalem. Jesus joined them as they sadly walked and talked of all the sad things which had happened. As He questioned them, they marvelled that He, though apparently a stranger, was unacquainted with the late events. Chiding them for their foolishness and unbelief, He began to expound the scriptures, from Moses on through the prophets.

As the day was far spent they stopped at Emmaus. Here Jesus was made known to them in the breaking of bread, and vanished from their sight. Immediately they returned to Jerusalem.

They found the eleven and told them of Jesus' appearance. Jesus himself appears in their midst. They were all much frightened. Jesus convinced them of His identity. He asked for food and ate in their presence. He opened their understanding, and commissioned them to preach the gospel to all nations. He commanded them to tarry at Jerusalem until they were endued with power from on high.

He led them out to Bethany and there He blessed them with uplifted hands. Now He is parted from them and carried up into heaven. They worship and return to Jerusalem with joy, remaining in the temple praising and blessing God.

been a pastor. There have been good revivals at each church on the circuit.—Akin, Sawdust, and Fly. I also pastored the Mt. Wesley church part of the year, as the pastor resigned. God gave us a good meeting at this place with nineteen souls saved or sanctified and ten additions to the church. God has blessed this circuit. Seventeen have united with the church and about fifty-five have been either saved or sanctified. The pastor's salary was paid, and greater progress was made in foreign missions than ever before. Rev. F. C. Broky helped in the meeting at Sawdust and V. F. Collier helped us at Fly. In the meeting at Akin Miss Buddie Karns had charge of the singing and Miss Essie Morris was used of the Lord in holding missionary services and exhorting the people.—E. T. Cox, Pastor.

Houston, Texas—We are just entering our new field of labor as pastor of our newly-organized work in this city. Our church, although just in its infancy, is promising in every way. Our people are full of energy and fire and have a vision of things which we trust will enable us to accomplish a great work. In connection with the pastorate we will use the District tent in carrying on an evangelistic campaign throughout the city. My wife and I began the first meeting of this campaign Wednesday night, September 3d. Any one desiring to attend the meeting will find our tent by taking a Heights car, getting off at Eleventh and Arlington, and going two blocks east. You will find an enthusiastic crowd of Nazarenes and a warm welcome. Pray for our work here.—G. M. Akin and Wife, Pastor.

Monette, Ark.—August 16th to September 3d we conducted a revival seven miles southeast of this place, resulting in the salvation of seventy souls, for which we praise God. Three of these were soldier boys. One of them conducted a prayer and praise service, and was so filled with the Spirit that the power fell and four souls found Jesus.—D. H. McGonagill and Wife.

Richmond, Ind.—The Richmond church enjoyed a feast of good things in the way of a few days' convention with Evangelist W. E. Shepard in charge and the Aeolian Quartet from Chicago as singers. This meeting was planned on short order. Brother Shepard preached some stirring messages which have been a great blessing to our church. The Aeolian Quartet won their way into the hearts of the people. Their songs, their prayers, and their shouts of victory will never be forgotten by the Richmond church. Sunday, the closing day of the convention, was a great day. Following Brother Shepard's sermon in the morning several responded to the altar call and God graciously poured His Spirit upon us. In the afternoon Dr. Julia Gibson, our missionary from India, gave a most interesting

address to a good-sized, responsive audience, and we are sure our people received a new vision of missionary work. Sunday evening Brother Shepard brought another rousing message, and eight persons responded to the altar call, all of whom claimed victory. Praise the Lord! As this was the first Sunday of our second year in this pastorate, we are greatly encouraged. We are starting out with fresh courage and new zeal to push the work of God more vigorously than ever before. We are planning for a siege meeting in October. We purpose to keep the revival fires continually burning. Pray for us.—M. T. and Lida Brandyberry, Pastors.

Lowe Creek School House, La.—On Wednesday night, August 13th, Brother J. W. Amlin and the writer commenced a meeting at Lowe Creek school house, which continued eight days with good results. A number were saved and a church with eleven members was organized. Several others expect to unite with the church in September, and there are great prospects for a strong church in this rich oil field. The people say they want a clean church. I thank God for the doctrine of holiness, a clean life, and the cleanest, best paper on earth—the HERALD of HOLINESS.—Rev. M. C. Coon.

Haynie's Chapel, Delight, Ark.—The summer revival at Haynie's Chapel which closed August 31st, is said to be the best revival this church has ever had. The evangelist, Rev. John M. Mitchell, of Berryville, Ark., has lately come into the Pentecostal Church of the Nazarene from the Independent Holiness church. Many souls, including Methodists and Baptists, prayed through and shouted the victory. Many past middle age, for the first time shouted the praises of God. Brother Mitchell did not refrain from declaring the whole counsel of God. Holiness was preached so plainly and with such unction from the Holy One that people were convinced that they must go on to perfection.—Ethel Barham, Pastor.

Crosssett, Ark.—Rev. J. H. Calloway, of Crosssett, Ark., came out in the country and conducted a revival meeting for us. He preached with power and assurance and the people came for miles around to hear the Word. Sinners cried and prayed through at the altar, and saints shouted, testified and praised the Lord, reminding us of an old-time campmeeting.—T. A. Honeycutt.

Delight, Ark.—We have just closed a revival at Bato with good results. The rain did not stop the people from attending the services and shouting in the old-time way.—H. P. Blankely and Wife.

Long Beach, Cal.—We are praising God for the way He is blessing us in our work as pastor of the Long Beach church. The work has taken on new life, several new members have united with us, and every department of the church has increased 50 per cent. Our congregations have increased until the main auditorium is seated both Sunday morning and evening to its capacity. We are planning for a great revival during the last part of October. Pray for us.—J. I. Hill, Pastor.

Main Springs Camp—We have just closed the greatest meeting we have had for years. Waves of glory swept in on us and numbers prayed through and found the desire of their hearts in saving and sanctifying power. Every camp was occupied. Several pastors and preachers were in attendance to help push the battle. Rev. A. F. Daniels of Vilonia, Ark., did some strong preaching. The truth came close and searching. The Holy Ghost honored the messenger. Men and women were smitten with conviction and God blessed in a marvelous way. Rev. J. E. Linza and wife of Jonesboro, Ark., had charge of the song services besides preaching several times to the delight of all. Sister Linza conducted the children's service Sunday afternoon. The altar was crowded, and quite a number of the children prayed through to victory. To God be all the glory.—Mrs. Annie Morris, Secretary.

Tillamook, Ore.—Our meeting opened in the District tent on Saturday night, August 16th, with Rev. B. T. Flanery of Everett, Wash., as the evangelist. The special services began the night before in the church because the tent was not ready, and then the two evenings prior to this were given to the Victory Campaign conducted by Drs. Willey and Mangum and Prof. Sutherland of the Northwest Nazarene College in the interests of the new Medical building at Nampa, Idaho. These were gracious services and the people gave \$630 toward the \$100,000 needed there. The meeting ran for nineteen days and a number of earnest seekers found the Lord gracious in mercy and pardon, and some were sanctified wholly. Six of these will join the church and others will come in soon, we hope. Brother Flanery preached the whole gospel without fear or favor and his work was well done. He quietly gathered a nice purse for the pastor and presented it on the closing night. This was a surprise but gladly received. We gave him money for a splendid new Bible besides \$125 for his services, and wish we could have done more. Miss Tresham of McMinnville, Ore., was with us holding children's meetings in the afternoons. She also assisted in other parts of the work and was much appreciated. She is called to India and longs to get to her field among the child widows. Our people pledged \$130 toward her traveling expenses, which will be paid when she gets ready to sail, and gave her some cash for present needs. We felt that it was an excellent meeting for this community, considering the busy time of year, the attractions

of the summer resorts along the beaches, and the strong prejudice against aggressive religion. We are gaining ground for the Lord and holiness and feel encouraged to push on to greater achievements. His Spirit pervades all the church services and we are thankful for the victories gained. Remember Tillamook, Ore., when you pray.—Arthur F. Ingler, Pastor.

Bicknell and Aliceville, Ind.—Last year was a glorious year at Bicknell. Souls found God and things moved on wonderfully. The church is on fire for God and He is doing great things for us. Already this year we have paid off a two hundred-dollar note against the church, and before the year is ended we expect to see the church free from debt and ready to build a beautiful structure. We are worshiping in a basement, costing a little over two thousand dollars, which was built last year. Although this church is only a little over a year old, over two hundred souls have found God. At present we are conducting a tent meeting at Aliceville, three and a half miles from Bicknell. The tent is well filled every night, and conviction is on the hearers. We have had good altar services and souls have found God. This is a mining town inhabited by hard-working people with open hearts and respectful attitude.—C. V. Stevenson, Pastor.

West Side, Indianapolis, Ind.—We are still rejoicing in God and pushing the battle against sin with a renewed vigor. Rev. E. O. Chalfant, who came to us after the Assembly as pastor for the coming year, has won his way into the hearts of the people. We had a great day September 7th. In the afternoon we had a missionary and farewell meeting. Sister Thompson, just returned from Japan, gave us a very helpful talk, followed by a farewell service for four of our young people who are leaving for Olivet University—two young ladies and one young man to equip for work in Africa, and one young man for the ministry. The night service was one of victory, closing with a great altar service. We have started a drive to complete our new church, which when completed will be second to none on the Indiana District. May God richly bless our church prayer. We are pushing it. May others do so.—Amos C. Griffin, Reporter.

Grand Junction and Montrose, Colo.—We held a tent meeting at Grand Junction, Colo., with good results through the entire month of June and over the Fourth of July. On the holiday we had an all-day meeting with several of the people from Montrose and Delta attending. Rev. C. P. Ellis

MISSIONARY MUSINGS

C. W. J.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall also reap bountifully" (2 Cor. 9-6).

There is no more positive declaration in Holy Writ, than "whatsoever a man soweth, that shall he also reap."

The unalterable law of nature, that like produces like, is the rainbow of promise that guarantees to the husbandman, the certainty of a crop to his liking.

Jesus, in the Sermon on the Mount, enunciated this same great truth when He asked His disciples the question, "Do men gather grapes of thorns, or figs of thistles?"

But this text taken from the epistle to the Corinthians, brings us face to face with another great truth, that we are not only to be careful *what we sow*, but also as to *how we sow*.

The farmer may be ever so careful as to the quality of the seed wheat, but if he sows it sparingly, he has no surety of a bumper crop.

God, in His infinite wisdom, saw that nothing short of a great price would ever avail for a lost race, and so met the need by sending His only Son to the cross as a supreme sacrifice for the world's redemption.

You and I may sit supinely by and with folded hands look out upon the whitened fields and feel that the responsibility is not ours, or we may cast a few pennies into the Missionary offering and feel that we are doing our share, but the Apostle Paul declares in the text, that "He which soweth sparingly, shall reap also sparingly."

Reader, have you taken the newly minted talent that your Lord has entrusted you with, and after having carefully wrapped it in a napkin, hidden it away? If so, there is only one promise left on record in God's word that will apply to you in your unfaithfulness and that is, as an *unprofitable servant*, you will be cast into outer darkness, where there shall be weeping and gnashing of teeth.

preached in the morning, Rev. J. R. Hunter in the afternoon, and the evangelist in the evening. During the last two weeks of July and the first two weeks of August we held a tent meeting in Montrose. God gave us a good meeting, during which I was called to the pastorate at that place, where I am now settled. In the last two weeks of August I labored in Delta until we were taken with a severe attack of bronchitis and had to turn the meeting over to Brother Hunter, who secured workers to finish. God blessed us there in a wonderful way, many prayed through to victory, and some joined the church. We are planning by the help of the Lord to spread scriptural holiness thick over this western slope of the Rockies. We are praying that this part of the state will some day be a District by itself with its own District Superintendent and so red-hot for God that the Devil will be compelled to vacate this territory. We have a fine gathering of saints here, who have the old-time glory and power, and we are trusting God for great things before the next Assembly.—Lewis H. Bacheller.

Ithiel Falls Campmeeting and Johnson, Vt.—The three churches at Wolcott, Johnson, and Waterville, under the leadership of Rev. R. J. Kunze, pastor at Johnson, held a Pentecostal Nazarene campmeeting on the Ithiel Falls campground near Johnson, August 15th-23th. God set His seal on the work with seekers in the very first service, and they continued to come throughout the entire ten days. There seemed to be no days of hard pulling as are usual in a series of meetings, but the Spirit of God brooded over the place in blessing all the time. Since then our services at the church have been like a campmeeting. On Sunday, August 31st, five young people of Johnson were baptized in the Lamville river. On the same day two united with the church and more will probably join later. Two of the young women baptized at this time are going to enter Eastern Nazarene College this year, one of them to begin training for her life's work as a missionary to Africa. Rev. C. S. Jenkins and wife, outgoing missionaries to Africa, were at the campmeeting a few days. The church is awakening to the call of God in missionary work as never before, and while we have only between thirty and forty members, and no wealthy people among us, we have set out to raise five hundred dollars for foreign missions this year, and already over half of that amount has been paid in about four months of the Assembly year. The Pentecostal Nazarene churches of northern Vermont have organized a Sunday School Association, and on September 20th will hold their first quarterly convention on the Ithiel Falls campground, when further plans will likely be made to make our Sunday schools more aggressive and a greater power in spreading the doctrine of holiness over Vermont.—Edith M. Carey, Church Reporter.

Barwick, Okla.—I have just closed a two weeks' revival at Barwick, near Durant, in which twenty-six prayed through and six were beautifully sanctified. I held a meeting there last summer and they have had a Sunday school and prayer-meeting for some time.—Mrs. Effie Edwards.

Louisville, Tenn.—The twenty-sixth annual campmeeting at Louisville, Tenn., was one of the greatest ever held at that place. This camp was started by Rev. H. C. Morrison twenty-six years ago. The crowds were large, and there were many seekers and finders. We had with us our old co-laborers, Rev. and Mrs. J. A. McCammon, who rendered good service in song. We also had with us Rev. Andrew Pruitt of Knoxville, Tenn., who added much to the music with his slide trombone and violin.—C. C. Cluck and Wife.

Adrian (Ga.) Campmeeting.—This camp, under the management of Brother and Sister Duncan, is only two years old. We had a good meeting, several souls being saved, reclaimed, or sanctified. Our camp closed August 3d, after continuing two weeks and eternity alone will reveal the good that was accomplished. I am your deaconess from Bethel, and I am glad to report the best revival we have ever had. There were fourteen applications to the church.—M. E. George.

Plum Valley and Tobe, Colo.—God was surely in the meeting at Plum Valley. The saints got under the burden and on the last day souls were praying through. There were sixteen professions in all. On Friday, August 22d, I started a meeting at Tobe, Colo., twelve miles from Plum Valley, in which the Lord manifested Himself in the very first service. On Sunday there were nine professions, among whom were a doctor and a merchant, both of whom were gloriously sanctified. Five souls fell into the Fountain on the last night of the meeting. The churches at these two places are greatly blessed in having Rev. J. W. Wells as their pastor. People are looking toward the Pentecostal Church of the Nazarene in these communities, and are expecting to line up with them and push the battle to the gates.—W. O. Self, Evangelist.

Maguire, Okla.—We are in a great revival here in a large tent which is filled every night. We are having real victory and souls are being saved and sanctified. We have been on the field all summer, in new places about half of the time, sowing the seed of holiness. God has wonderfully blessed us.—Rev. E. L. Striegel and A. L. Cargill.

Pilot Point, Texas.—God is blessing the church at Pilot Point. Sunday, August 23d, was a good day, both services being owned and blessed of God. The burden of lost souls is upon the church. The

International Sunday School Lesson

for SEPTEMBER 28. Printed Lesson, MATT. 21: 1-9, 15, 16

Jesus Our Savior and King

GOLDEN TEXT—*Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matthew 21: 9.

H. ORTON WILEY, D.D.

I. THE HUMILIATION OF CHRIST.

The prophets had spoken of the lowliness of the coming Messiah and King. It was necessary that these prophecies be fulfilled. "Tell ye the daughter of Zion, Behold thy King cometh, meek and sitting upon an ass, and a colt, the foal of an ass."

How different this scene from that of a previous lesson! "Christ will also come again in power and great glory, with all of his holy angels with him, and then shall he sit on the throne of his glory." He came in His humiliation to redeem sinners; He comes the second time without sin unto salvation, to reward the righteous and to pronounce the final condemnation upon those who spurned redeeming love and willfully trampled under their feet the blood of the Son of God.

II. THE TRIUMPHAL ENTRY.

1. The enthusiastic reception. The multitude thronged Jesus when He seemed to assume power and leadership. In all probability it was this same multitude or a like company which cried out, "Crucify him!" when He met and opposed the great issues of unrighteousness in the severe conflict which culminated in His death on the cross.

2. The multitude gave evidence of pleasure and enthusiasm by casting their garments before Him and by cutting down branches from the trees to place in the road over which He was to journey.

3. The multitude further evidenced its pleasure by cries of, "Hosanna to the Son of

David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

III. THE DISPLEASURE OF THE PHARISEES.

When the scribes and Pharisees came to Jesus with a rebuke because He accepted praise from the people, they did so because they saw (1) the wonderful works which He did; and (2) because they heard the children crying, "Hosanna!" in the temple.

Success along spiritual lines always stirs animosity in the hearts of those who are mere ritualists or formalists; and notes of praise in the temple are a trial to those who are merely ritualists. It should always be remembered that enthusiasm which is not felt always irritates.

IV. THE COMELINESS OF PRAISE.

In His reply to the scribes and Pharisees, Jesus cites them to their own Scriptures, saying, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"

In a parallel account, Jesus states that if these hold their peace the very stones would cry out; and further, that God was able of these stones to raise up children to Abraham, those who would give Him the glory due His name.

Paul refers to the Jewish sacrifices and says, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13: 15).

Peter declares, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2: 9).

saints are prayed up and the glory of God is shining in their faces. In the service at Rest Cottage at 3:30 o'clock two souls were saved and four sanctified. Truly, these are great days in Rest Cottage. We are convinced the day of miracles is not past. God is on the throne and He hears and answers prayer. How wonderful it is when girls get saved and pray for the meanest betrayer on earth. Such is the case in Rest Cottage. Brother and Sister Roberts are loved by all the girls, who call them "father" and "mother." When the enlargement of the building is completed it will accommodate twice as many girls. This would be a fine place to invest some of your tithe money. It will take something like fourteen hundred dollars more to complete the work. The work of the Home is progressing nicely, and we ask our friends to pray that this may be a good year and to rally to its support.—H. A. Gregory.

Woodstock, Ohio.—The new Pentecostal Church of the Nazarene is still on the progressive side and will be finished soon. We hope to have it dedicated September 21st. Rev. U. E. Harding, District Superintendent of Indiana, will preach the dedication sermon. Let the Christian friends pray God's blessing upon us on this occasion. Souls are hungry for the truth. Last Sunday eight people drove eighteen miles to hear the gospel. We are having a glorious time.—Peter Gjulich.

Aliz, Ark.—We have just closed an old-time revival. God's people were greatly encouraged by nineteen of their boys and girls bowing at the feet of Jesus and arising with a shine on their face to tell the old story of sins forgiven or of the cleansing power of the blood of Jesus. God's children testified to the marvelous power of the "prayer of faith."—Reuben Gilmore.

Jonesboro, Ark.—In the meeting which I conducted in the Pentecostal Church of the Nazarene at Jonesboro, the fight against sin was hard, but twenty-five souls prayed through. There was no co-operation from the other churches, but the pastor, Rev. J. E. Linza, and his wife are fine yoke-fellows, and stood by us nobly in every way.—R. L. Averill, Evangelist.

Roxton and Bonham, Texas.—God gave us a great time in the meeting at Roxton, Texas, Rev. W. A. Terry, pastor. On the last night people ran to the altar. At Bonham, Texas, Rev. E. D. Russel pastor, conviction was on the people, and souls found God. They have a nice, new church nearly completed at this place.—Lum Jones, Evangelist.

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TELEGRAMS

Herald of Holiness:

Professor H. O. Funning comes to Missouri Holiness College as a specialist in Bible instruction. Giving his whole attention to the teaching of the Bible and will begin his duties at once.

Clarence, Mo.

H. M. Chambers.

Olivet, Ill.

Herald of Holiness:

Chicago Central District Assembly closed in a blaze of glory. Closing sermon by W. E. Shepard. Fifteen at altar. Missionary anniversary in charge of Rev. E. G. Anderson was greatest ever held. Miss Myrtle Mangum gave a stirring address. Rev. J. D. Scott and Rev. and Mrs. A. H. Kaufman, Jr., were also present and spoke briefly but effectively; \$12,300 pledged for foreign missions, \$4,000 for home missions, \$2,000 for education, \$800 for Peniel Orphanage. Other collections, \$1,000. District Superintendent C. A. Brown re-elected for third year on first ballot. Salary increased \$600. General Superintendent Goodwin presided in a masterly way. President J. E. L. Moore gave a splendid address on education. Oscar Hudson represented Peniel Orphanage. I. W. Willingham, Reporter.

Johnson, Vt.

Herald of Holiness:

Great service last night. Jenkins present: \$188 more for missions. Total, \$426.

Georgetown, Ill.

Herald of Holiness:

Glorious opening at Olivet University, Olivet, Ill., September 29th. Largest enrollment in history of institution at this season. Students from twenty-five states and countries. Dormitories are full, yet citizens are opening homes to help us care for all who are coming. God is present in a mighty way.

Chicago, Ill.

Herald of Holiness:

A tidal wave of salvation swept through the young people's meeting at the First Pentecostal Nazarene Church, Chicago, Friday evening. The glory fell. Six souls prayed through to victory. Tide rising. Fourteen souls at altar Sunday evening. The end is not yet. Saints praying and believing for the greatest revival in the history of old First Church. The pastor, Rev. W. G. Schurman, at his best.

Bluffton, Ind.

Herald of Holiness:

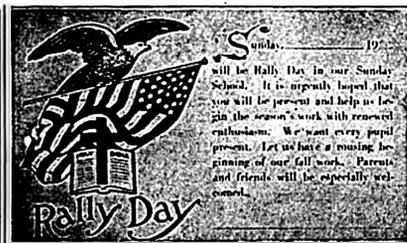
Special car for General Assembly leaves Indianapolis September 24th. Will stop at St. Louis from five to eleven p. m. Arrive Kansas City Thursday. Services at First Church, Indianapolis, Tuesday night. Free entertainment. Must have twenty-five passengers to secure car. Can carry sixty. Program on train. Write us for space.

Los Angeles, Cal.

Herald of Holiness:

First Church, Los Angeles, went over the top today and raised the balance of the mortgage and church repairs, amounting in all to over \$8,000. Will have great day of jubilee next Sunday to celebrate. You are all invited. Rev. Bud Robinson and others will speak.

Andrew O. Henrieks, Pastor.



Rally Day Post Cards

With an invitation to attend the Rally Day Services. These are sent out to prospective Sunday scholars whom you wish to interest in your school.

One dozen 15c. Two dozen 25c postpaid.

Pentecostal Nazarene Publishing House
2109 Troost Ave., Kansas City, Mo.

Los Angeles, Cal.

Herald of Holiness:

Pasadena University has gone over the top in registering the largest number of students with many more on the way from all parts of the country. Every department is well provided for and the new students and members of the faculty are overjoyed with the outlook.

Andrew O. Henrieks, President.

Kansas City, Mo.

Herald of Holiness:

The books of the General Treasurer of the Board of Missions will be closed Monday, September 29th. Before this date it will be absolutely necessary that we receive at least \$3,000 to cover deficit in the General Fund. Our people everywhere are urged to pray and contribute that this amount may be secured. Make a remittance, small or large, either to your District Treasurer or to the undersigned, and we will give your church and District proper credit.

E. G. ANDERSON,
General Treasurer.

NOTES AND PERSONALS

Rev. A. F. Balsmeier and wife visited general headquarters on their way to Dexter, Mo., where they will hold a meeting.

Rev. H. W. Welsh, pastor of our church at Iron-ton, Ohio, visited headquarters on his way to western Kansas to hold a meeting previous to the General Assembly, to which he is elected a ministerial delegate from the Ohio District.

In a letter received from Mrs. Myrtle Goad, Peniel, Texas, we find the following: "I have to work every day in the week and cannot attend church services, and my Bible and the HERALD of HOLINESS are my daily companions. I cannot tell you in a letter what a help and a feast to my soul the HERALD of HOLINESS is each week. I wish I knew that it meant as much to every Nazarene everywhere as it does to me. I mail it to my daughter after I have read all of it and I insist on she and her husband reading every word in it. May God's richest blessing rest upon you in your efforts to give us such a good paper."

In a letter received from Rev. Henry Bell, who together with Mrs. Bell, will teach at Northwest Nazarene College this year, he writes: "There will be about twenty-five teachers and over five hundred students. It is one of the greatest holiness colleges in the world. We believe that in two years there will be over one thousand students. Please change our HERALD of HOLINESS to Nampa. We are acquainted with all the holiness papers, and can say it is far the best. I have had several years' experience in newspaper work and know we have the greatest paper in the greatest movement on earth. More cuts of churches, etc., and illustrations would add to the value of the paper. Is there not a sanctified cartoonist?"

Rally Day Souvenirs



Liberty Bell Pin Bangles

Sometimes it becomes necessary to use unusual methods in order to stir up interest in a good cause.

Some of our schools are trying the Rally day method.

The attractive Rally day pins will help to make such a day a success.

Can you imagine a normal boy or girl who would not come to Sunday school to get one of these pins?

After they come once it's easier to get them to come again. You get a "hook in their jaw."

The bangles are printed on celluloid in three shades of brown. Each has pin for attaching to clothing.

25c a dozen postpaid.
\$2 a hundred postpaid.

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Rev. C. B. Jernigan visited General Headquarters on his way home to Bethany, Okla., from a revival meeting at Maplewood, Mo.

Rev. J. N. Speake, pastor of our church at Topeka, Kas., visited General Headquarters Wednesday, September 10th, on his way to the Missouri District Assembly at St. Louis in the interests of church extension work. He also conducted the weekly prayer service at First Church Wednesday night, giving us an inspiring message.

Center City, Texas.

I wish to pen my appreciation of your splendid paper, the HERALD of HOLINESS. It is of great inspiration to me, as I am an invalid and can not attend church very often; so you may know that I look ahead each week for its arrival. I enjoy and appreciate the editorials and sermons, as they are the most help and inspiration to me in my shut-in life, though I do enjoy every bit of the paper. The letters by pastors and evangelists are so sweet to read. I desire to be remembered in prayer by the HERALD of HOLINESS family. I do pray the blessings of God may be with the Publishing House in all its work.—ELLEN DALTON.

Helpful Books for Men and Women Boys and Girls

THESE ARE BOOKS that we recommend very highly. They are not written to satisfy morbid curiosity, but they do present facts which every boy, girl, man, and woman should know and must know in order to attain the sphere of correct living which God has designed for all.

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ANNOUNCEMENTS

Wanted—A position as matron in some institution, preference, and can furnish the best of references. Address Mrs. Hattie J. P. Evans, Derry, N. H.

Announcement—Rev. George W. Marline, former pastor of Upland church, is now open for engagements in evangelistic meetings anywhere he may be needed. For reference concerning him, his work, and ability, etc., write Rev. Howard Eckel, his District Superintendent, 1405 East 13th street, Los Angeles, Cal. or Rev. O. Henricks, President, Pasadena University, 2105 W. 25th street, Los Angeles, Cal. The permanent address of Brother Marline is 947 W. 50th Place, Los Angeles, Cal.

Announcement—Any Pentecostal Nazarene machinist desiring good steady employment in an automobile factory please write to H. Warren, 827 Prairie avenue, Kenosha, Wis. Carpenters and painters can secure plenty of work in Kenosha.

Wanted—A good Christian lady to do house work in a Nazarene home. Opportunity to take music. Must be very neat and particular. For further information, write Mrs. Elizabeth Olin, Bethany, Okla.

Notice to Licensed Ministers, Arkansas District—Please report on little forms at churches and we will place which you may have of the Licensed Ministers' Circulating Library; or, if through with them please send them to us. This is desired that a report may be made at the District Assembly.—J. Sam Curtis, District Secretary, 315 Vine street, Argenta, Ark.

DEATHS

Turner—Brother John R. Turner, of the Logan (Ohio) Nazarene church, was born November 7, 1872, and was almost instantly killed August 9, 1919, in an auto accident at Little Rock, Ark. His children were seriously injured. This death is doubly sad because of the death of Brother Turner's wife a few months ago with the influenza, thus leaving a family of seven children without father or mother. Surely these orphan children need the prayers and sympathy of all who read this. Brother Turner was the treasurer of our church at Little Rock, and we will miss him much. The funeral was conducted at the Nazarene church in Logan, August 11th, by the writer who is their pastor.—W. W. Lovelless.

Berryman—Thomas E. Berryman, born in Iowa, December 18, 1850, departed this life at 12:20 a. m. August 12, 1919, age sixty-nine years, seven months, twenty-five days. He has lived in Idaho the last thirty years. He was converted about twenty-seven years ago, and fifteen years later was sanctified. These years he has lived an exemplary Christian life as the result of the godly life of his mother. He was a patient sufferer, praying much. He was never married and for the last twenty years lived with his sister, Mrs. Louis Longuetta. Funeral was conducted at Little Rock by Rev. C. Gibson.

Edwards—G. L. Edwards departed this life September, 1919, age thirty-nine years. For two years he was the faithful superintendent of the Pentecostal Nazarene Sunday school in Little Rock, Ark. He will be greatly missed by the church and Sunday school, but his dying testimony will ever be an inspiration to our hearts as he fought the battles of life and press on to the end. Let the saints pray for his bereaved wife.—M. G. Jobe, Pastor.

Edwards—J. Leon Edwards was translated August 16th, age twenty-eight years. He had lived a beautiful Christian life for many years, loved and esteemed by all who knew him. He was a member of First church, Portland, for a number of years. His brother, Rev. D. D. Edwards, is pastor at Ashland. Funeral services were conducted by his former pastor, Rev. C. Howard Davis, who conducted the funeral of his child and mother. Interment in beautiful Mt. Scott cemetery. He is survived by his wife (formerly Dora E. Gooze), one son, a father, and one brother.—J. F. Little, Pastor.

Olsen—Arlene Olsen, born May 29, 1917, left our midst on August 22d to be with Jesus. She was never very strong and her short life was of much illness. Funeral services were conducted by Rev. C. A. Thompson of Regina. She leaves her father, mother, and four brothers to mourn her loss.—Henry H. Tromburg, Pastor.

Cullbertson—J. Cullbertson, born near Engle Point, Ore., October 8, 1857, died after a very peculiar automobile accident August 7, 1919. He was married to Maggie R. Yeo, June 10, 1914. To this union were born two children, one dying in infancy. Beside his wife and son, age 3 years, a father, mother, three sisters, and three brothers mourn his loss. He was converted in the fraternal meeting about nine years ago and united with the Ashland Pentecostal Church of the Nazarene. He has patiently endured great physical suffering for years and died with his faith fixed in Jesus.—Dorman D. Edwards.

REQUESTS FOR PRAYER

- 199. A sister in Florida requests prayer for her son, who is suffering from a nervous breakdown.
- 200. A brother in Tennessee requests our prayers that his wife may be saved and sanctified.
- 201. A pastor in Alabama requests prayer for a sister, who is in the hospital at Birmingham, for an operation.

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EVANGELISTS' DATES

(Address given is for mail.)

- A. F. and Leonora T. Balsmeier:
 - Drexel, Mo.....September 12-28
 - Kansas City, Mo.....Sept. 29-Oct. 5
- Pascal P. Belaw, 1142 Broadway St., Vincennes, Ind.:
 - Petersburg, Ind.....September 15-30
- W. H. Cain:
 - Kansas City, Mo.....Sept. 25-Oct. 5
 - Middletown, Ohio.....Oct. 12-Nov. 2
 - Lansing, Mich.....Nov. 6-24
 - Payne, Ohio.....Nov. 28-Dec. 21
- C. C. Cluck, Dodd City, Texas:
 - Hillsboro, Ky.....Sept. 26-Oct. 5
 - Goddard, Ky.....October 10-19
 - Ector, Texas.....Oct. 24-Nov. 2
- B. D. Sutton and M. S. Cooper, Houston, Miss.:
 - Mathiston, Miss.....Sept. 17-28
 - Thorn, Miss.....Oct. 1-15
 - Camden, N. J.....Oct. 19-Nov. 2

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B. F. HAYNES, D.D., Editor

REV. C. A. KINDER, Acting Managing Editor

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POLICY OF GOVERNMENT

(Continued from Page 9)

of government, nevertheless, I am convinced—that our present form of government compels and necessitates the great blessing of God upon us to get on, as Dr. Bresee so frequently said. We must get on; and to get on we must have the great blessing of God on us.

Whatever we may have in the Pentecostal Church of the Nazarene we must have a spiritual ministry. Our ministry must be Spirit-filled and Spirit-cleansed. Our District Assemblies are more and more becoming a veritable Pentecost; and we must not overlook the necessity of planning and making provision to that end. To maintain the providence of this work we must as strongly insist upon the superintendency of the church, as well as the democracy of the church. Conditions are arising in the church that are making necessary a Superintendency and their ability to provide for these conditions must be made, or we will soon have many churches without pastors, and many pastors without pastoral work among us. One of the great questions that will appear for final settlement at the coming General Assembly will be to provide such legislation that will both protect and maintain the rights of the local church as to the calling of pastors and to wisely guard the required authority of our superintendency.

H. T. AGNEW.

The Chicago Central District memorializes the General Assembly to strengthen paragraph 8 on page 64 by amending to read: "The General Superintendent presiding over a District Assembly shall after conferring with the District Superintendent, the Advisory Board, and the representatives of the Churches, appoint pastors to Churches for the ensuing year, that have not regularly called pastors, prior to the convening of the District Assembly."

Committee, T. H. AGNEW, Chairman.

REVIVAL OF CALVINISM

(Continued from Page 7)

us who have been taught in the true Bible standard of the two works of grace, first complete justification delivering the person from committing outward sin, and second, entire sanctification, ridding the believer from the Adamic sin principle, the "Old man," the "Carnal mind," perfecting him in love and true purpose to his Maker, we say to such, the error becomes a heresy and a deadly doctrine to imbibe.

Is it not a fact that scores of persons have come into our Nazarene movement who were either backslidden in heart or had nothing better than a good bringing up and a church membership for a foundation, and feeling dissatisfied under our preaching have sought en-

tire sanctification, gotten either saved or reclaimed, honestly thinking that they had received the blessing of entire sanctification, but later, feeling the working of carnality in their hearts, it has created a latent unexpressed doubt in their minds whether we have not set the standard too high while they go on professing? We are satisfied that such is the case and that such persons are easy marks for this Calvinistic error of the "Victorious Life."

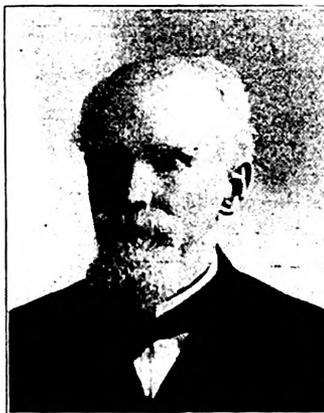
How important then that all our Nazarene preachers see to it that they are themselves clear in the doctrines of our church, and that they preach them clearly, faithfully, and constantly to our people.

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Onkand, Ill.:	Oct. 8-27
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Rio Grande, N. J.:	Nov. 30-Dec. 21
H. J. Elliott, 916 16th avenue S., Nampa, Idaho:	September
Aberdeen, S. D.:	September
St. Paul, Minn.:	October
Yelva, N. D.:	November
Mt. Vernon, S. D.:	December
C. P. Ellis:	
Yuma, Colo.:	Sept. 2-Oct. 2
De Nova, Colo.:	Oct. 5-Nov. 2
Ba-trice, Neb.:	November 3-20
Theo. Eisner and Wife, 1423 Pacific St., Brooklyn:	
Vermont Nazarene Camp:	Aug. 29-Sept. 7
Medford, Mass.:	Sept. 23-Oct. 19
B. T. Planery, 1826 Broadway Ave., Everett, Wash.:	
Hemlock, Ore.:	Sept. 26-Oct. 5
Oregon City, Ore.:	Oct. 10-26
Garfield, Wash.:	Nov. 2-16
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William D. Shelor, Bloomsburg, Pa.:	
Newman Grove, Nebr.:	Oct. 5-Nov. 2
Hastings, Nebr.:	November 9-23
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