

# Herald of Holiness

Published Every Wednesday at Kansas City, Mo., U. S. A.

*Entered as Second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, Authorized July 12, 1918.*

VOLUME 9. No. 30. WHOLE No. 416.

October 27, 1920

## The Sphere of Prayer

**T**HE entire scope of prayer, so far as it relates to the things or subjects for which we may properly pray, is limited by the will of God. To some of His beneficent activities prayer has no application. So far as natural processes are concerned, with a few exceptions, they will continue whether prayer is offered in regard to them or not.

God maketh His sun to rise upon the evil and the good, and will continue to do so for an indefinite period to come. Hence, it would be unnecessary and futile for us to make the matter of the sunrise the subject of our petitions. This earth will ceaselessly revolve on its axis; the great ocean tides will roll; the seasons will come and go; the rivers will flow toward the sea; the mighty forces of gravitation, magnetism, electricity and capillary attraction will persist; and countless other natural phenomena will daily take place, without reference to our desires, volitions or requests.

From these considerations we are led to the conclusion that it is absolutely the will of God, as expressed in nature, to do many things without regard to our pleadings or wishes.

The realm of prayer, thus bounded, is also circumscribed by the innumerable things that God will not do, which are necessarily and always contrary to His will. He will not do anything that is wrong or unwise. How often have we bruised our weary souls against this immovable boundary! How often have we thought by petulant importunity to induce our Heavenly Father to give us something just because we eagerly desired it, and without reference to its expedience, value or utility! How often have we implored the Lord to minister to our selfishness or vanity, to pamper our pride, and to gratify our love of ease or pleasure! But He loved us too well to grant such sinful petitions, and manifested His tender affec-

tion for us infinitely more by withholding that which we sought than He would have done had He given us what we asked.

Within these two areas, clearly defined in our thought, but sometimes very dimly outlined in our experience, lies the great sphere of prayer, *viz.*, that realm of action and event wherein the will of God to do or not to do a certain thing is changed by human petition. If this were not so, prayer would always be vain and ineffective. If God's attitude to persons and conditions were absolute and unchangeable, and could never be modified by the petitions of His children, it would be idle and foolish to pray.

It follows that all prayer is based on the belief and assumption that God, if importuned in the right spirit and the right way, will do that which without supplication, He will not do. Does this imply that our Heavenly Father is vacillating and capricious? Does this indicate that He can be induced to change His purpose like some infirm person who is the victim of undue influence? Does it logically follow from this that the Creator will weakly yield to the long-continued entreaties of the creature? We are thankful to know that these questions can all be answered in the negative, and that the divine philosophy of prayer is wholly compatible with the scriptural statement that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" James 1 : 17.

And yet how are we to reconcile this with the fact that God so often repents of His purpose because of the pleadings of His children? The answer is simple: The divine will at all times is in perfect relation and harmony with all the facts of the case, with all the elements of the situation. The introduction of the factor of prayer into a given set of facts, changes the combination, and, if the prayer be a righteous one, requires a readjustment of the will of God, and the granting of the petition, in order that the best results, or the maximum of good, may be attained.

God's plans with reference to His children are perfectly adapted to their highest good, which is always in exact correspondence with His glory. If they ignore Him, or pray for the gratification of their lusts, His purposes will be related with infinite delicacy and wisdom to just that condition of affairs. If, on the other hand, they are rightly adjusted to Him, and ask Him for that which is consonant with their real needs, and those of others, His decision, which is always absolutely wise and good, will be favorable to their petitions.

Two or three illustrations will perhaps make this important point still clearer. A court having judicial powers in certain classes of cases, never really acquires jurisdiction until its action is invoked by one of the parties, and the other party acknowledges such

jurisdiction by coming into court. The plaintiff in the case we will say has a just and meritorious cause of action, and the court decides in his favor. And yet, if such plaintiff had not requested the interposition of the court, he would not have obtained the relief to which he was entitled. By sleeping on his rights, he would have lost them. Obviously there are many things which a wise and loving earthly father will give his children, if they ask for them, which he will not give them if they fail to do so. The asking changes the situation. Oftentimes it is wise and right to give that which is thus asked for, when it would be wrong and foolish to give the same thing to a child who did not ask for it. It is like a pair of scales perfectly balanced; the prayer of faith, offered in humble submission to the will of God, is cast into one of the scales, immediately destroying the equipoise or balance, and creating a new condition which involves the answer to the prayer.

Several other vastly important considerations still remain to be discussed. One of these is the solemn importance of praying according to the will of God. We are familiar with many cases where Christians have grievously erred at this point. Because some glorious promise in the Bible did not explicitly include the statement that acquiescence in the divine will was one of the conditions of obtaining the blessing sought, they have assumed, either that it might be claimed without regard to that condition, or that they had a right to conclude that it was the will of God in all cases to grant the petitions which were based upon that promise. They have misconceived the purport of some such promise as this, found in Mark 11 : 24 : "Therefore, I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Thus misconceiving, they have asked the Lord to heal some loved one who was nigh unto death. Knowing that they asked this boon with strong desire, they have felt that the only other condition necessary to be met was that of faith. Their next step was to believe that their prayer was granted, and that the dear one would be healed. We have known of cases where at this point the health of the sick person would improve, thus confirming the confidence of the petitioner, and yet after a few days serious symptoms would develop, quickly resulting in death. In some instances circumstances such as this have shattered the faith of the child of God who has overlooked the truth that we must always pray, as Jesus did in Gethsemane, "Thy will and not mine be done."

### Glory

We look in vain among either secular or Bible dictionaries for a satisfactory definition of this wonderful word "Glory." In the former we are told that it means luster, splendor, brilliancy; the felicity of heaven prepared for those who love God. In the latter we are

informed that it signifies in the Old Testament the self-revealed character and being of God; a physical phenomenon indicative of the divine presence; that its meaning as used in the New Testament is the manifested perfection of the character of God; the blessedness of human nature in process of glorification; the brilliant light which is everywhere the manifestation of God; a heavenly, radiant light proceeding from a supermundane substance of light; a luminous light-substance in which God reveals Himself.

My definition of glory would be that it is the very life and nature of God, the breath of His divine presence, the manifestation of His ineffable tenderness and love; the revelation of His divine beauty, and the perfect harmony and symmetry of all His infinite attributes; the loveliness and sweetness of Christ; the delightful fragrance of His being, the ravishing music of His voice, the adorable qualities of His love. Hence the word has come to mean, as used in the New Testament, and by the little ones who bask in the smile of Jesus and the sunshine of His love, a delicious mixture of all that is holy, heavenly, and divine—of seraphic rapture, of angelic bliss, of the ecstasy of the Son of God, of peace unruffled and unending, of love so sweetly mysterious and potent that it flows as a veritable elixir of life through every fiber of the soul; of liberty exultant and boundless, of youth elastic and buoyant; of health incorruptible and eternal; of life irrepressible and immortal; of beauty so enchanting and transporting as to satisfy every yearning and longing of the redeemed spirit; of music so melodious and inspiring as to thrill and soothe, and give adequate expression to thoughts and aspirations which otherwise could not be fully expressed, even in the majestic language of the saints of light; of the fragrance of the lily of the valley and the rose of Sharon, mingled with that of all the chief ointments of the Bridegroom, and spices of the garden of God; of flowers and stars, of vaulted, azure sky, of balmy breezes, of dewy dawn and radiant sunset, of singing birds, of verdant vales, of cool, refreshing shade, of pellucid and placid pools, of lovely lakes, transparent in their beauteous depths, of pines and palms and all the tall trees of the forest, of delectable mountains, rich in sparkling fountains and softly babbling brooks, of sunny seas whose inscrutable deeps have never been explored, of broad rivers moving sublimely to the mighty ocean—all uniting in a rapturous pean of praise to Him whom our soul loveth.

### Put the Previous Question First Always. Here It Is

Many a man is desperately intent on answering the question, What shall I eat? but the profounder question which he ought to try to answer is, Am I worth feeding? This gets at the heart of our modern problem. Our great concern is not bread and houses; it is love, and justice, and truth. It is a distinct gain to clear thinking when we are able to answer the question, Am I worth feeding—*Zion's Herald*.

"Reason, too late, perhaps, may convince you of the folly of mispending time."—G. WASHINGTON.

## No Adaptation Needed

We get sick at heart, to hear or read from men who ought to have better sense, pleas that the gospel must be adapted to new world conditions. Hence, the prevalence of so much in modern sociology, science, etc. Such stuff constitutes the staple of much of the preaching of a large class of the modern clergy. Such sermons have nothing but sound and no sense in them, and are harmful and mischievous without a solitary redeeming feature. When will preachers cease to be betrayed by the brilliance of infidels or the lofty sound of their pretentious words and claims? The gospel is the same it has always been, unchanged and changeless. God is the same, unchanged and changeless. Human nature is the same, unchanged and changeless, save as the gospel can change human nature and meet its needs. The plain man referred to by Doctor Buckley in the extract below, as having written a brief account of the work of the Lord in Water Street Mission, New York, was Sam Hadley. That book did read like a second volume of the Acts of the Apostles. We knew Mr. Hadley and talked with him much, about his work. He claimed the whole matter as being supernatural. Back to Pentecost, should be the cry of all the churches today. Doctor J. M. Buckley, before he died, wrote the following:

Science is a revelation of forces. It is this, in part, that makes the modern world to differ so widely from the ancient. It is essentially a new world. But these forces are all material and earth forces. Christianity is a revelation of spiritual forces. We find here doctrines, ceremonies and precepts; but above all things, we find a reservoir of power which has, from time to time, stirred the souls of men and the cities of the world. This power is manifested throughout the story of the Acts of the Apostles. If it were limited to the early days, there might be room for doubt; but it is not. Recently a plain man wrote a brief account of the work of the Lord in Water Street Mission in New York, and an eminent minister said concerning that little book, "It reads like a second volume of the Acts of the Apostles." Miracles of grace quite as wonderful as those recorded in the New Testament are related in that little volume, which was written by a man who was himself, like Saul of Tarsus, snatched from the power of the enemy by a spiritual wonder which must have made the angels look enviously over the battlements of heaven to see what the Lord was doing on the earth.

Again and again the writers of the New Testament refer to this strange energy which began to be manifested in the world with the coming of our Lord. It was manifest in the preaching of the apostles in the conversion of sinners, in the support vouchsafed to the disciples of Christ under fiery persecution, and in their triumph over the last enemy. This is the center of our religion. We have fallen upon times when a strong tendency exists in the pulpit to ignore it and in the churches to disregard it. Other messages are now being proclaimed as the hope of humanity. Science and philosophy, ethics and economics, sociology and literature, constitute the staple of many modern sermons. We are told that the old gospel must be adapted to the modern mind. The old doctrines of the new birth, spiritual experience, and supernatural demonstrations must give place to something modern and rational.

A vigorous writer has recently declared that Christianity is just entering one of the most hotly contested battles of history. It has come triumphantly through a hundred hard-fought fights; but never before were the arguments of the enemy so subtle and so plausible. Never before were the minds of men so successfully imposed on in matters of religion. If Christian ministers and laymen shall carry

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the banner of the cross through the fire and smoke of this battle and plant it triumphantly on the ramparts of the foe as they have done in former engagements, the power of Christ must rest upon them as it rested on the first apostles. They must preach Christ, the power of God and the wisdom of God, and point to results as proof of the doctrine. We must be able to say of multitudes, brought from darkness to light, "These are our epistles."

### God Knows Best

Salvation is wholly of God. He has arranged its every condition. He knows us perfectly and He knows, as well, the road we are to travel. With His wise foresight He has provided for every contingency, every need and every danger. There is no improvement possible in any respect, on His commandments and His provision. It is a fatal mistake to suppose that we can in any respect improve upon His plan. The following, from *Herald of Light* illustrates the folly of attempting such improvement:

A business firm in South America once ordered a lot of goods from a manufacturer in New York. The firm gave particular and explicit directions as to how they wanted them packed. The firm felt that they knew how to pack goods, and they did; so they packed the goods as they thought safe enough to travel around the world. Some weeks later that firm got a letter telling them that, because the goods had not been packed as directed, they had been destroyed, and the firm must bear the loss. It seems that the goods had to be sent many miles through the mountains on muleback. These mules sometimes lose their footing, and goods have to be packed for this contingency. This the firm had failed to do. God knows the rough and dangerous paths we are to tread through life. He knows how you and I should be packed. Let's do as He tells us, and save loss.

### Who Can Guess My Name?

You had better guess the name before you read the extract, as the name is given in the last line. We take the extract from an exchange:

I have destroyed more than all the wars.  
I am more deadly than bullets, and I have wrecked more homes than big Bertha.  
I steal in the United States alone over \$300,000,000 each year.  
I spare no one, and I find my victims among the rich and poor alike, the young and old, the strong and weak.  
I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train.  
I massacre thousands upon thousands of wage earners in a year.  
I lurk in unseen places, and do most of my work silently. You are warned against me, but you heed not.  
I am relentless.  
I am everywhere—in the house, on the streets, in the factory, at railroad crossings, and on the sea.  
I bring sickness, degradation and death, and yet few seek to avoid me.  
I destroy, crush or maim; I give nothing, but take all.  
I am your worst enemy.  
I am *carelessness*.

## A Word for Preachers

Of all ages in the world's history, the present is the time of the greatest discouragement and danger to preachers. For this reason, we welcome every note of encouragement, or hope, especially for young preachers who are the most imperilled. The following words from the *Christian Advocate* (Nashville) on "The Minister Needed Today" ought to be helpful to preachers:

Many ministers need to take themselves and their calling more seriously if they would have their work to become more productive. The minister who makes the work of his own pastoral charge his constant study and gives to it the very best effort of which he is capable is the minister who is needed today, and badly needed.

Dr. E. G. Robinson once said, "I get more and more impatient with these city pastors. They are forever running around, trying to do everything and doing nothing well. Why don't they stay by their jobs? Ministers acquire versatility at the expense of real depth and strength. To read widely, to study faithfully, to think constructively, to plan carefully for the upbuilding of one's parish, and to administer affairs with judgment and vigor are ideals quite impossible to the man who fritters away his precious time on outside matters. We need a thoroughgoing reconsecration to the things that matter most."

The *Watchman-Examiner* says, "In these days, when the power and opportunity of the pulpit are exceptionally great, the minister may make his preaching mightily effective. By conservation of his energies, concentration of efforts, and conservation of all the powers of his soul he can make his pulpit and parish twin centers of radiant influence."

### Silent Building

Saint-building is done by a divine force. This divine force, like the forces of nature, is silent in its operation. God makes no noise and blows no trumpets in the building of His saints, but builds silently and noiselessly. Says the *United Presbyterian*:

A saintly character is not built with sound of hammer or ax or any tool of iron, but so silently that those who stand nearest may be unconscious of the noble temple that is rising. The greatest political and social institutions are those which began in a very modest and quiet way, while many others which began with great show and display have shrunk into insignificance and have disappeared. From the very beginning the silent hammer has been the method of building the Christian Church, and to what great size that structure has grown is not recognized even by the people of God until something leads them to careful inspection.

### The Value of the Church

Roger W. Babson is a great financial authority in the business world. Millions of dollars are daily invested on his authority as to the relative value of securities. It is interesting to know the estimated value of the Church, according to this great financier's opinion. The *Christian Observer* quotes him as saying a fine thing about the Church:

A splendid tribute was paid recently to the value of the churches of our country by Mr. Roger W. Babson, a well known financial authority. He asserts that the value of all investments depends not on the strength of our banks, but rather upon the strength of our churches. For the real security of the stocks, bonds, mortgages, deeds, and other investments is the integrity of the community. He adds, "The steel boxes, the legal papers, and the other things which we look upon as so important are the mere shells of eggs."

## Living in the Will of God

By W. E. SMITH

THE reason so many of us have made such slow progress in the spiritual life, since we professed the experience of entire sanctification, is because we are more anxious for a happy experience than we are to do the will of God; more concerned about the blessing than we are about the Blessor. We have found it easier to keep our heads in line with an orthodox theory than it is to keep our hearts in tune with the will of God. But the secret of growth in grace according to James, is not by merely looking unto the perfect law of liberty, but by continuing therein.

It is indeed an absolute impossibility to do the will of God until His will has been wrought in us, in convicting, converting, and sanctifying power. When the cleansing baptism came we experienced the power of God in destroying sin in our hearts, and the abiding of the Comforter filled our hearts with blissful emotions. We mounted up on wings, but we had to come down, sooner or later, to walk. Some fainted when they first struck the ground and met daily duties, opposing friends, and fierce attacks of the Adversary. It is indeed one thing to get through into the perfect will of God and quite another to hold our ground and make advancement—to delight in the goodly prospect.

How little we know what God's will for us is going to be when we say the last yes! We make the venture of faith as did Abraham when he went out not knowing whither he went. We do it with the assurance that God's will for us is best. We can not see the end from the beginning, and each succeeding day makes known to us the Father's will, provided we are obedient children and go by the Word of God and not by impressions.

It is easy to believe it is God's will for us to be happy and glad. Even the Devil will assent to that proposition, but it is hard to learn that suffering and heaviness of spirit must at times be our lot, and the Adversary will ever be ready to make accusation against us when these come.

But the Captain of our salvation was made perfect through suffering. He "learned obedience by the things he suffered," and we hear the great apostle with exultant spirit crying out, "That I may know him and the power of his resurrection and the fellowship of his sufferings; being made conformable unto his death."

God has developed some of His choicest saints in the furnace of physical suffering. They have had to endure the taunts of their ungodly friends who have cried, "Where is your God? Why doesn't He heal you? He healed all who came to him in the days of His flesh." And some too who believe everybody can be healed of their physical ills as well as spiritual, have questioned their piety. But Mrs. Bella Cook suffered for many years and rejoiced in it all. The influences from that sickroom reached to the ends of the earth. She felt she had a special ministry of physical suffering in the will of God. Abounding grace made her soul triumphant over all. She found it sweet to suffer because it was His will.

One of the most unscriptural and unkind things we ever heard was uttered by a prominent evangelist relative to divine healing, in a sermon at a campmeeting. A dear, sanctified sister, twisted and drawn out of shape by rheumatism, sat in a wheel chair right at the front. The speaker digressed from his subject to speak on healing, and looking down upon that sweet, radiant upturned face, cried out, almost fiercely, "Do you think God is glorified by that?"

The eyes of all were directed to the invalid. Unbelief inwardly responded, "Of course not. God can be glorified only in well and strong people." The dear sufferer felt the blow keenly. For years she had suffered and rejoiced in it as her Father's will. Willing was she to be sick or willing to be healed. They wheeled her back to her room, and the Devil came with renewed power to accuse her of not being right with God; but the sweet, blessed Spirit was also there to soothe the wounded heart, and she felt herself not to be an object of the Devil's power, but a subject of her Father's special love and care. Years have gone by and she still suffers on. Many see her and she silently preaches to them a greater sermon on patience, faith, hope, love, and victory than a healthy, well-fed evangelist could who might look down upon her and ask, "Is God glorified in that?"

We might as well ask, Is God glorified in the death of a beautiful little child so full of hope and promise, when doctors and parental care have done their best? We know of a father who, strong on the line of faith healing, felt it could not be so. He was counted a godly man. He prayed for the healing of his child, not according to the will of God but from the fact that he claimed the promise. The child died. The father renounced his faith in God and is today an unbeliever. But his backsliding only revealed the lack of a wholly crucified will.

True faith would sing, "These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory."

One of the most subtle ways the Devil has of infecting doubt and questioning into the hearts of the sanctified is by getting them to look at things from the standpoint of human reasoning and not from that of faith which cries, "I know not now but I shall know hereafter. The Devil may have brought it but God permitted it, and so it is His will for me not only to endure but to rejoice and be glad."

There are so many things that are God's will for us now but would not have been His will had we let Him have perfect control of our lives at the first. God does the best He can for us in the circumstances and yet even now He can take the corrupt issues of our lives and straighten them out, making them all work together for our good and His glory.

We have little difficulty in discovering what is the will of God for us as long as we keep our all upon the altar and maintain an

attitude of perfect heart honesty toward Him. We then are not looking for any easy way out whereby we shall avoid the cross. In God's sweet will the cross is covered with roses. We learn to glory in it. We rest in the place where we know God does undertake for us. The fret, the worry, the repining, have all been swept away and find no place for admittance to the heart in love with the will of God.

But let something be withdrawn from the altar, and trouble begins. It is the entering virus of unbelief. Human reasoning gradually takes the place of divinely wrought faith. The spirit is grieved and does not give such sweet manifestations of Jesus and His love as formerly. It may be some time before those near us notice the change, but the heart soon becomes conscious of its lack of rest, soul confidence, and power.

In such a state some rush on in their religious activities, booming missions, spreading holiness with self and self-interest ever an increasing factor. But it is possible to preach holiness without preaching to the bottom of things with that glad soul abandonment that makes one feel there is no grit of carnal self to mar the working of their soul's power, for all is committed unto the Lord.

"If in anything ye be otherwise minded God will reveal even this unto you." Carnal selfishness ever follows the line of least resistance. It can multiply arguments to lead by another way than Gethsemane and Calvary; but such arguments are silenced by Him who said, "If any man will be my disciple let him deny himself and take up his cross and follow me. He that loseth his life shall find it, and he that findeth his life shall lose it."

We say our consecration was complete when we trusted God to sanctify wholly, but it was really our initiation into that life where we were to become a *living sacrifice*; we say faith is perfected when the believer fully trusts; yes, but it develops and grows in the testings and trials that come according to the will of God. The cleansing of the heart is not an act God performs and then departs. The act is only the preliminary to His coming in to take up His abode. The indwelling presence must keep the temple clean. He must depart if we entertain any spirit contrary to holiness, or allow any habit not according to His will. "If ye know these things happy are ye if ye do them." Then can we sing:

"In His sweet will abiding  
No change my heart can fear,  
And safe is such confiding  
For nothing changes here.  
The storms may rage without me,  
My heart may low be laid;  
But God is round about me  
Nor can I be dismayed."

"Wherever He may lead me  
No want shall turn me back.  
My Savior is beside me  
And nothing shall I lack.  
His wisdom ever waketh,  
His sight is never dim;  
He knows the way He taketh  
And I will walk with Him."

"Green pastures are before me  
Which yet I have not seen,  
Bright skies will soon be o'er me  
Where darkest clouds have been  
My hope I can not measure,  
My path to life is free,  
My Savior is my treasure,  
And He will walk with me."

## Sudden Riches

By C. J. KINNE

"But they that will be rich fall into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Timothy 6: 9).

"How hardly shall they that have riches enter into the kingdom of God?" (Mark 10: 23.)

"For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Ephesians 5: 5).

THE seeking of riches, the getting of riches, the possession of riches, and use of riches are all fraught with peril to the soul of man: Paul was a wise and prudent man who evidently had the mind of the Lord, and he declares that they who purpose to be rich fall into foolish and hurtful lusts, and that the effect of such lusts is to drown men in destruction and perdition. This truth should be a sufficient preventive against Christians seeking riches.

When Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven" He was merely stating a truth that is as it is from the very nature of the case. He knew it because it is truth. Who can know the human heart and the perils which threaten it as does He who created it? The evidence of the truth of this statement is everywhere blazoned along the path of the human race. The possession of riches has ever been a snare to the souls of men. Thirty years of observation compels us to declare that this rule holds good with men in the ranks of the holiness movement, even as it does with others.

The desire for riches works more havoc than the possession of riches from the fact that but few have the riches to endanger their souls while all are susceptible to the snare of the desire for riches. It is remarkable to note that Paul classes the covetous man with the whoremonger and unclean persons, and declares that he is an idolater. The desire for sudden and unearned riches is a species of covetousness upon which the souls of countless Christians have been wrecked. Some one says, "Sanctified people are proof against it." The Book says, "Let him that thinketh he standeth take heed lest he fall."

Looking backward over the brief period of twenty-five years, we can see abundant evidence that the Enemy of our souls has used this weapon upon the holiness people with appalling success. Who is there among us who can not point to one or more fearful examples which have come under our own observation. Men who but a few years ago were happy, consistent, liberal, and zealous Christians are now sad-faced, stingy, grasping, indolent professors. Why? They began to prosper in this world's goods and with that prosperity came their ruin. The proportion of their income which they formerly gave now seems far too much to give. The time they formerly spent in prayer and praise now seems too valuable for money-making to be spent that way. Few, *very few*, are there who can stand prosperity.

Surely, in the short history of our own church we have had enough experience to cause us to beware. How many promising ministers have fallen by this snare! How many useful laymen have been wrecked upon this shoal! How many thousands of dollars of the Lord's money have been wasted in vain efforts to make money for God by speculating

in get-rich-quick enterprises! How many widows, orphans, and aged people have risked and lost their little all upon the advice of some stock-jobbing minister, or through the solicitation of some unscrupulous promoter who used a minister's name or influence for bait!

What course should we as a church pursue toward such ventures? The writer can only express his own convictions. When our people are approached with specious arguments regarding some "sure thing," the only safe plan for the great majority of us is to shun it as we would the slime of the pit. When some promoter solicits the investment of funds under the guise of doing us a favor by permitting us to share in a marvelous good fortune, we may be sure that their real concern is for the fat commission they are to get rather than to be so kind to us. The only persons who can afford to invest money in such things are those who can afford to lose what they invest. If what you propose to invest may readily be lost without crippling your business, destroying your income, or preventing you from doing your part toward

God's kingdom, then you may be classed among those who can afford it.

But at that, if you have funds for such investments the place to invest them is in the extension of the kingdom. The returns would then be as sure as the promises of God, and there would be no question of possible wrongdoing. When ministers dabble in speculative investment schemes, others are sure to follow them. When ministers lend their names or influence to such things we should pray for them as we would were they in any other awful peril. But be sure to shun the propositions which thus seek to make merchandise of the gospel.

Churches should be careful not to call such men as pastors or evangelists. "God hath not called us unto uncleanness [covetousness] but unto holiness." God has never seen fit to finance His kingdom by speculation, and we will not succeed by trying it. Only by the most rigid adherence to the one purpose of extending the kingdom in the God-appointed way—the preaching of the gospel—can we say with Paul, "I am pure from the blood of all men."

## Miracles

By J. WARREN SLOTE.

ARE the days of miracles past? Yes, if we answer after having followed the modern evolutionary method of thinking which is so much in vogue today. Yes, if we have followed that method of reasoning and accepted its deductions, we must say that there never was a day of miracles; that all that appears in the Book of books which savors of the miraculous is erroneously recorded, and that all things are now, as ever, in the process of evolving from one condition to another. But have we accepted this position and the method of reasoning thereto and therefrom? A thousand times, No! We consider it both unscientific and unphilosophical. And not only so, but we consider it extremely dangerous to the moral welfare of the world. Think of the Bible, so full of the miraculous. Think of the changes it has wrought in the lives of individuals, of the revolutions it has effected in human society. Now think of eliminating from its sacred pages all the miraculous events recorded. How much would there be left? And of what value would the Book, thus mutilated, be?—the reader, after a careful examination of the facts, may conclude.

The Bible is filled with the miraculous. There is the miraculous in the creation, in the story of the flood, in the story of Babel, in the record of the birth of Isaac, and all through the sacred writings. All prophecy has a vein of the miraculous running through it. Jesus Christ was miraculously born, and Peter and Paul and their associates, as well as hundreds of others whose lives followed in due course, were miraculously born *again*.

A middle-aged man, who had been a terrible drunkard, was converted, and some months after this event a learned scoffer, bent on destroying the faith of this new convert, asked him whether he believed in miracles. "Surely I do," was the answer. "Then," said the scoffer, "how do you explain the story in the Bible which says that Jesus turned water into wine?" "I can not explain," said the

convert, who was apt and witty, "but I can demonstrate if you will come to my house where you can see that Jesus turned beer and whisky into carpets, furniture, good clothes, and a happy family." And so it is. Every convert is a demonstration of the miraculous; in fact, Christianity is necessarily a miracle in and of itself, for Christ is miraculous and so is all that flows from Him.

What is a miracle, anyhow? It is an event in the physical world, out of the ordinary course of things, deviating from the known laws of nature—an event which can not be accounted for by any known forces of nature; it is, in other words, an extraordinary work of a superior being, generally, though not necessarily, transcending the ordinary powers of nature.

Why should miracles be considered inconsistent with a divine manifestation? If God made the world, set things in their proper places, and initiated the ordinary course of the physical order, why could He not be able to set aside that order and introduce a new act or series of acts for the purpose of accomplishing a special object? Suppose the writer should be called as an expert to install a new system of operation in a manufacturing plant, and his efforts were successful and a thoroughly efficient plan should be introduced and placed in operation, what would hinder him from setting aside that plan at any time and introducing a different plan temporarily to accomplish a specific object more quickly or more satisfactorily? And after that object had been accomplished, what would hinder from his allowing the previously established order to again be put into operation? Nothing whatever. Such a course would be altogether possible and is daily demonstrated many times the world over.

Just so God has an established order of things, but many times in days gone by He has *temporarily* set aside His established order to introduce a new method for the accomplishment of a specific purpose, which



temporary order and its object we call a miracle. Thus when Jesus was born, the established order was suspended and a new order substituted, and so we have the miraculous birth of Jesus; and when the impotent man at the Beautiful Gate was given the power to walk, the established order of things was suspended, a new order instituted, and the man, miraculously healed, went about leaping on renewed limbs, praising God. There is absolutely nothing mystical or even inconsistent about such a course of procedure.

And since God has miraculously manifested Himself time and time again in His dealings both with His people and others, there is positively no reason why we should consign all the miracles to the days of the dim and distant past. Every work of divine grace in a human heart is a miracle, and as these instances occur right along, we are still living in the days of miracles. God still lives in and with His people, who are His representatives on earth. He seeks to use them both individually and collectively to accomplish His purposes. "He worketh for him who waiteth for him" (Isaiah 64 : 4, R. V. M.). Sometimes He works in and through His people by the circuitous route of the established order of things, but there are also occasions when He sets aside all precedents and does a new thing, a marvel, a miracle, to attain or accomplish a particular object.

And why should He not do so? And why should we not expect Him to do so? When the Israelites were following His leadership and were wedged in between the mountains and sea by an angry, organized body of trained murderers behind them seeking their destruction, was it not perfectly natural for God to set aside the established order of things, open up the sea and make them to pass over on dry land, thus escaping their and His enemies and saving themselves? Surely so. Just so in these days, if His purposes can not be accomplished by the operation of the natural order, God can and will set aside that order and introduce a new order temporarily to accomplish His purpose. If He has called us as a Church to undertake specific tasks for Him, we should do so; and if by His leadership and our sincere and loyal adherence thereto He can accomplish those tasks through us by operating in the course of natural things which He has established, we should trust Him to do so, have faith in His purpose, be obedient to His leadings, and then praise Him wholeheartedly when the task is accomplished. If, however, either as individuals or as a body He assigns us tasks which in the ordinary course of events can not be accomplished, we must submit sincerely and loyally to His leadership just the same but also trust and expect Him in His own way to so work through us as to accomplish the task, and then when it has been accomplished, glorify His name. Thus if He should tell us to preach in the Acropolis to the learned Athenians, we would do so, expecting Him to work in the established order to bring men unto Himself; but if He should instruct us to take trumpets and march around the walls of Jericho for seven days in succession and at the end of the seven days blow the trumpets to defeat and rout the enemy, we would do so, believing that He would set aside the established order of walls falling from decay and

substituting another method temporarily to bring down the fortifications of the enemy.

Let us realize that Jehovah is God; that He is not limited either in wisdom or power, but that He can devise and use any or all means at His will for the accomplishment of His purpose, and we will not only have no trouble to believe the miraculous part of the sacred record, accepting it as correct as recorded; but it will give us faith to undertake great tasks in His will for His glory and the good of humanity, which tasks undertaken by our best efforts supplemented by His all-glorious power will surely be accomplished.

## Consecration

By M. MCGREGOR

THE hope that mankind possesses, in itself a potential power sufficient, if developed, to measure up to the standard of Christ's achievements, has had such an opposite effect, that the world might well tremble. In spite of the declamations that such is not only possible, but should be the common experience of the race, no one seems to have sufficient confidence in themselves or another to invite a searching comparison.

Most inventors and discoverers are anxious to bring before the public the proof of their contentions, and let those who are disinterested put a valuation on their claims. Not so, however, is it with those who are so loud in their assertions that all men are divine—all sons of God. While they consider themselves competent to analyze and pass judgment on the personality and character of Jesus, there is no willingness on their part to have judgment passed upon themselves by others; on the contrary, they insist that God alone is able to place them in the category of truth.

Human experience is absolutely disregarded when men and women seek an easy way to the possession of God's gifts to the children of men. Apart altogether from the fact that they have found themselves unable to worship even with a cold intellect the heart which guides their everyday life, they know from observation and experience the world can never unite on a single human hero. The idol of one political party is the incarnation of evil designs, or at best mistaken ideas to a vast number of opponents. How then can the world ever unite in its admiration for a purely human being?

Is it not then more helpful, hopeful, and rational that we should give to Jesus the acclaim, which has done so much in the past to endear Him to the heart of a sinning world, viz., the honor of being the immaculate and only begotten Son of God, full of grace and truth?

If we grant Him the title which He claimed for Himself sealed by the lips of His virgin mother, and corroborated by the voice from the heavens, we must listen to His promise that He would send the Holy Ghost who would purify men's hearts, making them hate those things which formerly they had loved, and love those things which they once hated. Especially must we believe in the power of Jesus, when we know that following His death and resurrection some power has operated on the human heart making even vile men holy in thought, word, and deed.

The world is seeking a means of escaping

from sin and the power of sin, and looking to every new theory advanced by imperfect human mentalities, while they pass by the free gift of God which has never failed in a single instance where it has been applied according to the direction of its Author. Faith in the Son of God will bring to the seeking soul the Holy Spirit, transforming the heart, renewing the mind, and by a perfect consecration to the will of God sanctify the life, so that we may be said to walk with God.

If we could only remember that when Jesus said, "The kingdom of God is within you." He meant not only part of the kingdom, but an opportunity of enjoying all that God himself enjoys, we would value more highly what Jesus has purchased for us by the shedding of His blood.

RED DEER, ALBERTA.

## The Deaconess In History

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

### IN THE NEW WORLD

In 1840 Pastor Fleidner was invited to come to America to establish the work here. He brought with him several Deaconesses and a Deaconess order was established at Pittsburgh. A few years later another Deaconess organization was formed in the Evangelical Lutheran church, headquarters at Philadelphia. There they opened a Deaconess home; another home was later established at Omaha. There are many sisterhoods in America under the auspices of the Episcopal church, some are called Deaconesses. We find mention made of them as early as 1872.

The great Methodist Training Home in Chicago stands as a beacon light because of its great service and sacrifice. Also the Elizabeth Gamble Deaconess Home at Cincinnati. There are other homes, in Minneapolis, New York, Boston, St. Louis, Cleveland, Buffalo and Washington, D. C.

Deaconesses were formally recognized and authorized by an action of the general conference of the Methodist Episcopal church in 1888. The work itself began in Chicago in June, 1887. At the close of the second year of the Chicago Training School for Home and Foreign Missionary Work, under the leadership of Dr. J. S. Myers and his wife, Lucy Rider Myers, there were found among the students eight young women who were willing to remain in the city during the summer and continue the practical work among the poor which had formed a part of the training of the school, providing only they be supplied with home and board. It was brought before the executive committee of the school and they voted to allow them the school building during vacation for their home. As to their support—well, it was just simple faith in a great God, with a needy field before them.

Professor Bradley became very much awakened to this work, and in his address at their commencement exercises made mention of it. Said he, "Some women feel their hearts drawn out to nursing work in large cities. The possibilities before the church in connection with this work I desire to speak. What door is open before them? Who is to commission them? Who will direct their labor? To whom shall they be responsible? What treasury is behind them? Now do we need them. The homes of ignorance, poverty and wretchedness in our great city, the thousands that are sick, the children that swarm our streets, do they need the care and touch, the love and sympathy of Christian motherhood? This matter, I confess, pains me. So little is being done. True, here and there we find a woman out busy at this work. The people look at her with curiosity, and wonder how she is related to the church. I am amazed when I think of so great a need and the little chance given to woman to work. How patient she has been in this matter! Now, what are we going to do about it? What will those young women need who enter this work? You say, a home and support. Yes, just such a home as the school is now offering, where they can be together. It is more economical, it is more encouraging; they will have each other's sympathy and each other's advice."

This work is a good investment of the church for Christ. To put these women to work, to support them, to direct them. It is high time the talents and ability of our women whom the Lord has manifestly called into His service, be some way recognized, and organized by the church. Many are investing money in bank stock and railroad bonds. Let us invest some in the great need before us and reap our reward by and by. This is a present opportunity for the church. We have our Tryphenas and Tryphosas who labor in the Lord, and we shall find our Priscillas and Marys.

His words gave much encouragement and the work was immediately begun by eight consecrated women, full of zeal and the Holy Ghost, and with a place of shelter, and Philippians 4:19, "My God shall supply all your needs." At the close of the summer months their report showed all needs bountifully supplied, bills all paid, \$6.55 in the treasury and 7,751 personal calls made. The value of that summer's work will never be known until that great reckoning morning when even a cup of cold water given in the name of a disciple will not lose its reward.

The time for entering the training school for the fall term had come; two of the women who had tasted the sweetness of consecrated service decided they must remain with this much-needed work. A Deaconess Home Committee was created and a motion was made and carried that the work be carried on as long as the Lord sent the means to do it. A small four-room apartment was secured with a few pieces of furniture, and thus the first Deaconess Home was opened in Chicago by two heroic, consecrated women. One evening they were awakened by a rap at the door. On opening it, instead of a burglar there stood a much-loved mother in Israel. She had come with a burden on her heart to help these God's handmaidens, in their great undertaking. Miss Thoburn, for she it was, remained in the home for a whole year, leaving then to take charge of the Elizabeth Gamble Home in Cincinnati. The work became publicly known and the call of God touched hearts here and there who responded to the call, and applied to admittance to the home. Soon the family numbered a dozen; the Home became too small, thus another need confronted them; they must have a larger building and Brother Myers, whom God had so wonderfully blessed in the opening of the training school, took hold of the situation, and by prayer and faith they soon secured a desirable property. Mrs. Myers, feeling the financial burden, was led to send out an appeal for dime offerings; the response was marvelous, six thousand dollars being realized from this call. What might we accomplish in the work of the Lord if we would but try? Not only did the money come, but scores of strong, capable, consecrated young women entered the Training Home to prepare themselves for Deaconess service.

In 1907 the Church of the Nazarene came into existence, and with it came the Deaconess order. Today we have several hundred God-called Deaconesses wearing the garb, and faithfully doing the work of a Deaconess. Manual: "The duties of a Deaconess are manifold, such as ministering to the sick and the poor, praying with the dying and pointing them to the Savior, seeking the lost and wandering and endeavoring by all means to lead them to Christ and salvation."

The word "Deaconess" means "servant, helper." It is blessed to remember that 1 Corinthians 12:28, "God hath set some in the church, first, apostles, secondly, prophets, thirdly, teachers, after that helps," which very word means Deaconess. She is to help the pastor in the multiplicity of cares which come to him; to help the needy wherever they are found. There are many people who will never hear the gospel unless it is carried to them in the time of their trouble or extreme need with the spirit of tenderness and the touch of love. We live in a suffering world and there is a blessing in sharing the burdens and sufferings of others. In Christ's service the happiest work is that which reaches the lowest down, and with compassionate love and a Christ-like tenderness lifts them up to the arms of Him who came to this world to seek and to save that which was lost.

During the past twelve years several of our devoted and sacrificing Deaconesses have been transferred from the fields of untiring service to the home of rest. Others are faithfully plodding on. You can find them in the homes of sorrow giving out sympathy and needed comfort; or by the bedside of the

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## THE CREED OF JESUS

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

Written by REV. GEORGE SHARPE

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

IN 10 PARTS PART 7

PURITY WITH PRIVILEGE

"Blessed are the pure in heart; for they shall see God." MATTHEW 5:8.

HERE is no more familiar text in the Scriptures than this. It has been repeated with greater frequency than any other beatitude. In many homes the words are seen on walls worked in tapestry or painted in water or oil colors. Pictures of faith in the words of Jesus, of belief in the truth of purity and that men shall see God. Many philosophers, ancient and modern, have written startling thoughts that to this day grip the consciences of men concerning the morals of life and the future state, but none of them ever dared to make such a declaration as fell from the lips of Jesus, "Blessed are the pure in heart; for they shall see God."

Sermons have been preached from this beatitude to prove the need of inward purity, and rightly so. A clean heart, a pure heart, is the teaching of Jesus. The witness of God's Presence and Being has passed from the outward demonstrations of visible fire in the acceptance of sacrifices of the Old Testament to the condition of purity, the work of the Holy Ghost of the New. Out of this experience God becomes more than a name, more than a figure, more than a demonstration. He becomes a reality, one that we know and with whom we have fellowship, one in whom we rejoice, and declare that having seen Jesus, we have seen the Father. The vision of those who are pure is the vision that sees God.

Again the text while it relates primarily and entirely to the inward state has a glorious effect on the outward life. A pure heart will mean a pure life. "Out of the heart," said Jesus, "are the issues of life." What a mixup is evident amongst present day preachers. Some time ago we were privileged to attend a conference of Christians where the subject under discussion was a "Clean Heart." One, an outstanding evangelist, in introducing his address, said, "We hear in these days a good deal about a clean heart, what I am most concerned about is a clean life." That is the tendency all around. A cry for a clean life and always denying the possibility of a clean heart. A clean life demonstrates a clean or pure heart. When the heart is impure the life is impure. The fountain gives forth only what it contains.

We proceed.

1. The text suggests a differentiation. We mean that there are impure as well as pure hearts. The world is ready to admit its state of impurity. It testifies to the fact of uncleanness. It exclaims, "How can I do good when there is no good in me?" Its failure to be righteous and to love God rests in its own belief, which is right, that the natural heart filled only with the spirit and lust of the world is not a pure heart, and can not by any reasoning be other than impure. The Church testifies to a state of impurity. All the creeds of practically all the churches contain statements relating to sins and sin, or actual transgressions and depravity. Practically all agree that in justification our actual sins or transgressions are forgiven, but that depravity remains. When this is so a pure heart does not exist. With some a pure heart subsequent to regeneration comes by growth, or in other words you kill the old man by the growth of the new man. Who ever heard of a farmer leaving the growth of his planted seed to kill out the weeds in his fields? Is God as foolish in relation to sin?

Another belief is that impurity can not be removed while we live in the body, and that it is necessary for us to sin in thought, word and deed to keep us humble. This puts us in submission to evil. We are holy in Christ, but not actually holy. We are a dunghill but our fragrance is the fragrance of roses. Live and counteract the

unholy and unclean thing, and failing that suppress it, are the counsels of many in the Church, but purity there must be, and purity there is, thank God. The taint of Adam, the first sinner, has been transmitted to his posterity, but the second Adam came "to put away sin" in the heart that there might be no sin in the life.

Other believers say that when they were justified they were sanctified, but how few of this class have ever witnessed to the experience of a clean heart. They have no witnesses. Others again apologize for their state, own up that their lives are not what they should be, and have no hope of betterment until they die. In death not in salvation they are to be delivered from depravity. Such limit the Holy One of Israel, and while they admit that God can deliver out of Egypt, deny that He has the power to give the believer possession of Canaan. All those who have the "pure heart" experience say that He can do both.

2. The text suggests a particular state. Blessed are the pure in heart. The happy people are those whose hearts are pure. Thank God for the witnesses to this state of grace. Their experience is that subsequent to their regeneration, having put all upon the altar and having faith that God could sanctify wholly, the Holy Ghost came and purified their hearts. Pure indeed! Sin being utterly destroyed. The last remains of sin removed. How thoroughly God does the work the sanctified know. The pure in heart are blessed. We would seek to rid all minds of the idea that pure here is a graduated experience. Eighty per cent pure would mean 20 per cent impure. Would that establish happiness? Ninety-nine per cent pure would mean 1 per cent impure. Would not that 1 per cent destroy the state of blessedness? One hundred per cent pure means nothing impure. Ah! that is the particular state here mentioned, and is the only state that can bring and establish perfect bliss. Glory to Jesus! A pure life from an unclean heart, or an unclean life from a pure heart are paradoxical, and can never produce a satisfactory state in one's experience, but a pure heart means a pure life and produces a state of blessedness. This is the "Magna Charta" of holiness.

Depravity in the heart is what makes mankind a seething, restless mass. That is why the young people of this generation boss the home and have their own way. Carnality is in power. For the same reason parents and mature people are maliciously selfish, and the devilish nature has destroyed the relish for things spiritual and heavenly. And that is why the old folks do not sing about the "home of the soul," but sit around discontented and disgruntled. The loss of vitality, and also the loss of their place amongst men, has soured them, and Satan looks on with grim satisfaction for where he reigns there are no happy old people. If all were sanctified wholly and thereby rejoiced in purity of heart and the abiding of the Holy Ghost what a glorious and wonderful change would be everywhere! There is no hope for the world and the Church while they are cursed with uncleanness and impurity.

"Oh, for a heart to praise my God!

A heart from sin set free;

A heart that always feels Thy blood  
So freely shed for me.

"A heart in every thought renewed,

And full of love divine,

Perfect and right and pure and good,  
A copy, Lord, of thine!"

3. The text suggests an assured experience. For they shall see God. Holiness brings three desirable things. First, it destroys doubt and

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## Children or Dogs?

THE minister had come home with the Thompson family for Sunday dinner. The meal was over the children went for a walk with Grandfather Thompson, while the others gathered around a cheerful fire in the living room.

"You were pretty hard in your sermon today on the ladies who lavish their affections on pet dogs instead of children of their own," said Mr. Thompson.

"You can hardly say a person is hard on people when he is merely stating the truth about them," said the minister.

"Oh, I agree with you perfectly," said Mr. Thompson. "I only wish that every preacher in every pulpit in the land would cry aloud and spare not on this subject."

Grandmother Thompson, sitting quietly on one side of the fireplace, was gazing thoughtfully at the flames which flickered and leaped up the chimney.

"What do you think about it, mother?" asked her son. "Does it do any good for ministers to preach to women about this thing?"

"I don't know, I have often wondered," was the answer. "It appears to me something like this: If a woman would rather nurse a dog than a little, living human being, her own flesh and blood, I would judge that she is capable of giving proper attention to the animal, but is hardly fitted for the great, and serious, and sacred undertaking of caring for a human life. So I wouldn't by any means, if I had the power, take pet dogs out of the arms of women of today, and put babies in their place. It would be a great calamity to the children. No, if women prefer dogs, let them nurse dogs. It is a great risk to trust them with anything more valuable. I have heard ministers say that their hearts burned with indignation when they saw a dog occupy the place of honor in some woman's car. But I never feel that way about it. The woman is doing what her falsely trained instincts lead her to do. And if she has been so falsely trained that her natural instincts are blunted and dwarfed, it is evident that she wouldn't be capable of doing a mother's part by a child if she had one. You know that it takes every faculty, every ability at its very best, and highest, for a woman to discharge the duties of motherhood to an immortal being."

Grandmother Thompson was quiet for a few minutes, then she continued, "Last year my husband and I went to Colorado to visit our eldest son. The second day of our trip, quite late in the afternoon, two ladies got on the train, taking berths just across from us. They were evidently persons of means, and refinement, well dressed, with handsome wraps and traveling bags which the porter deposited on one of the seats. But what interested me most was the little, young baby, evidently not more than five or six weeks old, which the elder woman held in her arms. It was a good baby, too, crying just once in the night, and then only for a few moments."

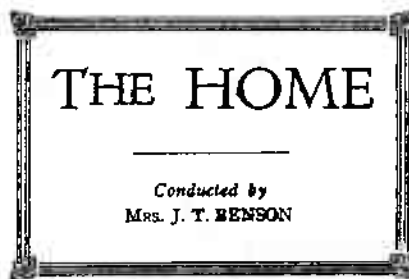
"Next morning when I went into the dressing-room this older woman was seated in the little chair before the mirror, arranging her hair. Looking at her, you knew that she must have been an unusually pretty girl in her youth, but of the doll-like order of beauty. She had not grown stout in the way most elderly women do, but had in the course of years taken on the soft, billowy plumpness of an overgrown infant. Her fingers with their handsome rings were short and pudgy and dimpled like a fat baby's. And the round large eyes she lifted to my face were like a baby's too."

"She looks for all the world like a plump baby doll grown old," I thought to myself.

"I hope our little one did not disturb you last night," she said, speaking in a rather sweet, shallow, childish voice.

"When I answered that it had not, she began to tell me about the baby, and its mother."

"My daughter has been with her father and me for two months," she said, "and now that the baby is five weeks old, she is returning to her own home in M——. She knows nothing about



babies, and is really very nervous when she tries to do anything for this little one, so I am making the trip with her and shall stay until we secure a competent nurse who can take the whole responsibility of the child from her."

"This is your daughter's first child, then," I said.

"Yes; she has been married nine years and has had no child until now. She didn't want one before. Young married people have such good times these days, going into society as much as the unmarried ones do, so it isn't surprising they aren't willing to be tied down with the cares of parenthood for a few years."

"My daughter has been very popular. Her married life has just been one round of bridge parties, and afternoon teas, and receptions, and dances. Her husband is a club man, too, and that has meant that they had the entree to all the club dances and entertainments. It seemed that she would never tire of all this social gayety, and she didn't for about eight years, and then she became weary of the whole thing. It was so monotonous, she said, never anything new, just cards and theaters and dances week after week and month after month. She felt like she would go crazy if she didn't find something different to interest her. Then it was she decided she would like to have a little baby."

"Of course it is lovely to have a baby in the home, and I am sure that it will bring many entirely new interests into her life. Yet, I tell her that she is going to find it quite a care as well as a pleasure."

"By this time the plump fingers had patted the last silver-streaked lock of wavy hair into place, and the mother put her toilet articles in the traveling bag."

"Brother S——" said Grandmother Thompson, turning to look into the minister's eyes. "This was one time that my soul fairly burned and boiled with righteous indignation. I said nothing. Perhaps I should have done so; but what good would it have done? A woman who would tell an utter stranger a shameful tale like that, and never even see that it was a disgrace to her as a mother, and to her daughter as a woman, nothing I could say would stir her shallow, silly mind. But this is what I thought:

"Shame on you, poor, miserable, makeshift of a mother that you are. And shame on your daughter who has dissipated the beautiful strength and vigor of the best years of her life in the pursuit of frivolous, worthless things. And now that she is worn and jaded, and must needs spur up her dulled senses, she is going to experiment on a living, human being, a little creature with a beautiful, wonderful body, needing intelligent, loving care; with a mind and heart to be trained for good or evil; and a soul to be saved or lost. Such things ought not to be," I said to myself indignantly. "This woman is not fitted for such a sacred trust. She ought to content herself with a pet dog. That would not be too great an undertaking for her stunted powers, and it would keep her from working serious injury, to an innocent helpless child."

"I have seen babies born in homes of poverty, and ignorance, handicapped from their very birth, with seemingly no chance at all before them. And yet as I looked across the aisle at that little babe, asleep on its embroidered pillow, I knew that I had never felt sorrier for a child in my life. No, if I were a preacher, I would not quarrel with women who carry dogs. I would strike at the selfish, shallow, false ideals of life which rob

them of their best and strongest and most womanly desires, leaving them cheated, and blunted, and barren, fitted only to be caretakers of some sleek, petted animal."

"But, mother," said Mr. Thompson, "don't you think it probable that motherhood itself would rouse and bring to the surface the best, even in a woman like this one you have told us about?"

Mrs. Thompson shook her head. "I do not think so," she answered. "Suppose you should decide in the first flush and strength of your young manhood that you did not want to use your right arm, and should bind it to your side for two, five, eight years. At the end of that time you might become interested in an athletic neighbor, and note that his muscles were supple, strong, and pulsing with good red blood. You could decide in your mind that you would use your arm after all, and that you wanted it to be like the brawny arm of your friend, and so would unloose the bindings you had kept there through these years. But do you think your change of mind would restore blood, plumpness, health, and vigor to those withered, dried, stunted muscles?"

"No, a man can't raise to life, even in himself, that which he has killed, or gather up opportunities which he has deliberately thrown away. God, of course, can work miracles in human lives and hearts, if people will give Him the opportunity. He promised Israel to 'restore the years which the locust and the canker worm had eaten' . . . And that is another message I would give to people," she concluded.

"I believe you are right," said the minister, "and your words have opened up a new viewpoint to me which I am going to ask God to help me make use of in my preaching."

## On the Subject of Tobacco

A J. Beveridge, in *The Young Man and the World*, writes:

"A pipe in the mouth of a youth does not make him look like a college man, or any other kind of man. It merely makes him look absurd, that is all. He is too young to need a heart stimulant, too young to need anything to quiet his nerves. If at his tender age his nerves are so inflamed that they must be soothed, and if at the very sunrise of life his heart is so feeble that it must be forced with any stimulant, he had better quit college. College is no place for him if he is such a decadent; yes, and he will find the world a good deal harder than college."

And Alexandria, Queen Mother of England, in commenting on woman's cry for liberty, and the increase of the use of tobacco among them, has this to say:

"I have noticed that men who use tobacco to excess always speak of themselves as 'slaves to the habit,' and declare that it is impossible to break from it. I do not see why women who are trying to emancipate themselves from customs which they declare are tyrannies, should voluntarily put on a yoke which men find intolerable."

And Paul says, "Dearly beloved—let us cleanse ourselves from all filthiness of the flesh."

The final message of the Bible is found in the last twelve verses of Revelation. In that solemn message, which was given through John, are these words: "He that is filthy, let him be filthy still."

## By Their Fruits Ye Shall Know Them

An educated Japanese read the Bible carefully and thoughtfully, but could not make up his mind to accept its teachings. It was all right in theory, he said, but he wished to see it put in practice. On a train one day a Japanese woman was pointed out to him as a Christian, and he decided to watch her throughout the journey, and see if she lived up to her Bible. "If I can see anything in her conduct like this Book I will believe it," he declared. She little realized that her every word and deed were being subjected to such scrutiny, but by little acts of unselfishness and of thoughtfulness for others she let her light shine. He saw that she was a consistent Christian and determined to make the Bible the guide of his own conduct.



## The Deaconess in History

(CONTINUED FROM PAGE SEVEN)

sufferer, soothing the fevered brow with her tender touch of love.

"There are lonely hearts to cherish while the days are going by;  
There are precious souls who perish while the days are going by;  
If a smile we can renew as our journey we pursue,  
Oh, the good we all might do,  
While the days are going by."

Then, again, you may find the Deaconess in our jails and prisons, kneeling in earnest prayer with the boy or the girl whose feet have become entangled in the net of sin. She is pleading with them to forsake sin and accept the Savior. Many have been saved through her pleadings, and today are serving God in the beauty of holiness.

"Have you sought for the sheep that have wandered

Far away on the dark mountain cold?  
Have you gone, like the tender Shepherd,  
To bring them again to the fold?  
Have you followed their weary footsteps,  
And the long, weary waste have you crossed  
Nor lingered till safe home returning,  
You have gathered the sheep that were lost?  
Have you gone to the sad and the lonely,  
The message of mercy to tell;  
Have you knelt by the trembling captive  
Alone in his dark prison cell?  
Have you pointed the lost to Jesus,  
And asked them on Him to believe?  
Have you told of the life everlasting,  
That all if they will may receive?"

Then again you will find our Deaconesses in our great hospitals going from cot to cot, reading a portion of the Word, or singing in a low tone some old inspired hymn, or breathing out a prayer in behalf of a needy one. The Lord himself is always present on such occasions, and His blessings are felt among the patients, the Deaconess herself receiving her portion. Then there is that pitiful service to which the Deaconess is called upon so often, where sin and shame have entered the home, and the precious daughter, once so sweet and pure, is now wrecked and ruined. The father and mother are heartbroken with grief. Who, like the God-called Deaconess with her heart filled with the blessed Holy Ghost, could give the needed help in such a trying hour?

"He was not willing that any should perish,  
(Cried in our flesh with its sorrow and pain,  
Came He to seek the lost, comfort the mourner,  
Hear the hearts broken by sorrow and shame,  
Perishing, thronging our pathway,  
Hearts break with burdens too heavy to bear,  
Jesus would save but there's no one to tell them,  
No one to lift them from sin and despair."

We could write on and on regarding this great work, but we just want to plead for the order, that as a church we may recognize our calling, and appreciate our privileges and strengthen our cords and move out. We need some Professor C. F. Bradleys who will get the vision and then cry aloud and arouse the people. Our church needs more Deaconesses in the field. The work is sadly at loss in many places by the lack of that personal touch. Our church has the women, strong, capable and consecrated. They only need the call. But how can they receive the call to a work to which they do not hear? And how can they hear unless some one gets the vision and speaks it forth? Under the strong missionary message, our men and women get their call to the foreign field. In like manner would God put His call on the hearts of His consecrated women to do this, His honored work.

As a church we need Deaconess Training Homes where our consecrated women can go and prepare themselves for efficient service, both by study and practical training, for we are told that "he that winneth souls is wise," for we have known some beautiful Spirit-filled women who were so helpful in the Master's service, and yet for lack of training, when in the hospital ward or by the sick bed, they were harmful instead of helpful. We are admonished "to study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). As our ministers need their preparation to go forth with the message of life to the people, so also does the Deaconess need her preparation and training to carry cheer and encouragement, helpfulness and love, to the many sad and gloomy hearts blighted because of sin.

All down throughout the years has God's special blessings attended the work of the Deaconess and the Deaconess Training Homes. Let us believe Him to

## An Opening for Zeal

By W. H. MORSE, M.D.

AT the time of the war for the freedom of Cuba, and again after the trouble on the Mexican border, considerable interest was encouraged in educational circles in regard to the acquisition of the Spanish language, and there were goodly numbers who succeeded in it. If among these, still remaining, are some of our zealous preachers of holiness, let it be known that there is at the present time an unparalleled opening for them. (I say "unparalleled" with some reluctance, I admit, for I am prejudiced for the preaching of entire sanctification from the opened Bible in Italy; but let the word stand.) The opening is in Spain, and if ever there was one that was particularly favorable, it is there. Perhaps you have not heard; so let me tell you a thing of two.

Spain, of course, is nominally Roman Catholic. In all of the 20,000,000 inhabitants there are probably less than 10,000 Protestants. The effects of the great war have been sharply felt. Although material prosperity has advanced, social rancor has manifested itself, and sedition and strikes are in continual evidence. Against this unpromising conflict of forces the Bible cause goes on encouragingly. Last year more than 143,000 copies of Scriptures were circulated. There is a man in Madrid, Senor Arano, who attends to this. He believes in newspaper advertising, and frequently inserts in the Spanish newspapers advertisements of the Scriptures, which result in calling attention to it, and setting people to talking about it. Then at the fairs at Santander, Pamplona, and other places, he is accustomed to make exhibits, and to follow them up with colportage. At the Caceres fair, where so many of the nobility attend, he produced a particular impression; but it was at Santander that something occurred that was much more momentous.

He had had a stall there, and when the fair closed a priest purchased the balance of his stock. This became known, and word went

around that the Book taught holiness, and that this servant of "His Holiness" the pope had some dark ulterior object in the investment. This idea, characteristically Spanish in its superstition, served to awaken opposition. At Limpias, in the province of Santander, there is an image of Christ on the cross. The connection with the incident at the fair may be easily imagined when shortly a friar declared that he had seen the image move its eyes, breathe, and "sweat drops of agony." Immense crowds flocked to the church, and although only a few claimed that they saw that which the friar had seen, the image has become popular all over Spain, and in every Roman Catholic bookshop photographs of it adorn the windows.

Senor Arano must be what we are wont to call "cute." He saw his opportunity; and with Senor DeVargas, pastor of the Presbyterian church at Barcelona, and others, he improved it. "If the image breathes and moves its eyes, it must speak," and pathetically the superstitious people listened. But none could quote a word uttered by this figure of the dying Christ! Then the senor advertised! He advertised that in the gospels he distributes, all of Christ's recorded words are given in plain Spanish, and that the ever-living Christ still speaks. At once the natural question advanced, What does He say? Improving upon the superstitious respect for "His Holiness," the answer came readily, that His word is an injunction to holiness—his "real" word, as the Spanish are fond of saying, and not that of any image.

So all abroad in Spain has gone the story that the Protestant Bibles are "records" (the word in Spanish is the same as that given phonographic "records" of what Christ says; and that He says to one and all, "Be holy as I am holy!" And now, if preachers of gospel holiness could only enter Spain with Christful zeal!

HARTFORD, CONN.

double our number, and launch us out into the great depth of His infinite love for His own Name's sake.

### ORDINATION.

Form of prayer used in the Ordination of Deaconesses in the second and third centuries, given by St. Bartholomew:

O, Eternal God, Father of our Lord Jesus Christ, Creator of both man and woman, Who didst fill with Thy Holy Spirit Mary, Deborah, Anna and Huldah, who did not disdain that Thy only begotten Son, should be born of woman who also in the tabernacle, the testimony and the temple didst appoint woman as keeper of Thy holy gate, look now on this Thy handmaid here set apart for the office of a Deaconess. Give unto her Thy Holy Spirit. Cleanse her from all impurity of the flesh and of the spirit. Accomplish the task committed unto her to the glory and praise of the Christ, with whom to Thee and the Holy Spirit be glory and worship forever and ever. Amen."

THE DEACONESS IN HISTORY, with a Foreword by General Superintendent H. F. Wynne and three selected poems not included in this reprint, can be secured in pamphlet form from the author, 726 West Reno Street, Oklahoma City, Okla.

### "Go!"

By J. R. HUNTER

THESE are the words of the lowly Nazarene. He was in conversation with His followers, and observed the multitudes as they thronged Him and followed Him far up the mountain side to hear the message He had for them. Here, seeing the great need of the multitudes, He turned to His followers and gave them the word "Go!" And He does not leave them in doubt as to what He wants them to go for. Hear it: "As ye go, preach!" Jesus

was talking to Nazarenes; for they were Nazarenes indeed. They were followers of Him who came from Nazareth—and men are branded with the crowd they run with.

Jesus has not released the Nazarenes in the least from that same "Go" that He gave them in the beginning. Personally, I feel that we have not been on the go for God and souls like we should have been.

While He did mean to go, to run, to keep busy going through a form of business from one year's end to another and coming up to our Assemblies with 365 full days of work, yet to my mind there is a greater meaning than this to the word Go, that Jesus spoke. The man that Jesus has called, and to whom He says Go! will not go until he has felt and realized the power of the Holy Ghost which sets him on fire, and he will not be satisfied with less than souls being saved and sanctified at the altars, in the homes, in the shops, in the fields, and wherever men chance to be when God answers the prayer of the man to whom He has said Go!

Will we go with a message of cheer, taking the goods, laying them on the surface of life, displaying them in business, making a signboard of ourselves, and proving to the world in darkness that we are having the greatest time, the happiest time, the best time of any person in the whole world?

We can not do it with long-face religion. It is our task as Nazarenes to take a happy, satisfied, joyful religion to the lost, or we might as well stop all expenditure of time and money.

My soul has been stirred again and again in the past few months as the reports have come in from different sections of this western country of Colorado and Utah. Brethren, I am wondering if we have the passion for the lost as we should?—the passion that Jesus intended we should have. Would you give your life, your time, your money, your talents,

## Brother Bud's Good Samaritan Fund



### Beloved Samaritans:

Grace and peace be multiplied unto you. To encourage you along, let me say that I have just received from a dear old boy up in the great San Joaquin valley of central California six dollars asking that four copies of the HERALD of HOLINESS be sent each week to Kearne County hospital in Bakersfield, California. Now that is a great work that that beloved brother is doing. That is indeed encouraging, and many others have sent in some larger and some smaller sums, but each that has sent in an offering has sent a good offering, for all offerings to the Good Samaritan's fund are indeed good. And God will bless and reward them every one; and it is indeed encouraging now to know how God is lending.

A week or two ago we referred to the Junior class of boys and girls at Isabella, Okla., that raised a fund of three dollars. We asked other boys and girls up and down the land to sometimes take an offering for this fund to put the HERALD of HOLINESS in some hospital or old folks' home. Oh, it would be so easy for ten or fifteen boys and girls to make a little offering and put the HERALD of HOLINESS for a year in some jail or orphans' home. It seems to Uncle Buddie that nothing would be nicer for our boys and girls of our Sunday schools to help put the HERALD of HOLINESS in orphans' homes, as it is perfectly natural for boys and girls to love all other boys and girls. And so many precious boys and girls in our Sabbath schools have good mothers and fathers to care for them and love them and provide for them, while the dear sweet babies in our orphans' homes have no mothers and fathers to love them and care for them, and no little mother to rock them to sleep at night; but think of it! if the HERALD of HOLINESS could go to all the orphans' homes in the land, what a joy and comfort it would be for the little matron to sit down and read the beautiful things in

the HERALD of HOLINESS to a nice class of beautiful boys and girls in an orphan home; and in fact many of the boys and girls in the home could read it themselves. I know they would enjoy to read the Good Samaritan's corner, for the writer of the Good Samaritan's corner has now been preaching for forty years, and has never in all his ministry scolded the little mothers for letting their babies cry at church but one time in all these years, and that night he couldn't sleep about it, and the next morning asked the little mothers to forgive him for scolding the night before, and told them he was going to the altar; and asked every mother there to go to the altar and pray for him, and we had the most beautiful service you ever saw. It would have tickled you children to have seen Uncle Buddie at the altar and twenty-five or thirty mothers with their babies in their arms, all praying for him and praying as loud as they could whoop, and oh, my, my, it was the greatest service you ever saw, we all got blest till we could hardly stand it.

And now the reason that I want you to help me send the HERALD of HOLINESS to these various institutions is because I love babies so very, very much. It is about the joy of my life to preach to a company of mothers with their babies in the church or on the campground; and when a baby cries and its mother starts to leave the tabernacle I generally tell her to stay there and listen to me preach and if she can't keep the baby quiet to bring it up to me in the pulpit and I will help her. And we want them to read the HERALD of HOLINESS, and the Good Samaritan's corner, because we believe it will be food for their souls, for in the various editorials that you find in the HERALD of HOLINESS every week the preachers give the reports of their good meetings, and then we have the telegrams, the great editorials by Dr. Haines, and the little chat between our office editor, Brother Kinder, and the readers, and then that beautiful letter from Sister John T. Benson on the home, and then beautiful letters just too numerous to mention, telling sinners how to get converted and the backsliders how to get back to God, and how for the believers to seek and obtain a clean heart; and all these letters are so beautiful and inspiring and instructive. They are both food for the soul and for the mind. So let the good work go on in Jesus' name. Amen. UNCLE BUDDIE.

God roll on your heart some of the burden He has given us for these dear people in whose dusky bosoms beat honest hearts that must be redeemed from sin.

## BETHANY-PENIEL COLLEGE

The school at Bethany, and surrounding community, has been blessed with a real revival under the ministry of the Revs. Haldor and Bertha Lillenas. Enjoying the pastorate of Rev. B. F. Neeley, the church was in a good spiritual condition, and the evangelists were able to begin at once the work of soul saving. We do not remember that there was a fruitless altar call, and many times the altar was filled with earnest seekers who became joyful finders. Indeed, there was a constant stream of salvation sweeping through the entire eleven days.

The evangelists attribute no small part of the success to the splendid co-operation of the Boys' and Girls' Gospel Teams, permanent organizations of the young men and young women students. The preaching was of the straight, clear, practical, pentecostal type, which won while it convinced. It was the first time we had used the new song book, the "Songs of Full Salvation." We were delighted with it. While the music is of a high order, the songs are singable, and full of the joy of the Lord and beauty of holiness.

Our community has been recently blessed by the coming to it of Rev. A. J. Fritzman and family, just back from thirteen years' missionary service in India. Two hundred or more of their new neighbors assembled at their rooms Thursday evening with a substantial welcome. Brother Fritzman will take a course in college while on his furlough.

The hundreds of Peniel alumni scattered in all lands will rejoice that in a recent action of the Oklahoma Districts the last act was consummated which saves Peniel to the church. This was done by incorporating the name "Peniel" in that of the college at Bethany. It is now Bethany-Peniel College. Thus not only are the records and the spirit preserved, the greater part of the faculty and students of college grade held together, but even the name lives in unbroken continuity. God is with us; His blessing cheers us; we look ahead.

CHARLES ALLEN MCCONNELL.

## EASTERN AND NEW ENGLAND NOTES

Bishop Pierce, Evangelists Anderson and Ruth are to be the special preachers at the Interdenominational Holiness Convention in Brooklyn, N. Y.

The Home Campmeeting now in progress in the John Wesley Nazarene Church of Brooklyn, N. Y., began with a night of prayer. A good company of people were there, many of whom stayed through until the early hours of the morning.

Pastor Norberry had the privilege of preaching in the Collingswood, N. J., Methodist Episcopal church a short time ago. It was a pleasure to preach to that large company of Holiness people in that church. A blessed altar service followed. It was the same when he preached there one Sunday during the month of August. Pastor Dr. Niel and his church stands loyally to the doctrines of the M. E. church. Holiness has the right of way from the pulpit to the door.

Dr. Ridout, of the New Jersey Methodist Episcopal church, is now president of the Philadelphia Holiness Association. Dr. Ridout has stood unflinchingly for holiness for over a quarter of a century. God bless him.

The Philadelphia weekly holiness meetings that were closed for the summer, have opened again for the season. It was the writer's privilege to run in on them on their opening day. It opened with an all-day meeting. Dr. Ridout had a large gathering of the holiness folks of that city to encourage him. Sister Clara Boyd was the preacher of the service we were in, and as usual she preached a rugged gospel. The Rev. Mr. Burkett and other holiness preachers and workers stood nobly by. Let the meetings go on.

Evangelist George J. Kunz, holiness pioneer of the northern part of New York state, is making a flying trip to Brooklyn, in preparation of the Interdenominational Holiness Convention. Brother Kunz has just returned from Canada, where he has been pushing the cause of holiness.

Colonel Brengle, that old holiness warrior of the Salvation Army, is now holding meetings in Brooklyn, N. Y., and is to be here for about a month longer. Our dear brother has never given an uncertain sound to the gospel of full salvation since he was a young student at Boston University many years ago, when tutored under the late and sainted Dr. Daniel Steele. God bless the good colonel. Amen.

Pastor Rowe of the Nazarene Church of Jamaica, L. I., is to hold a series of revival meetings in Darby, Pa., for Pastor Neilson and the Nazarene Church.

or what ever Jesus calls you to give, for this cause to be carried on?

Oh, we can, by God's help, do it. It is God's work; we are His workers. Let us not have God looking further for men. Let us do what God has designed we should do. Let us figure God in this great movement more and more and there will not be a corner of the earth, if Jesus tarries, that shall not hear of this great plan that God has for men to be saved—by the way of holiness.

## FIRST SUNDAY IN NOVEMBER AMERICAN INDIAN DAY

The first Sunday in November will be observed by our churches everywhere with appropriate services in the interest of the North American Indians.

The red race, scattered from the North Pole to the South Pole, represents a Macedonia by itself with outstretched hands asking for the missionary. Thirty million strong, they are marching to the judgment unwarned by missionary or teacher of the Cross. Truly our red brothers can say, "No man careth for my soul." Sixty per cent are unreached in the United States, and over ninety per cent are unreached in Latin America by Protestant missionaries. Gross and dense darkness and pagan worshippers exist among these people who know little if anything about the living God. Shall the first American be the last one to receive the gospel? Sin is sweeping them away like a great flood. Many are dying of tuberculosis, and many are being hopelessly stricken blind with trachoma. Yet, where Christian missionaries have gone among them, this race is on the increase. Missions among them soon become self-supporting. They are teachable, self reliant, and eager to learn, and they fill the halls to listen to the gospel.

Arrange a missionary program for the North American Indians. See outline of program in Brother Bower's book, "The Unreached Indian." Take an offering for the Indian Head Penny Fund, and send it in through your missionary district treasurer for this fund. Pray for the speedy evangelizing of the Indian fields assigned to our Church in Peten and Peru. Ten thousand Indian hands from Peten reach out to us for the gospel. They must soon be reached or they will perish. Long have they called for the gospel without a witness for Christ. Two million Indians are in Peru looking our way. They are calling for the white man's Bible and missionary. One million Indians in Guatemala, the burden bearers of that nation, are in need of the gospel. Poor, neglected souls, who will go to their rescue?

"Rescue the perishing, care for the dying,  
Snatch them in pity from sin and the grave."

A million Indian head pennies and an avalanche of Indian nickels are being gathered by our Nazarenes and friends from coast to coast. Many of our churches are using the Indian bank or our mite boxes for collecting these brown coins.

Our church at Oskaloosa, Iowa, gathered twelve thousand. Other churches are reporting from one thousand to five thousand a month.

The gathering of these brown coins will help your missionary offerings and stimulate and encourage especially the children in having a part in the giving to missions.

Applications will soon be coming in from our young folks to go to the Indians with the gospel message of full salvation, and we shall need all these brown pennies and Indian head nickels. The gospel of Christ is the only hope of this fallen race. May

## A Representative Church in the National Capital!

A Statement by LEEWIN B. WILLIAMS, Pastor, Church of the Nazarene

**T**HE Church of the Nazarene now has before it probably the greatest opportunity for usefulness that was ever offered a denomination. The field is practically ours, if we will go in and possess it, and giving as never before. The demand for men and money was never so great. ing, fasting, and giving as never before. The demand for men and money was never so great. Be not alarmed—this is a hopeful sign. We have not heard of any one who has given too much. Our schools need money—and always will; our orphanages and rescue homes need money—and their needs will continue; the great missionary demands must be met—we can not afford to economize here. In addition to these worthy causes there is one more, which if we neglect, all will suffer together. We must have churches. We are trying to do a great business for the Lord (and succeeding remarkably) without sufficient capital and equipment. Give us convenient, comfortable houses of worship, and our people will roll up great sums of money every year for all the benevolences of the church. One of our churches last year collected over \$45,000. Suppose we had five hundred such churches! The rent bill of the entire church every year would probably support all our outgoing missionaries.

Our work in this great, expensive capital of the nation, Washington, D. C., has been greatly hindered all these years because we have not had a suitable place of worship—a church home for our people—But with implicit faith in God and confident that the entire Church of the Nazarene will be quick to appreciate the value of a strong church in the National Capital, the Board of Trustees of First Church of the Nazarene has made a deposit of one thousand dollars in order to secure Epworth Methodist Church, a picture of which is shown herewith, and a second thousand will be paid about the time you are reading these lines.

This is not an old, out-of-town church. The Methodists have outgrown it and are glad to have us take it. It is amply large to accommodate our church for many years; located within seven blocks of the capitol. Conservative builders say it could not be built today for less than \$75,000. The property complete will cost us \$30,000. The members of the local church are praying, sacrificing, giving, and wearing old clothes in order to make it possible for our church to own this valuable property in the capital of the nation. This is a great asset to the church that God, in answer to much prayer, has thrust in our way. If we had space we would be glad to tell of some remarkable answers to prayer in regard to this building. It really seems that to fail to secure this property will be disobedience to a divine command.

If we can secure possession of this church, we firmly believe our membership will rapidly increase. We will soon pour back into the benevolences of the general church the entire first cost, and then repeat. We invite every Nazarene and lover of holiness everywhere to become part owners of this church. The political parties are spending millions to put a man in the White House, can we not raise a few thousand dollars to plant a Church of the Nazarene in the capital of the nation?

As the General Superintendents say, this work is too great for the local church, however much they sacrifice; but if all help, some with large amounts, some with smaller amounts, according to ability, it will be easy. If each one depends on others, we shall fail.

**SHALL WE HAVE A REPRESENTATIVE CHURCH OF THE NAZARENE IN THE NATIONAL CAPITAL?** Answer in the corner.

## To the Church of the Nazarene

There has been a conviction in the hearts of our people since the organization of the church that we should have a strong and representative work in the capital of the nation. Several efforts have been put forth to accomplish this result but hindrances have arisen in some form each time to defeat the plans.

At the present time the outlook for a good church in Washington, D. C., is very bright indeed. Rev. L. B. Williams and his consecrated congregation have purchased a splendid church building in the heart of the city at a price to them far below the cost of construction. The members of the congregation are in perfect harmony and full of the Holy Ghost and of faith, and all are determined to sacrifice to the limit of their ability to make the church a success.

The local church purchases this property with the knowledge that they alone would not be able to carry the full responsibility of the debt incurred. They knew it would be necessary to appeal for help. This they are doing in this issue of the HERALD of HOLINESS. We are giving our hearty indorsement of this appeal for the following reasons:

*First.* This case is unique. We have but one capital in the nation, and in this city we must have a good, strong, representative full salvation church.

*Second.* There are people in Washington from every part of the world, representing every nation and people on earth. To have a Church of the Nazarene near the capital is to bring our work more or less into contact with all parts of the world.

*Third.* It will strengthen our work on mission fields by bringing to the attention of foreign representatives the fact that we are known at home and that we are at work in the very heart of our own capital city.

*Fourth.* Holiness is the greatest thing in this world. This being the case it should be preached

where it will get the attention of people. Holiness will be most prominent in heaven for it is the equipment all must have to reach heaven. A holiness work should be near the city hall of every city, near the courthouse of every county seat, and at the heart of every capital in the world. Holiness churches should not be placed back of railroad tracks, in out-of-the-way places, but in the very center of human activity. Paul was determined to have the gospel of Jesus Christ preached not only in Jerusalem, the heart of Jewish life, but in Rome also, the center of the Roman Empire and the center of the world at that time. Why not have holiness preached in Washington, the center of the world today?

We are asking for help in this undertaking from all parts of the Church. Every District and church in the connection should have an interest in this church in Washington, and also every individual. Send your offerings to Rev. L. B. Williams, whose address is given in this paper. We trust that every member of the church will send something. Let us bear one another's burdens and thus fulfill the law of Christ.

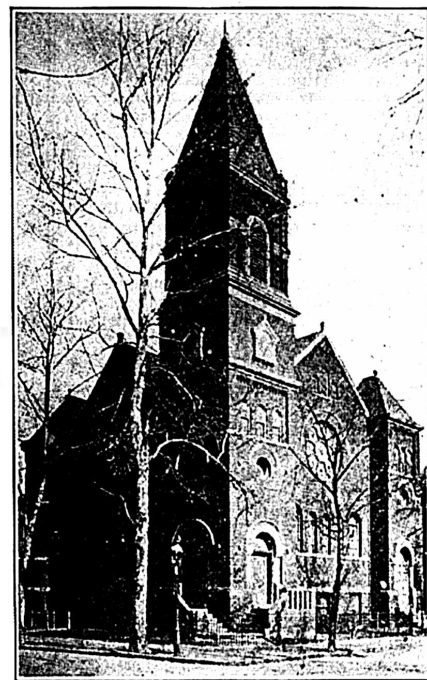
H. F. REYNOLDS, D.D.  
JOHN W. GOODWIN, D.D.  
REV. T. WILLIAMS, D.D.  
General Superintendents,  
Church of the Nazarene.

## Many Souls Reached and Saved!

My Dear Brother Williams:

Having learned of your thought to enlist the entire denomination in securing a representative church building in our national capital, I heartily indorse the plan, and pledge my help and influence as far as it will go to accomplish this end.

I have no doubt that our people everywhere will help in this matter when once the project is launched. You have succeeded in doing a great work, and have now a loyal band of



CHURCH PROPERTY PURCHASED BY FIRST CHURCH OF THE NAZARENE, WASHINGTON, D. C. LOCATED BUT SEVEN BLOCKS FROM THE CAPITOL BUILDING.

responsible people in your congregation. You need just such a roomy, attractive building for our work in Washington. Then great revivals and conventions can be held and many souls reached and saved which can not otherwise be done.

Our general church will make no mistake in helping in this matter, and without their help the difficulties confronting you can not be overcome. A little from each member would not be a burden, but make it possible to secure this valuable property which will be a credit to the entire denomination. I earnestly hope the movement to collect funds will be launched at once. I am sure we have a capable man in yourself to wisely oversee the business as well as the spiritual affairs of the church.

I say let us secure this church. We can do it, if we will.

Faithfully Yours,  
J. T. MAYBURY, Supt.  
Wash.-Phila. District.

It is said that the eyes of the world are on Washington. Shall the world see a Church of the Nazarene?

Our national laws are made here. We should have a church so prominent and aggressive that congressmen and senators will feel its influence and vote better.

Representatives of all nations of the earth are in Washington. All some of them know of Christianity is what they see among the churches. We must set a good example.

Washington belongs to each citizen of the United States; each one should be interested in a church for his own town.

Thousands of visitors are constantly passing through Washington. Many drop into our services. We want to be a blessing to them when they come, and then they will hunt a Nazarene church when they get home.

REV. LEEWIN B. WILLIAMS, Pastor  
Church of the Nazarene  
905 Monroe Street N. W.  
Washington, D. C.

I pledge toward a Church of the Nazarene in the National Capital

\$..... to be paid within one year.

Cash herewith \$..... on above pledge.

Name .....

Street .....

P. O. .... State.....

Make checks payable to First Church of the Nazarene, M. L. GRANVILLE, Treas., 905 Monroe street, Washington, D. C.

## Notice, Pastors!

The attention of our pastors and Sunday school superintendents is called to Orphans' Home Day, which is to be observed throughout our connection by an offering to pay off the debt against Peniel College property, that we may use it for a great Children's Home.

To prepare our people for this, a special edition of the HERALD of HOLINESS will be issued November 10th, with special articles on this subject by prominent writers throughout our connection. Extra copies will be mailed free to pastors and Sunday school superintendents upon application.

Write the Nazarene Publishing House today, stating number of copies you can use.

This is the first time our brother has ever gone out any distance holding extra meetings. We hope he will see many souls saved to God.

"Keep on believing."

JOHN NORDERRY.

## SUCCESSFUL MISSIONARY CONVENTION

Following the Deaconess and Preachers' Meeting at Malden, Mass., we opened a Young People's Rally. Nineteen auxiliaries and seven Young People's Societies reported at roll call. The Eastern Nazarene College Society was represented by sixty-one students and faculty.

The service was owned and blessed of God from the very start. As a quartet of students, who are preparing for the foreign field, sang the fire began to fall. All through the service young men and young women were deciding their calls to the work, and as Brother DeLong and Brother Schurmann sang "Ready to go," followed by "I'll go where You want me to go," at least one hundred hands went up. How our hearts were blessed as we looked upon their faces and saw the determination written there.

Sister Ida Veig, from China, stirred our hearts as she told us about her work and the many hearts that had accepted Christ; also of the great need of missionaries in China.

Mrs. Stella Crooks, missionary evangelist, gave a very impressive talk. Just before the altar call Sister Crooks had all who had answered the call to foreign work to come inside the altar, and those who would obey God to kneel on the outside. About one hundred knelt and several right there and then promised God they would go where He wanted them to go.

It was not a time of confusion or emotion, but all recognized the presence of God, and I believe New England District will not soon get over the effects of this meeting.

On Thursday, the 7th, we were at the West Somerville church. The morning service was given to prayer; business session at 1:30, Sister Cove presiding; reports showed seven new societies organized since Assembly.

Sister Thatcher, returned missionary from Japan, gave the address in the afternoon, followed by another prayer service. Let all unite in prayer for Sister Thatcher that she may get back to her work in Japan speedily.

In the evening Brother Tom Brown led the song service. A trio of Eastern Nazarene College students added enthusiasm to the service. Miss Beatrice McKenney of Eastern Nazarene College gave a very effective solo. Sister Veig spoke again to us telling of the personal work among the elderly Chinese women. Sister Crooks's message blessed our own hearts and we feel the convention was owned and blessed of God through and through.

M. E. MCKENNEY,

District Corresponding Secretary.

## THE MISSIONARY SANITARIUM OF N. N. C.

The Nazarene Missionary Sanitarium at Nampa, Idaho, is an institution of God's own planting. This hospital is meeting a great need in our work. Training young men and women in nursing and fundamental medical knowledge to go out into the home and foreign field. These young people in connection with their school work can obtain this much needed knowledge under competent instructors, thus fitting them for a field of usefulness in life.

Our missionaries returning from the field broken in health, have had no place to go where they could

receive proper medical attention and be nursed back to health. With an institution of this character our missionaries can receive proper attention and in return they can give lessons in the various foreign languages and instructions in foreign missionary work, a skillful surgeon, and most successful doctor will then have a start in the language and considerable knowledge of the work they are to give their lives to.

Dr. Thomas Mangum is in charge of this work, and to say he is well fitted for the place is putting it mildly. A sanctified man with the vision of our work, a skillful surgeon, and most successful doctor who is sacrificing lucrative practice to carry on this work. Miss Gertrude Slack, graduate trained nurse and sanctified Nazarene, is nurse in charge. Brother Phillips, X-ray expert, is also a valuable member of the hospital staff. Mrs. Edith Whitesides, of Portland, is representing the sanitarian in the field. God is wonderfully blessing their efforts.

It was the writer's privilege to spend a little time here for a tonsil operation and shall not forget the blessed and holy atmosphere of the place. Unsaved patients coming into the hospital are often beautifully saved before leaving. Let us rally to the support of the great institution and help to carry on this holy business.

FRANK E. BLACKMAN.

## PASADENA UNIVERSITY

We know of no school in the land so well located and adapted to fill the great need of Christian education as Pasadena. Here we have already placed over two hundred young men and women who are working their way through and we still have many places open asking for our students. Many of our young ladies are earning as high as \$40 per month and their board and room while going to school. Our young men receive 50 cents an hour for working afternoons and Saturdays and go to school. They earn from \$50 to 60 a month and still have ample time for their studies.

The great need at Pasadena University just now is buildings and equipment. We have the campus, we have the faculty and students, we also have a limited amount of buildings and equipment, and if the church will help us furnish the necessary buildings and equipment we will guarantee to gather together and to care for over one thousand students inside of two years, and in a few years we can have several thousand students and make this one of the great educational centers on the line of full salvation.

We are having to hold some of our classes in tents until buildings are erected. We are now in the midst of a great campaign for funds for buildings and equipment, and ask an interest in the prayers of God's people everywhere, that God will touch hearts and cause the people to provide the necessary means to carry on this great work. Over one hundred and fifty young men and women have a definite call from God to Christian work at home or abroad. Over one hundred have been at the altar since the school opened, and those still unsaved are under deep conviction. Will you not kindly help us in prayer and every way possible at this time.

A. O. HENRICKS, Pres.

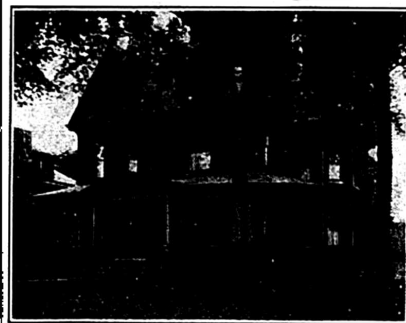
## AMONG THE CHURCHES

### GRAND ISLAND, NEB.

This church of twenty-four members has been organized for seven years. Most all the members are women, who have faithfully stood by the work though the Devil has worked hard to defeat them. We see victory ahead. We raised the yearly benevolence budget of \$500 without much effort, and the church is paying the pastor each week and meeting its local obligations. The Lord blessed us last Sunday (17th) in helping us to raise some money for current expenses. A Woman's Foreign Missionary Society has been organized, and we are pushing the tract work. We began revival meetings with Rev. C. H. Lancaster on the 24th.—W. G. PRESCOTT, Supply Pastor.

### MARTIN, TENN.

An unusually successful and far reaching revival closed here October 3. Dr. and Mrs. E. P. Ellyson were the evangelists in charge, and Miss Essie Morris led the hosts in song. Rev. G. W. Pirtle, pastor of Uba Springs, was present and worked faithfully in the meeting. The same methods, together with the great messages, won the admiration and hearty approval of all the hearers. Old-time Holy Ghost conviction came upon the people in a way that is rarely seen in meetings of today. One man was stricken down and lay until after the midnight hour, coming through to victory. Quite a number were either saved, reclaimed, or sanctified. The soil is prepared, the seed is sown for a great harvest in the future. Good outlook for establishing a splendid work here.—EMMA TUPPEVILLE, Reporter.



REST COTTAGE, 2905 CAMPBELL

## REST COTTAGE, KANSAS CITY, MO.

Rest Cottage was formerly located at 2301 Tracy avenue, but now is in operation at 2905 Campbell street. The former property was sold and purchase was made of the present property to permit of larger quarters for the growing demands made upon the Association in the promotion of the work. As we review the months past we find them full of God's faithfulness to His servants, and still the same gracious Savior to those whose feet have gone far astray.

On July 1, 1919, we had a family of thirteen adults and four babies, and during the year—to July 1, 1920—we received forty-four girls and seventeen babies, making a total of fifty-seven girls and twenty-one babies sheltered and given such care as needed.

During the year covered by our report three fourteen-year-old mothers have been under our care, besides many cases that were of more mature years, and no small number of these have been wrecked physically as well. We have sought to emphasize the possibilities of a Christian life, and it has been our glad privilege to see "some" of them saved by faith in Jesus Christ. The building and much care and patience is needed for again of a new character is a slower process, the work of this ministry; yet we have made some progress along this line.

The months intervening since we moved to our present location (February 26, 1920), have been times of adjustment. We can not say this is yet fully accomplished. Our former Home contained ten rooms, while our present Home has sixteen rooms. We have purchased very little extra furniture and furnishings thus far, and as yet we are not fully equipped. God has been good to us and has helped us financially on the problem of maintenance; but the extra demands as to equipment have not been provided for, nor the balance to be paid on the property.

We are grateful for help received and would be glad to communicate with either individuals or churches who desire to have a part in our Christlike mission of seeking the lost among womanhood and restore, if possible, those who have missed the way.

MISS LUE MILLER, Matron.

### ELDON, MO.

Another Church of the Nazarene has been added to the Missouri District. Rev. R. T. Hodges and wife about six weeks ago rented a movie theater and began a series of meetings. God blessed their efforts, and souls were saved and sanctified. Brother L. W. Dodson, District Superintendent, helped push the battle, and the writer also engaged in the struggle during the last week, Brother and Sister Hodges being called to Texas. The crowds continued, until all told about forty seekers knelt at the altar. On the last Sunday night a church was organized, with eighteen members, and a Sunday school with twenty-nine members. Subscriptions were taken for the HERALD of HOLINESS and The Other Sheep, and holiness books were sold. There is a bright prospect in this city for the pushing of holiness. A pastor is expected in a short time.—T. F. HARRINGTON.

### EVANSVILLE, IND.

Sunday the 10th was a great day with the church here. Brother and Sister Guy C. McHenry, outgoing missionaries to the West Indies, were here.

God truly was with us, and that to bless. On Sunday night the Woman's Auxiliary officers were on the platform during the service. At the tent meeting in the afternoon an offering of \$20 was taken for the missionaries and about the same amount in cash at our church. We also raised \$136 in pledges to apply on a car for use in their work.—KATHERINE WARD, Reporter.

#### BICKNELL, IND.

—God has greatly blessed Bicknell church since the Assembly. The evening congregations are increasing and outsiders are beginning to come. Some are finding God in forgiveness and purity. On September 26th the Lord helped us to raise the indebtedness on the church. On October 3d Brother and Sister McHenry, outgoing missionaries, were with us, and God gave eight or nine seeking hearts. On the 10th three seekers were forward at the night services. On the following Tuesday night the good folks surprised the pastor and his wife with a canned fruit shower. Returning with a brother from visiting a brother in the country we found the house filled with people and a sign, "We are all here; do thyself no harm," on a good quantity of eatables piled in the middle of the room. We are looking ahead to a great victory.—RALPH W. HERTENSTEIN, Pastor.

#### PROVIDENCE, R. I.

—Wesleyan Church of the Nazarene is on the up-grade. The revival spirit has continued throughout the summer months. God has blessed the church, and souls have been saved and sanctified. Never before have the finances come so easily. The treasurer's report last week gave us an average of \$500 a month for four months. Within three days following the report of the janitor that a new furnace was needed the same was installed, and on the subsequent Sunday morning, within twenty minutes, the cost \$365, was laid down to pay the bill. Praise the Lord! In the evening God sent the fire from heaven and five seekers prayed through to victory. On the 10th Professor Floyd Nease of Eastern Nazarene College gave us three great messages that brought seekers to the altar and to God. We were also greatly blessed with the singing of Miss Eulalie Werden, a young woman attending Eastern Nazarene College. The writer was greatly blessed in preaching in the town of Caribou, Me, recently. He preached seven times, and expects to return in March for a revival and to organize a Church of the Nazarene.—G. C. EDWARDS, Pastor.

#### BLOOMSBURG, PA.

—The last two Sundays of September the Lord gave us ten seekers at the altar. On October 3d, missionary day for raising money for the outgoing missionaries, almost \$100 was realized, of which sum the Sunday school gave \$52.08. After the service of the morning a brother named Warner prayed through at the church, and at the same time his wife, remaining at home with the children, also prayed through. The remodeling and enlarging of the church is nearing completion. The Lord is giving special victory in the open air meetings on Saturday and Sunday evenings.—E. C. KRAPE, Pastor.

#### WHITE BLUFF, TENN.

—Brother J. L. Roby, assisted by the pastor, C. C. Hesson, has just closed a meeting at the little Mt. Olivet church near here. The Lord was with us and many souls were blessed—some saved, some reclaimed, and some sanctified. The Lord poured out His spirit upon us and we sat together in heavenly places. As a result of this meeting new voices have been given to the Lord and family altars have been erected.—MRS. W. E. YATES.

#### NORFOLK, VA.

—The revival held in the Nazarene church, under the leadership of Rev. W. O. Nease, was a big success for God and souls. Not one dry service from beginning to finish. It could be truly said that the glory of God filled the temple. Seekers came to the altar under deep conviction and prayed through until they received what they came after. The church received the greatest help that ever came to it since its organization. We have now a Nazarene church that is going on to victory. The Rev. Mr. Nease does thorough work, for seekers do not slip through without a know-so salvation.—J. A. WARD, Pastor.

#### PENIEL, TEXAS.

—We closed our year's pastorate with the church at Peniel, Texas, the first of October. During the last year the blessing of the Lord has been manifest in our midst. There have been a large number of seekers and happy finders at our altars and we have taken sixty-seven new members into the church. During the year a neat and commodious parsonage has been purchased and approximately \$10,000 has been raised for all purposes. All things considered it has been the greatest year of our pastoral work. The people stood loyally by us, we have never been

**Practical Thermometer**  
Indicating our interest in  
*Homeless children*

\$100,000	Normal
\$ 30,000	Hot
\$ 60,000	Warm
\$ 40,000	Lukewarm
\$ 20,000	Melting
\$ 10,000	Freezing
\$ 0	Zero

## Watch the Thermometer Rise!

Our blood is warming up, our temperature in orphanage work is rising. The black in the thermometer, in our previous showing, stood at "freezing," a total of cash and pledges for the establishment of a creditable Children's Home, of \$10,000. Today we can show \$20,000, indicating that we have reached the melting point. We can not stand here. This will loosen us up some, but life can not thrive here. We must increase in temperature. The fuel needed is cash and pledges.

GENERAL ORPHANAGE BOARD.

PENIEL, TEXAS

more kindly treated or our labors more appreciated than by the people of Peniel. The moving of Peniel College, and as a consequence the exodus of many of the good folk, has been a great disappointment to the people who remain, but we pray God's blessing upon them during this time of change.—HALDOR AND BERTHA LILLENAS.

#### COLFAX, WASH.

—The work here is moving on and God is giving grace and glory. Just closed a three weeks' revival with Rev. J. G. Bringedahl, District Superintendent, and Rev. Mrs. M. E. Arnold, evangelist. They preached the old-time gospel and many hearts were touched and quite a number knelt at the altar seeking for pardon and a number sought and found sanctification. He heard our cries and we saw His wonderful salvation and power and heard the shouts of victory. Two united with our church and others are looking our way; the church caught new visions and new determinations. We thank God for giving us Brother Bringedahl as District Superintendent. He is truly a man anointed of God. Our pastor, Rev. V. T. Anglin, is of deep spirituality and is beloved by his people. We are looking up and expecting greater things.—MRS. ELLA CORNELIUS, Deaconess.

#### WACO, TEXAS.

—Our new pastor, Rev. E. W. Wells of Austin, Texas, has moved his family to Waco, in order to place his children in school and look after the completion of the church that had been just half completed. Owing to the health of our dear Brother Clayton he was compelled to turn the work over to Brother Wells, who has made arrangements for the material and is pushing the work to completion. We hope to have it all completed within the next four or five weeks. We pray that the dear Lord will lead our precious Brother and Sister Clayton, whom we love dearly, into the great white harvest field, and we are thankful to the dear Lord for the work accomplished under his leadership.—We are thankful to our new pastor, Rev. E. W. Wells, for his servicable leadership in leading us on to the completion of our church. W. M. SEWELL, Secretary.

#### CALIFORNIA, PA.

—We have just closed a revival in our new church, with Rev. J. L. Glascock in charge. We felt led to build this new church, my wife and I being the only Nazarenes within twenty miles. The prop-

erty is worth thirty-five hundred dollars, all paid for except sixteen hundred dollars, and 60 per cent of this is pledged now. There were some forty-five at the altar for pardon or purity, and the work of salvation is still going on. Have a good Sabbath school organized, and we have evangelistic services on Sunday evening. We expect to have Doctor and Sister Sloan with us next month when we expect to organize a church. We are handling this work in connection with our regular pastoral work at Bunola. Pray for us.—F. G. STRICKLER.

#### BELMONT, N. H.

—The Lord is graciously blessing the work in Belmont. The attendance and spirituality is on the increase, and the finances are wonderful for a small church. We held a very successful prophetic convention last week, closing Sunday with a big day of victory. Offerings and pledges over \$140. We organized a "Prophetic Federation" for the promotion of prophetic truths, the second coming of Christ, and full salvation. Several united, and over \$100 was pledged for campaign work. We have a faithful band of people here who believe in practical salvation, and Bible study. My soul is stirred as the vision enlarges these days. May the great God of heaven get us going as never before, to live and preach a full salvation that is ever on the increase. Time is short, and the need is great.—F. W. DOMINA.

#### MARION, OHIO

—Sunday was a great day at the Church of the Nazarene here. The Lord was upon all services and wonderfully blessed. Our church is united and pressing the battle as never before. The Shepard meeting was a great success along all lines and we shall never forget the faithful way our brother brought the Scripture to us. Last Sunday we raised over \$500 to pay off the debt of our new heating plant just installed and we have raised all but \$250 of our church debt. After the Assembly in May there was \$500 to come in on same, and thank the Lord the end is in sight and we expect to be free from debt by the next Assembly. Our congregations are growing and we are looking for one of the strongest churches on this District by the help of God. The church board about a week ago raised the pastor's salary to \$35 a week, the second raise this Assembly year. We appreciate our people here and they show their love and appreciation to us and the church, by their loyal self sacrifice.—J. W. HENRY, Pastor.



## NOTES AND PERSONALS

We are in receipt of a good letter from Joe and Helen Peters, song evangelists, of New Salisbury, Ind., in which they write of their personal experiences in evangelistic work. We are sorry that lack of space prevents publication in full, and glad that these young evangelists are happy in the Lord, filled with the Holy Ghost.

Mrs. Clella Wagner, of Beggs, Okla., writes of her surprise and sorrow in not finding a holiness church in that town. She wants some of God's servants to come that way with the Old Story, so that holiness may be preached "there also."

Rev. J. L. Roby, for many years engaged in rescue work in Nashville, Tenn., and now with Central Gospel Mission of that city, asks for the prayers of God's people for the healing of his wife, afflicted with asthma and bronchial trouble.

Rev. B. T. Flanery, of Everett, Wash., in a glorious revival with Rev. L. G. Milby, pastor of our Decatur (Ill.) church, desires other meetings with churches on his return journey home. Address him at 540 East Division street, Decatur, Ill., until November 27th.

Rev. M. F. Lienard, who entered evangelistic work at the close of the recent assembly of the Kansas District, can be addressed at 1607 Topeka avenue, Topeka, Kas.

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of Mutual Interest

#### "THEY HAD SINNED AGAINST THEIR CHILDREN"

This awful indictment is contained in a timely editorial of *The Baptist Standard* entitled "Literature in the Home." We are so impressed with the truth of this message that we deem it worth while to pass on to our folks. We quote from the editorial as follows:

"Some time ago I was in a home typical of many homes. The head of the household was the owner of several hundred acres of rich land, much of it in cultivation. He had a good house, and had recently bought a high priced automobile. He was a good Christian man, and gave liberally to Kingdom interests.

"There were five children in the home, ranging from about three years to eighteen years of age. They were bright, alert, interesting boys and girls. I was amazed, however, in looking about the home, well furnished in other respects, to find very few books. There were not more than two or three books that would appeal to growing children. I found the daily paper, the county paper, and one or two cheap magazines. One of the daughters, next to the oldest child, was reading a book bearing a title which indicated that it was a pernicious volume. She said she had borrowed it from one of the neighbors. She did not know the nature of the book, but was eager to get something to read.

"I have not been able to get away from the picture of such a home, which I fear may be found in many communities. The father and mother supplied every physical need of the children. They gave them the very best clothes, and provided every possible comfort in the home life. They were concerned about their spiritual welfare. Two or three of the older children were already members of the church, bright Christian young people; but they had neglected sadly to minister unto the hunger for literature, and at that point had sinned against their children. They had provided almost everything else but good books.

"Let us have a campaign this fall to put good books into the homes of the people. Let us put less money, if need be, into land, and cattle, and merchandise, and automobiles, and more into the development of the character of our boys and girls, through the right kind of literature. Of one thing we may be sure—if the average boy or girl does not get hold of the right kind of literature somehow, he will put into their hands the wrong kind of book. The cost of good books and papers for our sons and daughters is infinitesimally small compared with the cost of shattered hopes that may be our lot through a failure to make an investment in good literature. Let us do our duty as parents in the coming months and sacrifice, if necessary, to tie our children on to the home with good books."

One of the purposes of Publishing Headquarters is to supply our people with good reading matter for the little tots, the young people and adults. Using our periodicals as a medium, we are constantly calling attention to good books of all ages, that can be read with profit. All such advertisements should be carefully considered especially by those who are responsible for providing suitable literature for the home.

NAZARENE PUBLISHING HOUSE.

Rev. Earle F. Wilde in a recent letter says that he has reconsidered the action relative to the superintendency of the Arizona District, and is now on the field engaged in evangelistic work. He reports that God is blessing—fifteen seekers at the altar in Peoria on the night preceding the writing of his letter—and that great things are ahead in that new District.

Rev. Mark Whitney, newly elected Superintendent of the Eastern Oklahoma District, writes that Rev. F. N. Deboard has given up school and is open for evangelistic work. Address Brother Deboard at Bethany, Okla.

Miss Gaudie Mae Shippey, now teaching the grades at Talihina, Okla., and who has had six years' experience as a teacher, feels that she could accomplish more for the Lord as a teacher in some of our holiness schools. Any school in need of such service should address Sister Shippey at Talihina.

Rev. E. E. Wood, of Hillsdale, Mich., writes that he has so far recovered from an operation as to again answer calls for evangelistic work. We rejoice with our brother, and bid him godspeed as he re-enters the field.

Rev. S. B. Shaw writes that since God has so wonderfully healed him he has felt pressed to re-enter evangelistic work. Together with Sister Shaw he will spend the winter on the coast. His address is 1706 Division avenue, S., Grand Rapids, Mich.

Rev. C. H. Wyman and wife, outgoing missionaries to Japan, and Miss Mary Rudolph, outgoing

missionary to India, were welcome visitors at General Headquarters last week en route to Seattle, Wash., from which port they are to sail on this date (27th) for their respective fields of labor.

#### RESOLUTIONS

WHEREAS, Rev. Arthur A. Miller has been pastor of the Church of the Nazarene of Ponca City, Okla., the last Assembly year; and

WHEREAS, The official church board, and also the church membership, at its annual church meeting, by unanimous vote, called Brother Miller as pastor for the ensuing Assembly year; and

WHEREAS, Owing to physical condition and upon advice of his physician, Brother Miller feels that he is unable to perform the duties involved in the pastorate, and has handed in his resignation to the official church board, therefore be it

Resolved, That it is with a feeling of deep and sincere regret that we as the church board, accept his resignation. During their stay with us the last year, Brother and Sister Miller have won a place of deep affection in the hearts of our people, and have also won the love and esteem of the citizenship of Ponca City. We, the Church Board, know that we voice the sentiment of the church people and the citizens of the city, when we thus acclaim our deep regret. But we can only bow in humble submission and say it is God's will, and "Thy will be done in earth as it is in heaven." May the richest blessings of heaven follow Brother and Sister Miller and their family, and may the mighty healing hand of our Lord touch and heal the body of our beloved pastor.

Resolved, That a copy of these resolutions be given Brother and Sister Miller, a copy sent to the HERALD of HOLINESS, and a copy spread upon the minutes of this church record.

CHURCH BOARD, CHURCH OF THE NAZARENE.  
By BERTHA BAUGHMAN, Secretary.

## ANNOUNCEMENTS

**NOTICE—To the Hamilton District.** Let all those planning to take the examinations in the Course of Study for Licensed Ministers please be on hand promptly on Tuesday morning, 10 o'clock, as the examinations will be given on that day. We do not want to have them after the business sessions of the Assembly begin.—J. P. Ingles, Secretary, Board of Examiners.

**NOTICE—To the North Dakota-Minnesota District.** Pastors and church treasurers will kindly notice that we have one District Treasurer for all funds this year, and that all offerings for home and foreign missions, District and General Superintendents, and all other District and general church funds should be sent to Rev. H. G. Cowan, District Treasurer, Freewater, Mont.

**NOTICE—To the Dallas District.** Let all preachers and delegates expecting to attend the District Assembly write Rev. J. W. Bost, 221 Thomas boulevard, Port Arthur, Texas, so entertainment can be arranged. Please do not bring children unless absolutely necessary. Visitors need not expect free entertainment. We will do our best to get them as cheap rate as possible. When arriving in Port Arthur take Proctor and Houston street car south, get off at Twelfth street, go north to Church of the Nazarene, corner Twelfth and Waco avenue.—J. W. Bost, Pastor.

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## TELEGRAMS

**HERALD OF HOLINESS:** Cleveland, Ohio.  
Great day at Cleveland tabernacle, Rev. I. G. Martin. Closed the day with thirteen at the altar. Nine hundred dollars subscribed on tabernacle fund. Large crowd present. Great grace on all the people. Offering for evangelist easily met.  
Dr. J. HOWARD SLOAN.

**HERALD OF HOLINESS:** Wichita, Kas.  
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OFFICIAL PAPER, CHURCH OF THE NAZARENE  
Published every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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

REV. C. A. KINDER, Managing Editor.

Subscription Price—\$1.50 a year in advance.  
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Telluride, Colo.....Oct. 14-Nov. 7  
T. E. BEACHE, 850 Atlantic avenue, Long Beach, Cal.:  
Wichita, Kas.....October 10-November 1  
Santa Ana, Calif.....November 7-28  
LYMAN BROUGH, Pottersville, Mich.:  
Morenci, Mich.....October 31-November 21  
W. R. CAIN, 516 So. Vine street, Wichita, Kas.:  
Columbus, Ohio.....October 31-November 21  
W. F. CLEGG, Bethany, Okla.:  
Brokenbow, Okla.....Oct. 22-Nov. 14  
E. M. CORNELIUS, 3103 Bell avenue, St. Louis, Mo.:  
Leisure, Ind. (Elwood P. O.).....Oct. 17-Nov. 7  
Elliham, Ill.....November 14-28  
F. W. COX, Lisbon, Ohio:  
Lisbon, Ohio.....October 22-November 7  
ARCHIE J. DAILEY, 408 North Butler street, Lansing, Mich.:  
Thelford Center, Mich.....Oct. 24-Nov. 21  
DEBOARD BROTHERS, Clarence, Mo.:  
Bois d'Arc, Mo.....October 22-November 7  
Caruthersville, Mo.....November 8-21  
Rayville, Mo.....November 26-December 12  
THEO. ELSENER AND WIFE, 1428 Pacific street, Brooklyn, N. Y.:  
So. Manchester, Conn.....October 22-November 7  
Audubon, N. J.....November 14-28  
E. P. ELLYSON, 1420 Gartland avenue, Nashville, Tenn.:  
Monterey, Tenn.....Oct. 27-Nov. 7  
FEEZE AND WATKINS, 3219 Cedar avenue, Cleveland, Ohio:  
East Palestine, Ohio.....November 7-28  
W. R. GILLER, 531 N. Butler street, Lansing, Mich.:  
Ottaville, Mich.....October 14-November 7  
O. P. GOTTZEL, 30 Madera avenue, San Jose, Calif.:  
Oakdale, Calif.....During November  
URAL AND ALMA HOLLNBACK, Bethany, Okla.:  
Woodbine, Kas.....October 28-November 14  
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Salt Lake City.....Indefinitely  
A. G. JERNIGAN, Peniel, Texas:  
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(CONTINUED FROM PAGE SEVEN)

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