

HERALD of HOLINESS

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

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Mobilize!

C. H. K.

THE return of the First Division, A. E. F., to the United States reminds us that the part we took as a nation fighting for the freedom of the nations of earth has been successfully accomplished—that no more does the American soldier, multiplied by thousands, go singing down the roads of France, whistling through her numerous villages, into the jaws of death for her liberation from the heel of the oppressor. First in France, the last to leave, this historic First Division delivered the valedictory marking the close of the two years of our participating course in the greatest of all wars. How wonderful were these years! How full of intensest interest covering all the activities of life! From that day in April of '17 to the memorable 11-11-11 of '19—aye, until the boys came home!—the citizens of our great commonwealth gave of that which they had, whatever their possessions might be—of their men, their money, their material—that the object of our entrance might be met. The impossibilities were made possible; the unattainable was attained; the incomprehensible was made comprehensive. All had a mind to work, to give, to go. But it was not enough to have willingness: direction must be given to effort. It was not enough to subscribe huge sums of money in the Liberty Loan drives: there must be an ob-

jective. It was not enough that four millions of men—the *best* of our country—were mobilized: there must be somewhere for them to go, a way by which to get there, and a field of operation in which to carry on their activities. To reach the objective of all this effort—“Win the War”—required the best organization, the best system, the constant application of the best men and women of the nation. How it was done is history now. What we desire here to note is that success required that *all the people* participate *all the time* in order to make success possible.

How like are the particulars in the eternal warfare against sin! “Who-soever will” can come up to the help of the Lord. Thank God, in the centuries since That Night millions have fought the battles of Jehovah, have conquered over sin, have finished their course, have kept the faith! Inspired by these, other millions have successfully battled, until in the fullness of time the Pentecostal Church of the Nazarene has entered this continuing war against Satan. We are not the first division to enter, but by His grace and through His strength we intend to hold our sector in the battle line—aye, to advance the line. The coming General Assembly is a time of mobilization. Let us all pray that it be a time of vision, of waiting on Him that we do exploits for Him.

WE are face to face with a situation which is more or less likely to affect the happiness and prosperity, and even the life of our people than the war itself. We have now to do nothing less than bring our industries and our labor of every kind back to a normal basis after the greatest upheaval known in history, and the winter just ahead of us may bring suffering infinitely greater than the war brought upon us if we blunder or fail in the process. An admirable spirit of self-sacrifice, of patriotic devotion and of community action guided and inspired us while the fighting was on. We shall need all these now, and need them in a heightened degree, if we are to accomplish the first tasks of peace.

"They are more difficult than the tasks of war—more complex, less easily understood—and require more intelligence, patience, and sobriety. We mobilized our man power for the fighting, let us now mobilize our brain power and our consciences for the reconstruction. If we fail, it will mean national disaster. The primary first step is to increase production and facilitate transportation, so as to make up for the destruction wrought by the war, the terrible scarcities it created, and so as soon as possible relieve our people of the cruel burden of high prices. The railways are at the center of this whole process.

"The government has taken up with all its energy the task of bringing the profiteer to task, making the stocks of necessities in the country available at lowered prices, stimulating production, and facilitating distribution, and very favorable results are already beginning to appear. There is reason to entertain the confident hope that substantial relief will result, and result in increasing measure. A general increase in the levels of wages would check and might defeat all this at its very beginning. Such increases would inevitably raise, not lower, the cost of living. Manufacturers and producers of every sort would have innumerable additional pretexts for increasing profits and all efforts to discover and defeat profiteering would be hopelessly confused. I believe that the present efforts to reduce the cost of living will be successful, if no new elements of difficulty are thrown in the way; and I confidently count upon the men engaged in the service of the railways to assist, not obstruct. It is much more in their interest to do this than to insist upon wage increases, which will undo everything the government attempts. They are good Americans,

along with the rest of us, and may, I am sure, be counted on to see the point.

"It goes without saying that if our efforts to bring the cost of living down should fail, after we have had time enough to establish either success or failure, it will of course be necessary to accept the higher cost of living as a permanent basis of adjustment, and railway wages should be readjusted along with the rest. All that I am now urging is that we should not be guilty of the inexcusable inconsistency of making general increases in wages on the assumption that the present cost of living will be permanent at the very time that we are trying with great confidence to reduce the cost of living and are able to say that it actually is beginning to fall."

An Appeal To the Church!

THE article printed on this page was extracted from a statement of President Wilson to representatives of the railway shopmen, printed in the Kansas City Times, August 26th. We give this abridged statement space in this issue of the Herald of Holiness, and with its presentation urge our people everywhere to give earnest heed to its declarations. We gladly recognize the spirit of loyalty and patriotic devotion to our country's welfare manifested by our membership during the period of our participation in the world war as a nation. We also commend our church for its spirit of fairness in its consideration of the rights of the manual workers. In both these causes we have truly approached the spirit of the Master. Let us as a church continue in this spirit during this trying period of reconstruction. These are days of the hard pull, of trying hours, of testing times. Many are the voices calling; many there are saying, "This is the way." Now as never before, perhaps, is it an easy matter to conscientiously make a mistake; easier, no doubt, now to conclude that wrong is right. We believe that God's plan is best for the nation as our own experiences have proved it best for individuals. Let us support our President in his appeal to the conscience of the nation with our prayers. Let us do our very best that that which was secured by a victory of arms shall not be lost in a turmoil of mistaken peace. "The God of battle lives and answers prayer." Aye, better still, the God of peace can bring us as a nation into a boundless place of limitless usefulness to the whole world. Let us hold steady in this trying hour, looking unto Him, who is able to bring order out of confusion.—Managing Editor.

"He is able who hath promised"

In the letter to his fellow-citizens, the President wrote in part:

"The director-general of railroads and I have felt that a peculiar responsibility rests on us, because in determining this question we are not studying the balance sheets of corporations merely, we are in effect determining the burden of taxation which must fall upon the people of the country in general. We are acting, not for private corporations, but in the name of the government and the public and must assess our responsibility accordingly. . . .

"There is no certain basis, therefore, for calculating what the increases of freight rates should be and it is necessary for the time being, at any rate, to take care of all increases in the wages of railroad employees through appropriations from the public treasury.

"In such circumstances it seems clear to me, and I believe will seem clear to every thoughtful American, including the shopmen themselves when they

have taken second thought, and to all wage earners of every kind, that we ought to postpone questions of this sort until normal conditions come again and we have the opportunity for certain calculation as to the relation between wages and the cost of living.

"It is the duty of every citizen of the country to insist upon a truce in such contests until intelligent settlements can be made and made by peaceful and effective common council. I appeal to my fellow-citizens of every employment to co-operate in insisting upon and maintaining such a truce and to co-operate also in sustaining the government in what I conceive to be the only course which conscientious public servants can pursue."

WHEN blind Bartimaeus sat by the wayside begging, he heard that Jesus of Nazareth was coming, and he began to cry out, "Jesus, thou Son of David, have mercy on me." The more they tried to make him hold his peace, "He cried the more a great deal, Thou Son of David, have mercy on me!"

No doubt he was a good Jew. He believed the Law and the Prophets. As such, he believed in the coming of the Messiah. He had not seen Jesus of Nazareth with his eyes. But he did some deep thinking. This would come under the head of "new business" with some people.

He had heard what some said of Jesus. To thinking people, "Faith cometh by hearing, and hearing by the word of God." He believed Jesus could help him. In the language of his prayer, he reveals that he believes Jesus is the Messiah. If he had been a Unitarian he would not have prayed at all. He could only have said in that case, like all Liberalists today, "He is only the son of Joseph." As a teacher and an example he would have been no help now.

But as a good Jew he was conversant with the Law and the Prophets. And though blind, he was deeply thoughtful. So when he heard of the coming of Jesus his way he cried, "Jesus, thou Son of David, have mercy on me." His need was so great that it overshadowed every other consideration; he had but one thought when he prayed.

Jesus recognized his earnest, intense spirit, born of great need, and of a great faith, which the rebuke of the cold-blooded about him could not quench. Jesus admired this faith, based upon all he knew and had heard.

Such a spirit and cry always attracts the attention of Jesus. And He commanded him to be called. When told that Jesus called him he rose up, throwing away his garment that would impede him, and came to Jesus.

Then Jesus asked him, "What wilt thou that I shall do unto thee?" As a good Jew, believing in God, he knew of but one need, and he said, "Lord, that I might receive my sight."

The response of Jesus implied the right spirit in the man. Jesus said unto him, "Go thy way; thy faith hath made thee whole." But it is worth while to notice, "Immediately he received his sight," and did not go his way, but "Followed Jesus in the way."

As sure as Jesus is the Christ, by the Holy Spirit and the Word of God in its commands and promises, He says to every man who prays for help, "What wilt thou that I shall do unto thee?" In the spirit of the answer to this question we may discover the secret of the many dead forms and meaningless prayers.

Not discovering that prayer is the most serious and definite business of our lives, we have not yet prayed to any good purpose. We can make no conditions with God when we pray. If we talk with God, remember God talks with us. Then true prayer drives us into a corner, where we will have to say what we mean, and mean what we say.

When we pray we come face to face with God in Jesus Christ as surely as Bartimaeus did. And no more certain did Jesus say to him, "What wilt thou that I shall do unto thee?" than He says the same to all. As moral beings, the truth of God in Jesus Christ and the agency of the Holy Spirit press this inquiry upon sincere souls.

Now is it true that so-called believers can continually pray, and be indifferent to the one great need and purpose of God in Jesus Christ concerning them? He asks, "What wilt thou that I shall do unto thee?"

What Do We Mean When We Pray?

By

Rev. J. N. Short

God Almighty has provided the best, the one supreme thing for you and me. It is written, "My God shall supply all your need according to his riches in glory by Christ Jesus." God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Then

Faithful in Prayer

Paul wrote to Timothy thus, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2: 8).

MAJOR-GENERAL O. HOWARD was once stationed on the Pacific coast, and some friends of his wanted to honor him by having a reception. They decided to have it on Wednesday night. It was to be a great affair, and the President had given it his sanction. Then some one said, "We had better let him know, so that he will be ready on Wednesday evening," and so they went and told him, "General, Wednesday night we want to see you on a matter of business." "Well, gentlemen, you can not see me on that night; I have a previous engagement." Finally they said, "It is a reception, and the President of the United States has given it his sanction." And the old veteran, his eyes flashing, stood up and said, "You know I am a church member, and I promised the Lord when I united with His church that every Wednesday night I would meet Him in the prayer-meeting, and there is nothing in the world that would make me break my engagement." They had the reception, but they had it on a Thursday evening. When I was out there I asked, "Where is the man who has the greatest influence?" and they said, "It is not a minister of the gospel; it is Major-General Howard."—J. WILBUR CHAPMAN.

as you pray, He inquires, "What do you mean? 'What wilt thou that I shall do unto thee?'"

Now when God presses this inquiry upon us, is it possible that we can continue to pray, and not face this question, and thus dodge the issue and purpose of God in our creation and redemption, "that we should be holy, and without blame before him in love"?

I confess this supreme thought and purpose of God in Christ faced me, after I began the divine life, and I could not get rid of it, I could not close my eyes to the truth, and dodge this question and conviction and continue to pray. I could not do it without regarding iniquity in my heart. But the psalmist says, "If I regard iniquity in my heart, the Lord will not hear me."

I read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

In my early life this was the issue and purpose He pressed upon me. The truth of God and the Holy Spirit drove me into a corner. I could not say, "I can not," because He pressed the question, "What wilt thou that I shall do unto thee?" It was not, "What would I do? but, What would I have Him do to me?"

As earnestly as I prayed for help, His persistent inquiry was, "What wilt thou that I shall do unto thee?" Plainly in the language of today, I was up against it. To draw back was to prove that I was insincere, that I did not want God's eternal purpose realized in me; that I did not want to be the man God created me to be. That was then to go on saying prayers, and never get anywhere, and thus breaking with God.

It is written, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." I could not then continue to pray, and not pray up against God's great purpose in me, that I "should be holy and without blame before him in love."

In my earnestness He inquired, "What wilt thou that I shall do unto thee?" To close my eyes to the truth, dodge the issue, seek to compromise, would be spiritual death. To not honestly face this purpose explains the dead prayers and the lifeless ritualism resorted to before a mocking world by professed believers and a worldly church.

Jesus says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Then according to His word, and according to His dealings with me, He plainly implies, "Since you do not desire and seek that for which I came into the world, and for which I gave my life; since you evade the great issue upon which eternal life depends; since you make many prayers, and close your eyes to the truth, and when in reply to your prayers, I inquire, 'What wilt thou that I shall do unto thee?' you do not face the question, but ignore the one divine requirement, and seek to compromise, and seek in your prayers to get God to compromise the truth as it is in His eternal Son, your prayers are vain and to no good purpose."

Jesus says, "Howbeit when he the Spirit of truth is come, he will guide you into all truth." Has He done this in your case? Is He doing it? Can He do it in answer to your prayer?

In the light of His commandment, which "is exceeding broad," and His "exceeding great and precious promises," when you pray He inquires, "What wilt thou that I shall do unto thee?" Do you refuse in your prayer and faith to identify yourself with Him, to stand "per-

fect and complete in all the will of God"? Can you do this, and go on through the mockery of prayer and worship? Are you

defeating God's eternal purpose in you? True prayer means obedience, and obedience means holiness unto the Lord.

The Spirit's Ministry

BY A. M. HILLS, D.D.

"Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7).

GOD'S ways are better than man's ways. "As the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." If those poor, shortsighted disciples could have had their way, they would have detained Jesus on the earth. They would have kept Him from His ascension and His throne. They would have kept the Holy Spirit away; for, for some divine reason not revealed, both Jesus and the Spirit can not be here at the same time in fullness of power. We should have had a limited, localized, unglorified Christ; and no ruling Holy Spirit with pentecostal power among men. The loss to the Church of Christ would have been immeasurable.

Let us with simple faith in the truthfulness of Christ's assertion study this divine expediency of the Savior's absence and the omnipotent Spirit's presence.

1. NOTE SOME FEATURES OF THE SPIRIT'S MINISTRY.

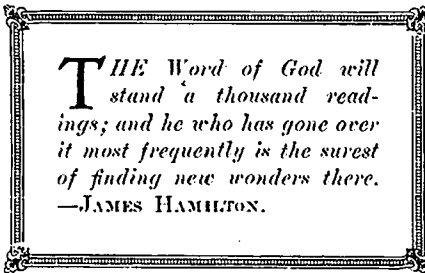
He has as distinct and essential a work as Jesus had in His incarnation and atonement. A mission which only He can fill. If we properly understood it and appreciated it, as we ought and might, we should be profoundly grateful that Jesus had His way rather than the disciples.

1. The Spirit convicts sinners and induces them, subdued and penitent, to bow to Jesus as Lord and Savior. Jesus preached laboriously and wrought miracles and swayed vast audiences for more than three years; but He had fewer conversions than the Holy Spirit had in one hour at Pentecost. And the converts were multiplied, and gathered in by hundreds and thousands week after week; and it has gone on to the ends of the earth. Jesus might still be preaching in Jerusalem to an audience limited by the laws of sight and sound, to at the most a few thousand. But the omnipresent Spirit is with every humble Christian parent kneeling at the family altar and trying to point his little ones to God; with every one of the hundreds of thousands of faithful preachers of the gospel; with every lonely missionary trying to introduce the dark-minded heathen to Jesus, in any part of the great world; with every humble Christian anywhere going in Jesus' name to hunt up some lost soul, in the purlieus of vice. He, dwelling in us, is a revealer of Christ to every humble Christian's heart. How infinitely better this than a fleshly Christ dwelling in some far-off city of earth, and within possible reach of but a paltry few of its multitudes of people! This Holy Spirit is indefinitely multiplying the converting work of Jesus.

2. The Holy Spirit is the great teacher and interpreter of TRUTH to the mind of the Christian and the Church. "He shall guide you into all the truth," said Jesus. He is called several times "the Spirit of truth," because the truth is the means or instrument by which He moves on the heart, and elevates the life. How is it that the Church is not now cursed by the gross things of its past history? What has caused Christians to put human slavery under the ban, and the lottery, and dueling, and intemperance, and many other once fash-

ionable evils? What has brought the dope and drug evil into disrepute, and is as slowly but surely putting its seal of disapproval upon the tobacco vice? -After long centuries of guilty indifference and unconcern about the importance of Christ's parting command, what aroused the modern church to its duty to evangelize the world, and translated the Bible into six hundred languages, and sent the missionaries to every part of the habitable globe? There is no explaining these wonderful steps forward but by the illuminating power of the Spirit of God. "A church without the Holy Spirit is as great a delusion as a church without a Christ."

3. The Spirit glorifies and reveals Christ. Just as Jesus said, "He shall glorify me: for he shall take of mine and shall declare it unto you." When men have no Holy Spirit unction upon them they can know all the historic facts, and be perfectly conversant with the literature of the four Gospels; but they are still perfectly dull and blind about Jesus. They may fill the highest seats and noblest chairs in our great universities and be as blind and undiscerning as pagans about the nature of Christ. But when they get down from the pedestal of their



conceit and pride and stoof to receive the Holy Spirit, immediately they are changed scholars and Christ becomes at once the divine and only begotten Son of God. The despised atonement becomes full of meaning, and they are glad to glory in nothing but the cross of Christ.

It was just so with the first disciples. They followed Jesus and feasted their eyes upon Him. His words filled their ears. But nothing reached their minds and hearts. Some strange cloud of incompetence hung over the windows of their blinded souls, and they were full of misconceptions and misunderstandings. On the last night before the crucifixion they asked foolish and childish questions and made boasting, vaunting assertions; and then "all forsook him and fled," and "one betrayed," and another "denied and cursed." But when the Spirit came what changed men they were! How lucid their understanding of Scripture, and how clear their apprehension of the deity of Christ! The truth suddenly burst upon them like a blazing noonday sun suddenly emerging from midnight darkness.

So many of our scholars, drunk with conceit of learning, reel over the field of truth and look with bleary eyes at Jesus and see only "a root out of dry ground." And "no form or comeliness that they should desire him"; and they never will see more or better unless the Spirit comes to their darkened hearts.

4. The Spirit is the executive of the God-head. What the Father planned and promised and what the Son bought of blessing, by His blood, for this benighted world, the Spirit

is going to make a fact in human experience. Says my friend, Dr. McKaig, a blessed holiness preacher, "I have no sympathy in diminishing the ministry of the Holy Spirit. I believe that God has sent Him forth to execute and administer on the estate of Jesus Christ. I believe Jesus purchased the world for God, and the Holy Spirit is sent to administer on this estate until the world is redeemed. . . . So strong is my faith in the ministry of the Spirit that I really have no hope at all in the salvation of the world save by His ministry. Because there is a Holy Spirit who has been sent, and because of His vitalizing and enduring power I have great hope for the redemption of the world. The Church does not understand the mission of the Spirit. The day of Pentecost was simply a pattern day. I believe that the ministry of the Spirit did not begin in glory to end in darkness; but it began feebly on the day of Pentecost and was intended to increase in power, as the membership increases in number, until this dispensation shall end gloriously in the redemption of the world. Jesus said He shall convince the world. The redemption of Jesus Christ covers the whole world; but unless this redemption is applied by the Holy Spirit this world will swing on in moral darkness forever."

II. We haste to notice what particular graces are first produced in the Christian's heart. For there is, in a sense, a divine order, at least in some of these divine accomplishments wrought in us by the Spirit.

1. He brings to us a blessed *cleansing* of nature. Sin is defiling in its very essence. Inbred sin is a veritable leprosy of heart that unfits us for the fellowship of holy beings. As in ancient Jewish society the leper had to keep aloof from others and was compelled when one approached him to cry "Unclean! unclean!" so now sin is repellant to holiness and the depraved heart can not brook the presence of holy beings or endure to be contrasted with the radiant health of heaven. The first result, therefore, of receiving the Spirit in His fullness is cleansing from inbred sin, and the restoration of complete fellowship with God.

2. *Power*. "Ye shall have power," said Jesus, "when the Holy Spirit is come upon you." Power to overcome the enemy; power to bear witness to what Jesus has done for you: an attractive, magnetic power to draw men away from sin to Christ; power to fill your God-given mission and accomplish the work God gave you to do, and to live the life of a conqueror! How blessed!

3. *Peace*. "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." If one only hears and opens every avenue of his being to the wooing of the Spirit there will be peace with God, and "THE PEACE OF GOD THAT PASSETH UNDERSTANDING," keeping heart and mind in Christ Jesus! Up in the highlands the mountain stream is noisy and fretful enough, but down in the great plain a thousand miles away the river is deep and powerful and flows on without a sound. So is the soul life when the fullness of blessing has come.

4. *Rest*. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," said Jesus. Oh, the blessedness of living and doing things, even achieving great things, without weariness. By reason of the abounding might of an indwelling Spirit, difficulties are laughed at and great tasks are done, and great achievements accomplished with a quiet and restful spirit. Idleness is not rest; but unceasing achievement in the blessed might of God is rest indeed.

A Notable Sign of the End: "Knowledge Shall Be Increased"

BY REV. W. E. SHEPARD

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12: 4).

SOME may deny the fact that we are in the time of the end, but no one will deny that knowledge is rapidly increasing, and that the rapid strides have been made in the last few years. Four hundred years ago some of the kings could not write their names. In those days women were uneducated. It is said that Shakespear's daughter could not read or write. Abraham Lincoln borrowed a book which got injured by the moisture which blew in through the cracks of the log house, and he worked several weeks to pay for it. Books were scarce in his day. If one had a Bible, "Pilgrim's Progress," and two or three more books he had a library. Today we have books by the hundreds of thousands, and papers, periodicals, and pamphlets by the train-loads.

Instead of a few getting an education, we have a compulsory system, in which all our youth must attend school. On every hand we have colleges and universities for the higher branches of learning. Denominational schools abound. For about every branch of industry we have schools today, and I have read even of schools for teaching begging.

When Benjamin Franklin started a newspaper in Philadelphia he did so with fear and trembling, as there was already one in Boston, and he was afraid that two might be one too many. What have we today in the newspaper world? It almost staggers one to contemplate. Benjamin Franklin's old primitive printing press, now in Boston, reminds one of a cider press. Compare that with the great presses of today.

Postal service in the days of our fathers was very primitive, and letters were scarce. It cost twenty-five cents to send a letter five hundred miles. It took four days to send one from Boston to New York. Mails were few and far between then, but now we receive several mail deliveries a day in our cities. Some business houses send fifteen times a day for their mail. The king of England gets two thousand five hundred letters daily. President Wilson receives on an average of five thousand letters a day, and sometimes the president of France as many. The ex-kaiser used to receive seven thousand five hundred, and it is supposed that the pope of Rome gets more mail than anybody in the world.

They used to carry mail on foot, horseback, stage coach, etc., then by train, and now the airship has been requisitioned for rapid mail delivery. Knowledge is being increased in the postal world.

The world is rapidly increasing in its knowledge of language. When Samuel Johnson published his dictionary in 1747 it contained fifty thousand words. It was considered so complete that all former attempts were cast in the shade. It held sway till Noah Webster came on the scene in 1828 with a dictionary having one hundred sixty thousand words. Toward the close of the nineteenth century dictionaries of the English language passed the three hundred thousand mark. Those of today have nearly half a million words. "Knowledge shall be increased."

Knowledge in travel is increasing. A hundred years ago people traveled on foot, horseback, in wagons, and in boats propelled by wind. They crossed the plains to California in ox wagons a half century ago. It took them

all summer. They go around the world now in a few weeks. Railroads like spider webs cross our continents, and thousands of gigantic steamers traverse all oceans. When Columbus discovered America he traveled in a boat ninety feet long. The Mayflower was eighty feet. Today great trans-Atlantic steamers are wider than Columbus' boat was long and ten times as long. They have ten or twelve decks, and are great ocean hotels, with swimming pool and roof garden, and accommodations for thousands. Not content with traveling on land and water, the knowledge of man has conquered the sky and made that a medium of travel. The airplane now is being installed not only for mail service, but also for freight and passenger service, and trips are now being made across the ocean. The mind of man almost staggers at the rapidity of knowledge along the line of travel these last few days.

Knowledge is further demonstrated in the marvelous transmission of news, practically instantaneous. It was a wonderful invention when Professor Morse first installed the telegraph between Washington and Baltimore, a distance of forty miles, and the first message reading, "What hath God wrought!" Then comes the telephone, when human voice is carried thousands of miles along the wires. Not content with this discovery, the Marconi system of wireless telegraphy is launched, in which communication without the medium of wires can be made to the uttermost bounds of the earth. But when will the knowledge of man reach its limit? The next step in instantaneous communication is the wireless telephone, in which conversation can take place between those on earth and those in the airplane, and above the roar of battle and the whirr of the machine orders are received and the speaker's voice recognized. In crossing the ocean by airplane, this method of com-

munication will be in vogue. It is said that Marconi has been sending out vibrations for some time into space, with the hope that Mars might catch them and communicate with our earth, and we saw in print the other day that strange vibrations were coming from somewhere that are puzzling the scientists along this line. How do we know but what we may ere many days establish communication with some distant world?

We see knowledge further shown in the use of light. In my day we had the tallow candle. I have seen them molded. Then we had the kerosene lamp. The next step was gas, and now we have electricity.

A few years ago we cooked around the fireplace, or some outside oven. The old-fashioned cookstove was a marvel in its day. Ranges took their place and finally the wonderful gas stoves came into place. Now people are cooking with electricity.

Look at any and all of the industries. A few decades ago they were primitive. What progress today! The spinning wheel was running when we were children; now look at the cotton and woolen mills. The slow process of typesetting has been replaced with the rapid linotype. Instead of the old sickle and scythe for cutting grain, and afterward binding, then shocking, then stacking, then threshing and sacking the grain, we have the great combined harvester which reaps the grain, threshes it, and sacks it as it goes along. Some time ago an experiment was tried in which they reaped the grain, threshed it out, ground the flour, made it into biscuits, and had them on the table, from the grain in the field to the bread on the table in less than eleven minutes. Now don't shake your heads and say you are from Missouri; this happened in Carrollton, Mo.

A few decades ago our pictures were taken by the system called the daguerre type. Now we have our life size portraits on a grander scale. The X-ray pierces the depths of the human body and by its use and photography we see the inside workings of the human frame. The rapid moving camera now takes pictures so quickly, and then throws them upon the screen, that every motion is seen in every de-

My Heart's Prayer

BY MRS. STELLA HEARN POWELL.

Dear Lord, hear Thou my pleading cry.
For oh, my heart feels need of Thee;
Sometimes life's clouds come drifting by
And drifts my bark to stormy sea.

Sometimes life's sky grows so obscure
That e'en the stars are shut from view,
Sometimes my heart is made less pure,
Sometimes my soul is made less true.

Sometimes my eyes of faith grow dim
That scarcely they can pierce the gloom;
Sometimes this world with all its din
Will blight life's flowers just burst into bloom.

Fast following some golden day
Some storm arises in its might;
Half anchored hopes are washed away,
Half blooming flowers are killed by blight.

And sometimes friends by kindness bound
Unto our hearts are torn away;
And all too late are treasures found
Among the wrecks of just a day.

Sometimes we wake when storms are o'er
And find we've drifted from our Guide;
Oh! then we weep and pray the more
That He will keep us by His side.

And knowing that unto His ear
No cry for help is turned away;

My heart will trust Him and not fear
That soon all darkness will be day.

And knowing Thou art a God of love,
Let me not question sun or rain;
And what Thou givest me in love
Lord, help me give all back again.

He giveth and He taketh away,
But blessed be His holy name;
He giveth night and giveth day,
But yet His love is just the same.

And knowing this, dear Lord, I pray:
Keep me so near Thy loving power
Will guide and comfort night and day
And save in bright or darkest hour.

And help me see the good in all,
Both night and day and friend and foe;
And if some shadows 'round me fall,
Lord, grant that I may patience show.

And keep me far from angry waves
That often would my heart o'er sweep;
Let me remember Jesus saves
And guides my bark far o'er the deep.

He guides my bark, then let me cling
Unto His staid and loving hand;
Fill I at last beneath His wing
Shall rest in peace in holy land.
VINCENTES, IND.

tail as if one were looking at the scene in life. Knowledge is being increased.

Look at the strides in architecture. Go with me to the older cities of the United States and view the primitive buildings. It would almost seem that the architect had studied how to make the buildings ugly. See the architecture today. I well remember the first time I ever ascended so high in an elevator. I went up, up, up, till I passed the second, then the third, and finally stopped at the fourth story. I was surely up in the world that time. In recent years I stepped into another elevator and went up past the fourth story, on to the fourteenth, past the twenty-fourth, thirty-fourth, the forty-fourth, and then stopped at the fifty-fourth. Here I got out and took another elevator and went up four more stories. This was the Woolworth building in New York city. Just think of buildings today with twenty-five to thirty acres of floor space, and several thousand people in their offices. Oh, the marvel of man's mind! Look at his achievements. See the astronomer, with his computing instruments in his hand, his telescope and astronomical spectroscope. He walks through the heavens as we walk the streets of our city. He measures the stars in their distances and tells their composition. He weighs the planets in his scales and tells their bulk and density. He forecasts eclipses, comets, transits, and conjunctions. He is the stellar prophet of modern days.

Look at the marvelous inventions of the present day as a whole. Just think of sitting down and talking with a friend a thousand miles away as if face-to-face! Think of sending a message across the sea with no medium of wire to carry that message! Then the marvel of talking or singing into a tube and having it respond a thousand times in the same tone or tune! Look at that giant printing press that turns out a hundred thousand copies of great newspapers in almost no time. Stand with me on the deck of that nine-hundred-foot trans-Atlantic steamer with its thousands on board, and see it plow through storms and billows across the ocean in four days; and the great iron horse spanning the continent in the same time. Now look into the air and see the bird-man mount into the frigid aerial heights for five miles, and then turn double somersaults, and take corkscrew dives to the astonishment of the onlookers.

Now stand against at the dizzy heights of science, philosophy, psychology, physiology, phrenology, surgery. What wonders the increased knowledge of man is finding out today! The strides in all directions are fairly bewildering. See what the deft hand of the surgeon is doing today, as compared with a few decades ago. Then the office of the surgeon was indicated by the stripes on the barber pole. That was the place to come to be bled, which was the panacea for human ills. Now we have the hospital, the surgeon, the nurse, the anesthetic, the surgical instruments, the antiseptic sanitary surroundings, for the saving of thousands who otherwise would have to die. Here is a man with broken and mangled limb. Shall we let him die? Take him to the hospital. Put him under anesthetics. Cut through the muscles, tie up the arteries, push back the flesh, saw off the bone, sew up the skin, give him a little rest, and then a cork leg, and send him on his way rejoicing. What about that person with a tumor as large as one's head? By the deft hand of the surgeon it is cut out and the patient lives. A man was stabbed in the heart, yet did not die. Between the heart beats the surgeon sewed up the wound and the patient lived. In the recent war they have made new noses for the soldiers and fixed up others' faces. In Balti-

more a child was born blind. They took the cornea from a pig's eye and transferred it to the child. The pig died and the child lived and had its sight. Here is a poor, almost bloodless woman. See her pale face and weak body. Shall we let her die? No. Her strong husband walks up, bares his arm, the surgeon fastens a tube between the arm of the husband and that of the wife, and pumps the blood from him into her. He grows pale, she gets rosy in her cheeks, but both are soon in good health. Some one gets burned. A large surface has lost its skin. Nature fails to heal. What can be done? A half dozen young people step up, bare their bodies, the doctor skins them alive (not entirely), and transfers their new skin to the suffering one, and shortly all are well. A man is dying in Philadelphia with kidney trouble. Oh, for a new pair of kidneys! But who wants to part with his? Finally, a man is hurt in an auto accident and hurried to the hospital. He is dying. He does not need his kidneys any more. As he dies, his kidneys are transferred to the other

man, when lo, and behold, he gets well. These are not made up tales. Knowledge is increasing. When we meet a man these days we can not always tell whether he is all himself or somebody else. And if he is not partly some one else, the surgeons may have manufactured some parts which greatly deceive. See that one with a glass eye, false hair, shop teeth, and a cork leg. It may be hard to tell whether he is all man or partly manufactured.

Will any one deny that we are living in days when knowledge is being increased? But why has almost all this knowledge come so recently? The answer is—to fulfill prophecy. Had it been scattered out for centuries this prophecy would not have been fulfilled. The Book says that this knowledge should come in the last days.

It was my intention to call attention also to the marvelous increased knowledge of the Bible, the great light shed forth, by Bible conferences, Bible study, archaeology, etc., but space will not permit. Reader, have we not evidence that we are in the last days?

Ideals and Success

BY PROF. A. S. LONDON

“LIFE is won or lost by master thoughts.” It is said of John Keats that his face shone like one who had caught a vision. “Swiftly do we become like the thoughts we love.” It is said that people living together get to where they look alike. Emerson says this is caused by thinking the same thoughts and loving the same objects. Thoughts make fuel for enthusiasm. Thoughts are seeds. The actions of life are the harvest. To be strong outwardly a person must think right inwardly. A person might as well hope to become healthy and strong physically by always thinking of poor health as to hope to be strong with his executive faculties when he always doubts his ability to do the task before him.

Young man, think of high things. There is no possible way for failure in life if the human structure is built on years of good thoughts. Man lives by his inspiration as a result of his ideals and the objects he has constantly held before him in his life. The young man who is right at heart can never fail. He may fall short of his ideal in life. This he should do. For if a boy reaches his ideal his growth is thwarted. His ideals should constantly pull him on; an incentive to hard, earnest labor.

It is said of an ancient artist that through weariness of flesh he fell asleep before the picture that disappointed him was completed. While asleep his master artist stole into the room, and with a few swift touches of the brush corrected the young artist's error and brought out the beauty that kindled hope within the bosom of the artist. So it is with a finite being. You may never be able to reach your ideal life; but remember the master hand of Jesus Christ will eventually brush away the errors and mistakes of the poor boy who is striving to become a noble man, and in eternity all nations will be gathered to see the fruit produced as a result of striving for a high ideal. Young man, remember you are an immortal being. Your actions will never die. They must live on forever. Let me urge you to think right, for every act of life is the result of a thought.

I have heard people say that they were willing to be anything or nothing for Jesus. No doubt many who prayed thus have meant well, but it seems to me that a young life made in the image of God should have no desire to be “nothing.” We represent the best as Chris-

tian young people. A young man or woman will never get higher in life than their ideals. Why not aspire to the highest? It is perfectly legitimate and honorable. The reason that people get no higher in life is because they have not aspired to a higher ideal. A person with a high ideal lives in an atmosphere above the grosser things of life. The nature is lifted to a realm of sunshine and beauty. The attention of a person with a high ideal is never attracted by the low things of life. A person with a high ideal is sustained in present defeat by a sense of future victory, says a writer.

A high ideal is an incentive to brain activity. A writer has said that brain power differentiates the people. A famous preacher once said to an audience of boys that he did not believe there was a lad in the audience that could not accomplish anything he undertook if that boy set his heart on it and used his brain. Adam Clarke, the great Methodist commentator, was considered a dull student in his young days, but by continual application of his brain to his studies he mastered his subjects. It is said of him that while poring over some of his books in deep study that something popped in his head. While lecturing to a crowd of boys one day we told this story of Adam Clarke. A little boy arose and said, “Mister, I wish something would pop in my head.” By the ideal of Walter Scott he looked ahead to the day of victory, when ruined by the failure of his publishers. He saw the day of triumph when the debt would be paid. Emerson, with his ideal of right, looked out upon a world of slaves, and saw the day when God would speak peace to all men. For the ideal of truth martyrs have endured the scourge, heroes have borne the winter's cold. By the ideal the poor boy as he plods through the hard studies in the old school cabin looks forward to the time when he will fill a position in life, become a man, and bless humanity. His inner nature sings while his hands work; and after all it is not the outward things of life that make life's battles hard or easy. It must have been the ideal in the heart of Lincoln, that God created all men equal, that caused him while splitting rails to be lifted to the place where three millions of slaves would be made free. What took Sherman from the shoemaker's bench to a seat in congress? It was because he used his brain. What lifted Herschel from the life

of a poor farmer's boy to a station among the best astronomers? It was because he used his brain. What caused Dr. Bell, the inventor of the telephone, to give a system of communication to the world, which now has twenty-one millions of miles of wire, nine million stations, employing 220,000 men, paying \$100,000,000 annually? It was because he used his brain and had an ideal before him. Young man, are you satisfied with the mediocrities of life? Probably God has endowed you with a capacity which, if developed, will lead you to a place of life where thousands will be blessed by your living.

The ideal sweetens toil, and while the body tires the soul soars. And with the poet we say, "The dreamer lives forever, while the toiler dies in a day." As Henry Clay was hoeing corn in the state of Kentucky his imagination lifted him to the halls of congress. Every time he cut down a weed he saw himself as he cut down his opponent. What a privilege that everybody is blessed with imagination! The poor have the same chance as the rich. It gives to youth an appetite for higher manhood. He becomes dissatisfied with himself, and his achievements of today. His inward dreams determine his actions of tomorrow.

If you would be great, seek great company. Solomon said he that walketh with wise men shall be wise. Shakespeare said wisdom or ignorance is caught as men catch disease. Therefore, take heed of your company. Lord Bacon once said the man who does not love company is a wild beast or a god. Man is a social being. Love is the life of man. A man's love for books shows his love for company. Abbott said a book is a good friend. It will talk when you want it to, and keep still when you want it to. And there are not many friends who will do this. A library is a collection of friends. Young man or young woman, read good books. It is said of one of the Methodist bishops that even now in his old age he reads one book a day. It is said of Palmage that he hired a man to read books for him and underscore the paragraphs that he thought would be useful in his ministry. Hillis says books are the levelers, not by lowering the great, but by lifting up the small. And no man can read the books written by Mr. Hillis and be the same man. A writer has said if we encounter a man of rare intellect we should ask him what books he reads. Lincoln comes in at night all cold and wet, but he searches out truths until his mind grows rich and strong. Historians tell us that all the liberties, reforms, and political achievements have been gained by nations throbbing with pulsations from each other. Young man, associate with the best. The brain power of the greatest men of earth is poured out on the written page. Master good books. Weave the thoughts into your brain until that which has made men great gets into your own nature and lifts you out of yourself.

If you would accomplish the best in life set your heart on one thing. It is good to know a little of everything, but be a specialist on one thing. In order to do this you must learn to concentrate your mind. It is said of an old philosopher that his mind was so concentrated on his study as he sat by the fireside that a coal of fire burned a hole in his shoe and got to his foot before he was aware of it. Make your mind to be under your control. Do not let it wander. Learn how to think, how to analyze, and how to concentrate. If you would succeed in life improve your time. Make minutes count, and nothing can stop you in the road to success. . . . If business men have used time to advantage by saving it, how much more should

we consider the moments that God has given us in striving to reach the ideal of life.

Never worry or borrow trouble. Worry is a luxury which only the rich can afford. John Wesley said, "I would as soon swear as to fret or worry." A great business man says, "I never had time to worry when I was poor. I never worry now because I am too busy." Most people who worry have three kinds of trouble—they worry over the things of the past, the things of today, and borrow the trouble of tomorrow. Worry brings defeat. It brings discouragement. It causes physical ailments. It hinders digestion. It stops the secretions of the body from doing their mission for the physique. So never worry. Be cheer-

God Hears and Answers

The following, taken from the Questions and Answers page of *The Christian Herald*, is inspiring to our faith; and also helps us to believe with larger assurance that God does indeed hear and answer earnest prayer.—MANAGING EDITOR.

D. SPENCER HATCH, senior secretary of the Y. M. C. A., attached to the Mesopotamian Expeditionary Force, writes: "It was in the last army camp on a wild road along the Afghanistan frontier in the lower Himalayas. Several scores of men from army prison camps had been attached to the force here, and seemed to be 'leavening the whole' with their vices, their swearing, their stealing, their sinning. They were helped in this by the lonesomeness and the monotony of the frontier army life. Three Christian soldiers, a corporal and two privates, walked together one night on the outskirts of the camp, and talked with deepest concern of how vice was spread from Ind to Ind, throughout the whole camp. Finally they knelt on the far side of the camp, on the only level piece of ground, and prayed that something might happen to turn the tide. They could not ask specifically—they had no plan—no tangible possibility presented itself—they simply prayed, oh, so earnestly, for 'something.' That night, I was on an ocean liner in the Mediterranean sea heading for the East. I knew not where. My destination had not been decided further than that I was to do Y. M. C. A. work in the army 'somewhere in the East.' That night, as each other night, kneeling there on the upper deck, I looked up to the starry heavens and earnestly pleaded, 'O God, place me among men who need Christ, and use me to lead them to Him.' I had never heard of an army camp on the far frontier. Three weeks later I was in charge of the Y. M. C. A., whose large tent had been pitched over the very spot where the three soldiers had prayed. We were in the midst of a revival in which men, night after night, knelt down and gave their hearts and lives to Christ. And the corporal, with the two private soldiers, prayed, 'O Christ, who saw us kneel on this very ground only three weeks ago, we thank Thee for answered prayer.'"

Mother's Sacrifice Stirs Congregation

TWENTY dollars (in coins) inclosed in a paper bag, was sent to the pastor of a Colorado Presbyterian church recently. It came anonymously from "A Mother," who had just finished reading "Money the Acid Test." The note was as follows:

"Inclosed find \$20 to help with the fund to be raised in the New Era of the Presbyterian church. We have given what we felt we could, but I have saved this bit by bit, towards a stone for our child's grave. It means a sacrifice, but after all it is only selfish, for the little one will rest just as peacefully and her spirit be just as happy, if we have to wait until later for the stone.
"Hoping all will be blessed,
"Yours, "A Mother."

The officers of this church had balked at the raising of as much as was assigned by presbytery, but within an hour and a half after this letter was read on a Sunday morning, of a total apportionment of \$15,000, \$13,500 had been raised, and before the week was over the full amount was all secured. One mother's sacrificial spirit had moved the entire congregation.—*New Era Magazine*.

ful. There is a bright side to everything.

To reach the highest place that God has for you it is very necessary that you have confidence in yourself. I do not mean egotism; but I do refer to that confidence that must come into one's life before any great success is gained. Sophocles, Greek poet, said, "Heaven never helps men who will not help themselves." Those who believe in themselves strengthen their own powers. Confidence in one's self has brought every invention and caused every discovery. In fact, a man must have faith in anything he undertakes before it is accomplished. Faith in God, faith in yourself, faith in the cause for which you labor, if it be an honest one, will help you to gain success. Young man, you are the architect of your own destiny. Lack of confidence is a weakness. Mr. Bryan said, "Have the big head. Folks will help you whittle it down." These words may seem a little egotistical, but they portray a meaning. Nothing is more detestable in the life of a young man or woman than egotism. It is simply a sign of a lack of sense. People know your worth. Don't try to put on. Have faith for yourself according to the preparation you have had for your life's work. A young man met a philosopher who was meditating on a great question. The young man said, "Why don't you hold your head up and be a man?" The philosopher pointed to the wheat field, replying, "You will notice, my young man, that all the heads that are filled are bowed." Let us not think that all creation verges into one center. Elihu says, "It is as hard to instruct pride as it is to fill a bottle with a cork in it." A philosopher remarked, "Seest thou a man wise in his own conceit, there is more hope of a fool than him." Prepare for your life's work. Persevere and the world has a place for you. The Roman motto was, "Perseverance conquers all things." The road to influence and power must be through the character. This path, though not the quickest, is the surest.

Last, but not least, be kind to those whom you come in contact with. Weakness is rough; greatness is gentle. Unkind treatment is never conducive to the development of the best in man. Carlyle wooed and won the most brilliant girl of his day. Her talent shone in London like a blazing light among pebbles. Carlyle was unkind to her. One day as she sat in company with her husband and some friends he became irritated, and said in a harsh manner, "Why do you breathe so loud?" Years before she had given up almost everything else, it seems, but breathing. In a few days she ceased to breathe, dying, no doubt, of a broken heart. Later Carlyle realized what he had done, and said, "Oh, if I had only known." But it was too late. Remember the words can never be brought back. God save you from harsh criticism. The great teacher, Arnold of Rugby, once spoke very harshly to a boy about a certain lesson. The boy came to the teacher with tearful eyes and said, "I have done the best I could." The old professor replied, "Son, forgive me. I'll never speak another harsh word." And always after that Arnold was known to live in the hearts of his students.

A life built on the principle of right character does not fluctuate in value. The market is never overstocked. It is always worth a hundred cents on the dollar.

Phillips Brooks said, "There is but one thing which God has given us the right to claim when we are sent into this world, and that is the privilege of having high ideals." Bryan says it is more valuable than gold or silver. And he who possesses it will be as the inspired writer says, "A shining light that shines brighter and brighter unto the perfect day."

**NUMEROUS FRIENDLY FOES I
HAVE MET IN INDIA**

BY MRS. F. LUCILE JACKSON

MISSIONS SURVEY

MEXICO AND GUATEMALA

As seen by REV. J. D. SCOTT

I AM fully convinced that a warm climate is the greatest breeding place for insects of all kinds and descriptions. I wish to speak of some and give a few notes on each. I believe I can say that we are blessed (?) with insects something as Pharaoh was cursed with them during the great plague times. At any rate, since the rains have threatened and finally come, we have been greatly frustrated with these creeping, crawling, flying visitors.

The other day Mr. Jackson was trying to do some reading. His book was propped up in front of him, leaving both of his hands free to wave in the air like the arms of a windmill, vainly trying to get some space by keeping the tiny gnats out of his eyes, ears, and mouth. When I discovered him thus I took a good laugh, though I was at the same time afflicted with much the same kind of an infirmity. In the evenings the gnats collect on strings in secluded places, and there spend the night. One night we discovered them in their resting place, and quickly placing the opening of the lamp chimney so that the string hung inside soon burned them to death, much to our relief; but we always found a new crowd of them to haunt us the next morning.

Now, there is another large, fat, sleek bug that visited our chupper (grass hut), which we nicknamed "the chupper bug." He is perfectly harmless, and we usually saw him sitting on some stick of the side walls of the chupper, boldly looking about. He is also a non-combatant—really he seemed to be a very religious bug, for he never once offered to bite or fight. Not liking to have these creatures multiply, we always went "chupper bug" hunting every night. When one was discovered he was knocked to the ground with a stick. He would fall like a lump of mud, and usually lie on his back, slightly moving his legs. Then when the next blow was about to come he never flinched and seldom ran away, but looked straight at his murderer "unto the end." The crickets permeated every corner of the chupper, got into our grips, into our clothes, and into every little nook, and then sang very loudly and shrilly, in tune and out of tune, as long as we stayed awake to hear them. One night a firefly got in and could not find his way out. He flew this way and that, his little light flickering and fluttering, and then he lit in the grass of the roof, and his little candle soon went out. He was so fiery that I actually wondered if he wouldn't set the dry grass afire, but he didn't.

Then there are the flies. They look like real American flies, for their habits are much the same as others I have known and seen. I think I can say I have not found them so plentiful here as I had expected. A few caterpillars and grasshoppers have shown themselves, but they seemed well behaved. On the whole, very few fleas have made our acquaintance, for which we have been thankful, but what have come have left the usual marks and sting.

There is one little fellow with a long body and a copper-colored coat, and he is a bad one. The lovely nuts and dried fruit that my parents gave us upon leaving the homeland were found fully possessed by these little weevils. They are very active, never resting day or night, but burying themselves in my splendid "eats," they lay their eggs, and the worms hatch out and grow to other weevils before we know it. But this is the way of India. Lice have made themselves scarce about our premises, but it is not an unusual sight to see an Indian woman picking them off freely from the heads of her children and neighbors. The cockroaches, a long, flat, buff-colored bug, and the long gray moths, must not be forgotten. The former seek every crevice and corner in which to hide themselves, not forgetting to leave a telltale yellow spot on the clothing, paper, or what not, according to the length and success of their stay. They can fly or run like a flash. Their whole body is so frail that when one is crushed there is nothing but a spot left. The moths eat our papers, and one has already made a good meal off the back of Mr. Jackson's coat—a perfectly new one. One little scorpion, bolder than others of his race, came out on the white wall of our bathroom, and as soon as he was discovered we lost no time in giving him a quick exit from life. This is the first and only one I have seen.

One evening while we were at dinner the white-winged ants came in around the lamp on the table, and piled themselves up a half inch deep for some little area, more were on the floor, and there seemed to be some everywhere. We scooped up in a bag what we could, and Mr. Jackson drowned them in a pool of water. Those that were left shed their wings, and the big black ants came in droves and carried them home for a late dinner, for which we rejoiced.

At night, when we want to read or write, the millers and Spanish flies and "hard shell bugs" fly in our faces and on our clothing till it "takes all the joy out of life," and we are driven to bed, only to be newly and generously attacked by mosquitoes, while the gnats sing their dismal, buzzing, sleepy song, and we endeavor to compose ourselves enough to get to sleep before midnight. The mosquito nets over our beds give us some protection, but these slender fellows learn to get through the meshes of the net and accomplish their bloody purpose, which they do right well.

Some days, just before a shower, the big, long, black ants come in by the millions, not stopping to be polite, but foraging every part of the room, tables, dresser, everything. Upon investigation we discovered their place of abode and found the ground outside entirely covered with them. Some were coming out of the mud walls of the house, and others were descending from the trees, all bearing down on us like some innumerable army in array for battle. Strange to say, there were some little black-winged ants who did all the commanding of the forces, and they were so successful that there were places in our room that were black with these desperate foes. We had brought some insect powder with us from home, that when blown on them and their beaten paths rendered them stunned, silly, and so weak that first they ran riot trying to escape, and in the midst of it their legs gave way under them, and they could only crawl on their bellies, and then they lay down and kicked as long as they had life. We stepped on all that we could, so as to put them to rest. The next morning, when the boy swept the room, there was fully a half gallon of dead ants.

I have been fortunate so far in not having to do away with more than three or four "b flats" (bed bugs), and these only came on an exploration tour. I believe that Mr. Jackson has caught one little chigger on my dress collar, also.

One day, before I knew it, a nice fat mosquito had seated himself on the back of my hand and bored long and deep. I gave him a single slap that made him unconscious, and blew his remains to the floor. He reminded me of a convict, with his rings of black and white running around his body and legs, though perhaps he was only turning gray from old age. At any rate, he left a nice, white, puffy place on my hand that remained a day and a night. I sought comfort from the ammonia bottle, or it might have lasted longer.

As you may know, we never get lonely for this sort of company, and never languish for lack of exercise, for we have some of these insects always with us, and they seem never to tire and never to lose their activity. I think I have never seen so many in all my life, and I am sure that this is not all, but it is all that I have experienced in the four months of residence in India. We are blessed in the thought that we are in the will of God, and are realizing that we are in the plan that He has for our lives.

APPRECIATION OF CHRISTMAS BOX

BY MISS GLENNIE SIMS

For months we have been looking forward to the arrival of our Christmas box, and it reached Chaocheng just after Miss Vieg and I left for our summer rest. Mrs. Deale sent me some of my lovely gifts, which I am going to use here by the seaside, the rest she told me about.

The Chinese tell us each year our American friends are so good to us. We feel we are much favored and the Lord is extremely good to us to give us so many thoughtful friends, who remember us so well. Many, many thanks.

MEXICO CITY

IT was my privilege to be with Dr. Santin over three Sundays, and I was so delighted to find such a good spiritual atmosphere.

The doctor has a good spiritual church, of about one hundred members, many of whom enjoy the blessed experience of entire sanctification. He is greatly crowded for room in the little rented hall, which is often filled to overflowing at the week night services.

This good work deserves a chance to grow. We should own our buildings and enlarge our borders. We can never amount to much until we do. I also visited our mission stations in southern Mexico, which have been closed for seven years. To my delight I found the buildings in good repair, all rented, and well preserved. The field is white to harvest, but the laborers are not there. These stations could all be reopened if we only had a few native preachers and workers. It is the best mission field in Mexico, and should be opened as soon as we can find the native workers to occupy it.

My heart bleeds for poor, war-torn Mexico, and my prayer is that God will speedily give relief.

CENTRAL AMERICA

I was also privileged to visit all of our stations and substations in Guatemala, Central America, and was delighted to find our faithful missionaries standing by their posts and waging aggressive warfare against the Enemy.

There are no criticisms to make of the work or the workers in that great field, but when one gets a vision of the possibilities of such an open field and then sees the scarcity of workers it is heartbreaking. At this time we have only three American missionaries in the whole field, Rev. J. D. Franklin and wife and Miss Eugenia Phillips. We could easily use twenty, and have an open door for each one on the day of their arrival. These missionaries have done exploits. We have some fine native workers, but not half enough to fill the calls. It is truly pitiful to hear the people calling for help and no one to send.

The field is ours, we have accepted the responsibility for many thousands of souls who have not as yet heard the gospel story and never will unless we can send more missionaries. Something must be done, and that speedily.

OVERJOYED, SAFE IN AFRICA

BY MISS MINNIE C. MARTIN

Thank the Lord! I am really in Africa, the land of my vision for ten years, the promised land for me. It seems almost too good to be true, that I am really here in Africa! Well, glory! My heart is just overflowing with love, joy, and gratitude to my heavenly Father, who justified me freely and sanctified me wholly and called me and brought me all the way. I look back over those ten years of preparation and can see how God so marvelously led all the way, defeated the Enemy on every hand, and in His own time brought me here with victory.

I thank Him for the seasons of refreshment He gave us while waiting in New York to sail. The New York District Assembly was a feast to us, and the farewell service at the Utica Avenue Church, of Brooklyn, will long be remembered on account of the mighty outpouring of the Spirit. God's people in Brooklyn and New York will never be forgotten. We never met more godly people.

We felt like shouting as we boarded the City of Lahore, May 6th, really en route to Africa. The month we spent on the mighty deep was a time of great blessing to us. I felt the presence of the Lord in such a marvelous way; the billows of love flowed over and over my soul until I seemed to be completely lost in Him. I felt that truly "underneath are the everlasting arms." God gave us real fellowship with the other missionaries on board, and we feel that we are richer for having known them. We had such precious services together, night after night.

How glad we were to look upon the shores of Africa for the first time, June 4th, and I never saw a more beautiful place than Cape-

(Concluded on page 13)

Why Not?

BY PROF. H. O. FANNING

WITH your permission we will leave the discussion of the negative side of this proposition to those who are of a contrary mind, if there be any such, while we address ourselves to the pleasurable task of presenting and considering some of the many reasons why our schools should be given greater publicity in our most excellent official organ—our HERALD OF HOLINESS. Thank God for such a paper, which is alive to every interest of the movement, and ever ready to forward every helpful and necessary thing.

In writing this we are not unmindful of the wide publicity which has been, and is being, given to our schools through the great campaigns for raising money to liquidate the indebtedness upon them, or of the various other means for giving them publicity that are being employed. We thank God for it all, and for all the good that is being accomplished through it. Let the good work go on, and every means available be used to the utmost to forward it.

If my apprehension of the situation is correct, it is not the fault of the HERALD OF HOLINESS that we do not have more in its columns than we do concerning school matters. We who are interested in this work should stir ourselves up to give them something more to publish. The HERALD OF HOLINESS is like the old-fashioned grist mill: it grinds whatever is brought to it that is suitable for grinding. And it is doing noble work, giving to every department of our work its due, without partiality or undue preference. May its efficiency be constantly increased, its noble work broadened, and its success in the future even more glorious than in the past. And let all the people say Amen! But for some of the reasons.

1. Because our people look to the HERALD OF HOLINESS, and rightly too, for information concerning everything it is important for them to know. The HERALD OF HOLINESS is their monitor in such things, and they have no other general source of knowledge.

2. Because our educational interests are among the most important of any in our movement. They are really fundamental, and necessary to the success of our work as a whole. Our schools alone can give to our young people the training necessary to their highest efficiency in service.

3. Because our schools have never come to their own among us, either in the way of recognition of their importance, adequate appreciation and support, or opportunity for service. As a church, we have never yet fully availed ourselves of the tremendous possibilities of our educational work, or given our schools opportunity to render their fullest measure of service. This will be given only as greater publicity is given to the work, and greater interest aroused.

4. Because a large number of our people are now vitally interested in our schools, and read with delight any information concerning them—parents who have sent their children to us; students who have been helped through our work; churches and communities which have been blessed through the efforts of those who have gone out from among us, both at home and abroad; pastors of young people who have been with us, and churches from which they have come; and the great host of self-sacrificing men and women who have made our schools possible by their prayers, their gifts, and their influence; men and women who have laid their hearts, their lives, and their menses on the altar of sacrifice to make our schools a possibility. The Lord alone knows their number, and how far-reaching has been the influence of this work. How many hearts are beating with love and sympathy for it, and how many prayers are ascending to the throne of grace that God may continue to prosper it!

5. Because the constituency of our schools should be made up of all of our people, and all of them should become vitally and intelligently interested in the subject of Christian education, in holiness schools. The fullest and freest discussion of our school matters would not only be informing, but would tend to a better understanding and more sympathetic co-operation of all our people in this great work. Our people have a right to this information.

We call upon them for support, and they have a right to know what they are supporting, and why they are supporting it. They should know that we are asking them to serve us only that we may the better serve them.

6. Because some honest questions might be answered, and some honest doubts might be settled by such a course. Thank God, we have some hard-headed folks among us with plenty of "good horse sense" (common sense, if you like that better) who are sizing up the situation, and saying from time to time, "But you fellows are not accomplishing all you might."

Why Should I Send My Children to a Holiness School?

1. *Because they are your children, your own flesh and blood, and you love them, and want them to have the very best God has for them, both in experience and education.*

2. *Because you love God, and want your children to love Him, and serve Him with their whole heart, mind, soul, and strength.*

3. *Because you love the Bible, and want your children taught to reverence it as the Word of God, to be rooted and grounded in its truths, and to be qualified to use it as the sword of the Spirit in the warfare of life.*

4. *Because you believe in God's great plan of salvation; in the deity, incarnation, and miraculous birth and life of the Son of God; His sacrificial death, the merit of His atoning blood to reconcile the believer to God, and to cleanse here and now from all sin; in His all-prevailing intercession at the right hand of the Father, and His glorious appearing to receive His own unto Himself. In the mighty, sin-destroying, witness-empowering baptism with the Holy Ghost.*

5. *Because you love holiness, and want to see it spread abroad throughout the whole world, and want your sons, your daughters, to have a part in the great work of spreading it.*

6. *Because you love your fellow-men at home and abroad, in every clime, and of every color, and long to see them saved, and want your children to have a part in their salvation. To have a zeal for missions, and the spread of the gospel of full salvation to earth's remotest bounds.*

7. *Because, our holiness schools are the only schools in the world that will teach your children what you want them to know, ground them in the experience in which you want them established, and give them the preparation for life, warfare, victory, and heaven that you want them to have. The schools that are designed to meet the needs of the whole man, for all time, and for all worlds.*

H. O. FANNING.

Right you are, brother; but we know it and are trying to do better, and we believe with some success. We do not know it all; neither are we infallible in judgment, and we sometimes make mistakes. We need your help, and we are trying to enlist it.

"But our schools are not doing all they ought to." Exactly. That's one of our reasons for writing this article. They are doing much, thank God. They should do more. We are laboring hard to bring this about. What are you doing about it, brother? Are you doing all you ought to do to make it possible for us to do all we ought to do? Are you "boosting" or "knocking"? We believe you intend to "boost." We need your help, and your criticism also, and we welcome both. Your heart is in the right place, and your head too. Learn all you can about our schools, and then put your shoulder to the wheel and we will lift together, and the work will move on gloriously, efficiently, and triumphantly.

"But do you mean to say that you can't do what you ought to do without our co-operation?" That's it exactly. Not any more than a pastor can do all he ought to do without the intelligent, sympathetic, and prayerful co-operation of every member of his congregation. Not any more than you can achieve the highest success in managing your farm, or your business, or your home, without the co-operation of all concerned in your affairs.

Great business houses are realizing that they can not do their best without the sympathetic co-operation of their employees and all connected with their business; and that this can be secured only by giving the widest publicity to their business affairs; co-operative, and profit-sharing schemes, and the use of every device available to secure the best understanding possible among all concerned.

"But you may have some things you do not want published." Wide publicity will have a tendency to make us careful about such possibilities. Successful business men are learning that downright honesty and dependability are indispensable requisites to all real success. Let it not be said of us that the children of this world are wiser in their generation than the children of light.

7. Because our educational interests are of such a character that they vitally affect every other issue of our church and movement—the pastoral, evangelistic, and missionary problems, and every other problem connected with the administration of our church affairs. The interests of our Publishing House, our HERALD OF HOLINESS, our publications, and all the affairs of our movement are vitally affected by the success or failure of our school projects. The entire church forms our constituency, and not only our constituency, but our field of service as well; and the day is not far distant when all will be vitally interested in the progress and success of our educational work. Information will hasten that glad day, and the greater the publicity given to our educational matters, the sooner will it be here.

OLIVET, ILL.

A Personal Statement

BY H. D. BROWN

MY position in regard to fixing the pastoral relation is well known. I have been in favor of an effective Superintendency, with a well-guarded and limited authority, in regard to the distribution of our preachers. At the last General Assembly a large majority was in favor of simply a call by the church and acceptance by the pastor. This amounts to pure congregationalism. Our revisions were drafted along this line.

I announced to the Assembly that I would make no opposition to the wishes of the majority and would vote for their report. A law was enacted in this way, and has now been in operation nearly four years. Personally, I decided to say no more about any central authority to fix and change the pastoral relations and accepted the action of the Assembly as final. I observed, however, more or less dissatisfaction and unrest in our church. Dr. Walker, who drafted the law, was disappointed in its operation. Many others expressed dissatisfaction, and there seems to be a general and growing demand for something more

effective in fixing the pastoral relations.

Approaching the District Assembly of the North Pacific District, Rev. J. T. Little, who was then the District Superintendent, requested me to prepare a memorial to the General Assembly on this subject. When the Assembly convened, on the motion of Brother Little, by a unanimous vote they joined in this request. I prepared the memorial which has been published. It was unanimously adopted. This shows a decided drift of opinion in this one District. What it may be in other Districts, I can not say; but evidently the North Pacific District now believes in this kind of a law. This memorial, if adopted, would provide an effective Superintendency, and avoid the objection of an absolute appointing power. It would furnish every church with a pastor and every pastor with a church. It would make the pastoral relation subject to change, if necessary, at the District Assembly. Make our changes according to a regular system and thus make an itinerant ministry possible. This memorial is in harmony with the "basis of union," as it gives each church an opportunity to choose its own pastor and also recognizes the Superintendency. If this were adopted it would encourage holiness preachers, seeking regular work, to come into our church. It would utilize and employ many of our young preachers who would be glad to go out in the regular work. It would enable our Superintendents to do effective work in correcting unfavorable conditions which now exist. It would enable many of our pastors, now at work to make desired changes easily, systematically, and without friction. In short, it would give a new impetus to our work and the Pentecostal Church of the Nazarene would bound forward with a new enthusiasm.

I beg pardon for reference to my own experience and will say this: I spent about fourteen years as presiding elder and District Superintendent. I usually had twenty-five to thirty pastors on my District, and this memorial is the result of my observation and thinking on the inside, while the work was going on. This is not a Methodist law. (Far from it!) So do not object to it because you think it is Methodism. It is not. I do not know any church which has this law. I believe it to be better for us than any other church law in existence. It is exceedingly democratic. It proposes to assemble the facts and then bring a General Superintendent with an experience and a well-trained mind to act in a judicial capacity, while he passes on the assembled facts. After his decision, there still remains the veto power with the Committee of Approval. It is a representative form of government and one that harmonizes with our national government.

Observations indicate that the following conditions exist: Generally our church is not satisfied with the law we have. There is a large number of our pastors who would be glad to change. They think they have been long enough in one place, but we have no system by which changes can be made, and often they remain long after their best work is done. Many of our churches would be glad to have a change and think it would be good both for the church and the pastor, but we have no system and authority for changing our pastors, and so they keep the pastor whom they love rather than send him adrift with no home and no work. We have a large class of preachers, some of them young, some in middle life, who could be set to work if only we had a system by which we could send them out to places suitable for them. These preachers would be very happy to have a place in the Lord's vineyard, and our church is losing the benefit of their work. I am personally acquainted with many of these preachers and know whereof I speak. Usually these men have good ability and experience, and would, no doubt, be successful in our work.

We have places where the pastor is a misfit and the churches are suffering thereby. As our law now stands, the Superintendent has no power to make any change. If these "misfit" men could be transferred to some other field they might prove to be useful and successful men. They might fit in another field.

Outside of our church there are a large number of successful holiness preachers who would be glad to come into the Pentecostal Church of the Nazarene if they could have any assurance

of continuous work. As our law now stands, they say they might have a call to one church and at the end of that pastorate they might be left without work. They hesitate to come under these circumstances. I am personally acquainted with a number of these men and feel sure there are many more. It is a condition which exists generally throughout our church. If this memorial were enacted into law, it would give some assurance that a successful pastor would always have work.

We have many young preachers who, if sent to a promising field, could serve one year in a successful way, and, if a proper change were made, they could serve another year in a new field. In this way they could soon be developed into strong and successful pastors. The system I propose in this memorial would do this work.

This would be a law for a consecrated church. We preach full and complete consecration to God. We urge our people to be fully sanctified and our preachers should be so consecrated to God and His work that they would gladly go anywhere for the salvation of souls. If this law will accomplish the salvation of a multitude of souls and build up the kingdom of our Christ, it should be our joy and delight to enact the law and sing ourselves with all that we have and are into this great work which it proposes to systematize and carry forward. In the language of one of our glorious hymns let us sing,

*"I'll go where you want me to go, dear Lord,
O'er mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."*

We reprint below the memorial referred to

Memorial to the General Assembly

BY N. B. HERRELL

INASMUCH as the Lord Jesus gave the great commission (Matt. 28:19-20) to the church as a whole and not to any one branch;

Inasmuch as the Holy Spirit on the day of Pentecost endued the church with power from on high to enable her to carry out this great commission;

Inasmuch as the church as a unit went forth obeying the great command at Pentecost finding the Lord of the commission present to work with the church in the salvation of souls;

Inasmuch as the Pentecostal Church of the Nazarene as a unit launched the Hallelujah March for the Publishing House, and separate Districts have put on campaigns for their respective schools, finding the grace of God present to labor with them for the material interests of the kingdom; we, your humble servant, believing that unless we, the Pentecostal Church of the Nazarene, make at least an equal effort, and we hope a more unanimous and greater effort, along spiritual lines, that we shall deserve the displeasure of the Head of the church, even our Lord and Savior Jesus Christ, accordingly

Memorialize, The coming General Assembly to prayerfully and carefully consider the possibility of a unanimous effort on the part of our church to conduct evangelistic meetings in all of her local churches, missions, and schools, etc., at the same time inviting all others of like faith who wish to do so, to join with us; and

That the meetings should be set for a definite time after one month of prayer, distribution of tracts, general advertising and to be run for at least a month;

That the HERALD of HOLINESS and *The Other Sheep* should be given over to short reports each week of the progress of the meetings;

That the supervision of the work should be placed in the hands of the Board of General Superintendents who shall use the HERALD of HOLINESS to set the battle in array;

That on the third Sunday a freewill offering shall be taken for home missionary work to be placed in the hands of the Board of General Superintendents to open new fields; and on the fourth Sunday a freewill offering shall be taken for the foreign missionary work;

This would mean at least fifty thousand people praying for the same end, believing for

in the above article, and which appeared in the issue of the HERALD of HOLINESS of July 9th.—MANAGING EDITOR.

Concerning the distribution of our Pastors and the fixing of the pastoral relation we recommend that the General Assembly shall strike out what is said about the calling of a Pastor, commencing on page 36 and ending on page 37. On page 42 strike out paragraphs 3 and 4. In lieu thereof substitute the following:

The District Superintendent shall visit each pastoral charge in his District, and acquaint himself fully with the conditions of the various churches, and especially their desires in regard to their Pastoral relations. He shall also become familiar with the conditions of the various Pastors and their families and especially their desires in regard to their Pastoral relations. He shall report these facts to the General Superintendent having charge of the District and especially at the annual meeting of the District Assembly, shall the District Superintendent inform and advise the General Superintendent of the wishes of both Pastors and Churches, concerning their Pastoral relations.

The District Assembly shall elect a Committee of two Ministers and two laymen, to be known as the Committee of Approval, the District Superintendent shall be ex officio member of the Committee of Approval.

It shall be the duty of the General Superintendent to advise fully with the District Superintendent and other members of the Committee of Approval, concerning all Pastoral relations in the District, and also to receive direct from the churches any information which may be furnished him—to the end that the wishes of all parties may be considered, and granted in so far as may be consistent with the best interests of the entire work.

It shall then be the duty of the General Superintendent to make out a complete list of appointments for the entire District, and submit the same to the Committee of Approval for their consideration and approval. When the Committee of Approval has approved the list of appointments, the General Superintendent shall announce the same as the Pastoral relations for the ensuing year.

the same end, and working for the same end, all at the same time. Who can tell what such an effort will result in? All who are in favor of such an enterprise, please say Amen!

Pastor and People

BY I. K. PATIN

WE have noticed at times in the HERALD of HOLINESS that pastors are leaving the pastorate to enter the evangelistic field shortly after Assembly time, or maybe in the middle of the Assembly year. As a layman I find it difficult to see just why it is that holiness preachers feel inclined to break the promises given churches that have called them to the pastorate, and leave during the year they have virtually promised to stay. If after prayer, earnestly seeking to know God's will in the matter, and pastor and people are satisfied it is God's will he should serve the church, why, we wonder, is it that some so soon feel that their "work is done"? If God has called him to be a pastor and he is in His will, who is it then who so soon changes?

It may come soon after Assembly time, when practically all the churches have been supplied, when there is small chance to get a pastor and when it disarranges the plans of the church, and at times stops the work, shutting up the church for the time of preaching services. It stops the issuing of food to the sheep, causing some to lose faith and leaving them to wander into by and forbidden paths.

We are not now belittling, nor do we intend to belittle, the mass of our Nazarene pastors, for they are loyal and true. But there seems to be a tendency among some to regard a promise to serve a church for a year as of not much consequence. Does it mean nothing to him to break his promise to his congregation and his God? Does God hold him responsible for the harm that comes to the work? These are questions that we believe should be given much thought by pastors considering a change during the year. We do not want so much law about our church government, yet we do believe we should have some plan provided by which pastors should realize they are in honor bound to serve out the year.

We realize, of course, there are situations that can not be relieved only in this way; however, if the pastor is being paid his salary, and a good part of his congregation is in sym-

(Concluded on page 13.)

THE WORK AND THE WORKERS

PASADENA UNIVERSITY MEDICAL COLLEGE

For some time the president and trustees of the Pasadena University have seen the great and crying need for a medical college as a department of the university, but have thought best not to venture upon such an undertaking to any large degree, until all the debts and obligations of the school as it stands have been provided for. Now that the one hundred thousand dollar campaign has been brought to a successful conclusion and the institution has gone "over the top," and the future of the school is secured, the question arises, "What is the next step the Lord wants us to take as a university?"

It appears that the Lord is not only pleased to have the debt lifted from our beloved school, but already a good sister has made arrangements for the handsome sum of \$27,000 to come to the school in the near future, to be used in establishing a medical college, or department, in connection with the university, where our young men and women who feel called to missionary work, may come and receive a medical training, before they go to the field. Such a training will enable them to reach thousands of heathen for the Lord that they never could reach without being able to heal their physical bodies. It will also afford a fine place for our returned missionaries to spend some of their time while in the homeland on their furlough to get the needed training in the modern methods of surgery and medicine as well as free treatment and care, when needed, in order to build them up in health and strength.

This is surely a Godsend and we doubt not that He will move upon other hearts to help us and our sister to establish a fine, modern medical college, and in connection with it a good hospital and missionary sanitarium which will provide a rest home for our returned missionaries, where they may come and take the needed rest without money and without price. This we have longed and prayed for some time. There is no climate so fitting for this work as southern California, and particularly Pasadena. We purpose to secure some cottages at the beaches where our missionaries may spend their time during the warm weather, and also some nice camps up in the mountains. This will give them any climate they may need in a couple of hours' ride on a street car or in an automobile. It now appears that the Lord will speedily bring this to pass.

It was the vision of our sainted founder, Dr. P. F. Bresee, that this should be a real university—that from the sacred halls of the various colleges and departments should flow a stream of holy and consecrated young manhood and womanhood that would girdle the globe with salvation, with holiness unto the Lord. We feel sure that the Lord is about to carry out this plan for Pasadena University, and to this end we ask you one and all to pray for us, and to mind the Lord if He speaks to you and asks you to have a part in this noble and holy work. There are many fine young people over the land who have the call of God upon them for missionary work; and whether they have any money or not they may come to Pasadena University and work their way through and get the needed preparation to go forth and do the work to which God has called them and help bring this lost world to Christ. Will you not pray the Lord to supply all the needs for this department of His work and so have a hospital and home for our outgoing as well as returned missionaries?

We already have a hospital, and a nursing course which has been in operation for several years, and which is being materially enlarged for the coming year. This department has sent out some well trained nurses, who are today doing most excellent work. But how much better it will be to have a commodious hospital, where not only minor operations may be performed, as in the past, but where all kinds of cases may be cared for, and our outgoing missionaries and nurses may get a thorough medical training.

We are in need of some well-trained, sanctified, young doctors, who can go to the foreign fields to take charge of our hospitals and medical missions which we must soon establish if we, as a church, are to do the great work, the world over, to which God has called us. Will you be one of the Lord's faithful stewards to help enable our young people who have the divine call, to get the necessary qualifications, and to go out to bless the world? You may not be able to go yourself, but will you not help, in this way, to send some one in your place? Will you not help to hold the ropes while some one climbs the mast? If you will, kindly let us hear from you.

A. O. HENRICKS,

President Pasadena University,

PASADENA, CALIF.

GREETINGS FROM CENTRAL NAZARENE COLLEGE

We open September 16th. The prospects are splendid. Our faculty, who have been selected from some of our best colleges and universities, profess to have the experience of sanctification as a second work of grace. Parents, you can place your children under their instruction and not be un-

General Assembly Notes

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

A dining room will be maintained in the basement of the church in which all members of the Assembly and visitors will be fed.

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

All regular delegates, fraternal delegates, and missionaries will be entertained free.

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

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

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

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

PUBLICITY COMMITTEE,
J. D. SCOTT, Chairman.

easy about them. People are moving here to educate their children; every house will soon be occupied. The God of Jacob is with us; we are looking for a great year. There is a place for a young man or woman who can teach and; an opportunity for the right man. Let all lovers of holiness continue to remember us in prayer.

E. D. CORNISH.

REST COTTAGE (PILOT POINT, TEXAS) ENLARGED

These are busy days with us and every one seems to have a mind to work. The work is prospering under the management of Brother and Sister Roberts, and God is blessing in a wonderful way. The workers and girls are sorting lumber and pulling nails, and some are painting the house. Above the pounding, nailing, and noise we hear the singing of the girls, and sometimes their voices in prayer.

This morning fifteen business men came out in a body to inspect the home. How God blessed! They seemed to be deeply interested. As they stood in the new dormitory and nursery while Sister Roberts gave a report of the home for the year and told of their plan for enlargement, the men removed their hats, and a benediction seemed to come upon all. We felt His presence and blessing upon them as they were about to help their fallen sisters. Little Ruth and Mildred sang, "Little feet, be careful where you take me to, anything for Jesus only let me do." As they finished a silver dollar fell at their feet; then a hat was passed, and nearly seven dollars was given them. We believe these kind townsmen will give liberally of

their means. One man headed the list with one hundred dollars and the others said they were ready to help. For some time the Lord has laid on our hearts this plan for the improvement of the home and gave Brother and Sister Roberts the vision. By faith they commenced to build. Now that it is in sight nearly every one seems ready to help.

Heretofore we have been crowded, but since this enlargement has begun about twelve girls have come to us in about three weeks.

Reporter.

SAN FRANCISCO DISTRICT

The tent meeting at Oakland, Cal., conducted by Evangelists D. S. Corlett and wife, Mrs. Linawever, and the writer, closed Sunday night, August 17th. The congregations were small, but the Lord's blessing was on the meeting from the first service. There were about fourteen at the altar. These, with possibly one exception, claimed to receive what they were seeking. The finances for the meeting came easy. A class of fifteen was organized. There is a spirit of go-through in these people, and we expect to see this class grow and become one of the largest churches on the District. A pastor has been called and a place of worship is being looked up.

On Sunday morning, August 17th, we organized a class of fifteen at Stone Corral, five or six miles from Milton, out of those gathered together by Rev. J. H. Jamison, pastor at Milton. A very neat little church building is nearly completed, and when dedicated, will be almost, if not entirely, free from debt. Brother Jamison will shepherd the flock here in connection with the Milton work. This is a fine class and they are earnestly taking hold of the work. The Milton charge expects to send eight or ten young folks to the Pasadena University this fall. Quite a number will go from other places on the District.

The pastors of the Bay cities churches are holding meetings in an old theater between Oakland and Berkeley. They plan to do some aggressive work this year in these great and needy cities.

Our next move with the tent is to Chowchilla, Cal., where there are several Nazarenes. The fire is burning in their hearts and they feel that they must give the people a chance to hear the gospel of full salvation.

The fire still burns in my heart and the blessing of the Lord is of my soul. I intend to push the battle harder than ever and get as many souls as possible saved before Jesus comes.

P. G. LINAWEVER,
District Superintendent.

A MISSIONARY TOUR IN COLORADO

We have had a very successful missionary tour on the western slope of the Rockies, coming in touch with such splendid people and new churches as Rev. Ellis' flock at Montrose, Brother Hunter's people at Delta, and Brother Davis' church at Grand Junction. These good pastors and their people are exceedingly joyous and responsive to the cause of missions, not willing to stop at raising their annual apportionments, but desirous and in reality going far over the top. Montrose doubled her apportionments, raising \$300 for foreign missions. If these new churches without even a church building can do this, surely others can and will.

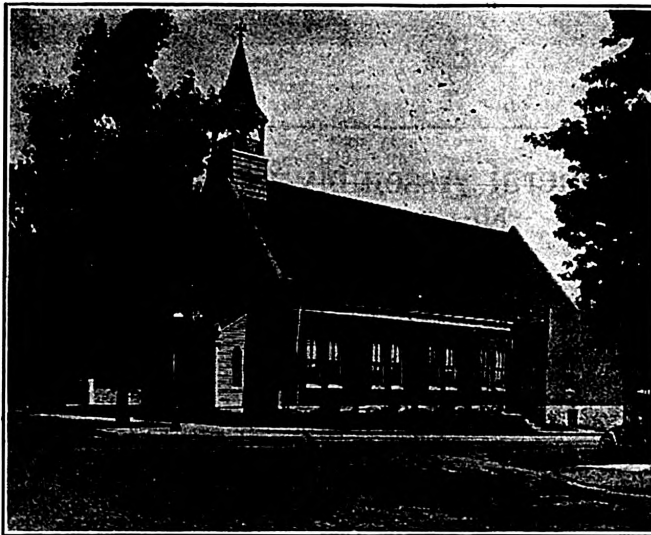
MISS R. MYRTLE MANGUM.

CHURCH NEWS

Malden, Mass.—Thank God for His continued presence with us. Last Sunday Brother Spangenberg and his family united with Malden church. He is a fine brother, an able business man, and is associated with Brother Winslow in Shawmut Avenue Mission, Boston. Brother A. J. Karker and wife, who is the daughter of Rev. John Gould, have also located in Malden. Others are coming home for the fall campaign, and the outlook is for great victory in this church. Brother Norcross is in labors abundant. As chairman of the Eastern Nazarene College trustees he is moving over New England like a salvation cyclone, getting things in shape for our school opening in September. Money, Liberty bonds, and valuables are pouring in to pay for the beautiful property we have just bought at Wollaston, Mass. One sister has just given two diamond rings. Keep the money coming. Rush your Liberty bonds to us. If you have any valuables of any kind pour them into this great work of God. Don't wait. Let us rally as we never have before.—Leroy D. Peavey.

Union Grove Camp, Atkins, Ark.—The Union Grove campmeeting at Atkins, Ark., which is said to be the greatest revival they have had, has closed. About seventy-five souls prayed through to victory. There were some marvelous cases of real salvation. Two ministers—a Baptist and a fine Presbyterian—were sanctified. The Lord bless the Herald of Holiness.—Evangelist Lee L. Hamric.

The accompanying halftone is of the Flower Memorial Pentecostal Church of the Nazarene, St. Louis, Mo., which property was purchased last fall. The church was organized December 1, 1918, with seventy-five charter members, the membership having since increased to 125. This splendid building, with its furnishings, is worth fully eight thousand dollars, with a present indebtedness of less than three thousand. It is well located in a good residence district in the northern part of the city. At the morning hour Sunday, August 17th, Sister Flower, our much loved deaconess, stated to the people that she had received the call of God to take up the work of matron in our Nazarene school at Clarence, a position that had been offered her by the school board. We all felt that she would be sadly missed from our ranks but were glad for her that God had spoken and that a larger field was open to her. The climax of the day was reached in the evening service. As the folks sang, shouted, or wept for joy, waves of glory seemed literally to roll in upon us. The holy pandemonium continued for an hour. While the tide was at its height, conviction fell upon the unsaved. One young lady came weeping to the altar and found this wonderful joy that is "unspeakable and full of glory." We trust that God will ever keep this church where meetings of this type will be gladly welcomed, and of no rare occasion. The offering of the day was \$100.50. Some of our people have learned the secret of giving until they get blessed. With our eyes on the King, we push on.



Flower Memorial Pentecostal Church of the Nazarene
St. Louis, Mo.

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REV. R. V. STARR, Pastor.

Bible Study for Deaconesses Luke's Gospel

BY NELLIE J. BARRETT

Chapters 21, 22

Jesus beheld the people as they cast their gifts into the treasury. He pronounced the widow's two mites to be the greatest gift of all.

He foretold the utter destruction of the beautiful temple. Warns them of false christ.

Comotions such as earthquakes, pestilence, and famine, shall precede His second coming. Interwoven with the description of the destruction of Jerusalem by Titus, His coming is portrayed. He warns His people of the persecutions which shall overtake them. He speaks the parable of the fig tree; commands sobriety, temperance, watchfulness, prayerfulness. He spends His days in the temple, and His nights in the Mount of Olives.

Chapter twenty-two: The passover draws near. The Jews seek to destroy Jesus, but fear the common people. Judas plans to betray Him for thirty pieces of silver. Jesus and the twelve celebrate the passover in the upper room, this being also the institution of the Lord's Supper. Strange to say there continues to be a strife as to who shall be greatest. Peter affirms his faithfulness. Jesus foretells his denial.

Jesus goes to the Mount of Olives and suffers there in Gethsemane. The disciples are too sleepy to watch with Him in this awful hour. Coming to them, He said, "Why sleep ye? Rise and pray, lest ye enter into temptation."

And now comes the multitude to take Him. Judas seeks to betray Him with a kiss. They take Jesus to the high priest's house. Peter followed afar off. Thrice he denies the Lord. Jesus was mocked, smitten, and blindfolded.

At daybreak he was taken before the council, who examined Him. They condemned Him because He did not deny His divinity. This was the council of the seventy.

Hudson (La.) Campmeeting.—The twenty-first camp at Hudson, La., which covered a period of ten days, closed Sunday night, August 17th. Our collaborator in this meeting was Rev. J. E. Gaar. There was hardly a barren service; seekers found God in pardon and purity; restitution was made; and definite calls for the work of the Lord were obeyed by some. In one service the folks shouted out the sermon and we did not get to preach, but souls found God just the same. We received twenty-three subscriptions to the Herald of Holiness. We boost our church paper and we find folks like to read it, even if they are not Nazarenes.—Jarrette and Dell Aycock, Evangelists.

Morganville, Ga.—In the meeting at Morganville, Ga., which began July 20th and closed Sunday, August 3d, about twenty souls were saved and two sanctified. The house was filled at every service and God's blessing was on the people.—J. W. Smith.

Wildwood, Ga.—Six souls were saved in the meeting at Wildwood, Ga., which began August 10th and closed August 24th. On August 15th Miss May Tidwell arrived with some singers from the Gospel Tabernacle and sang for us. God's blessing was in the singing and on the people.—J. W. Smith.

Ablene, Kns.—The four weeks' revival campaign at this place closed last night, resulting in the organization of a church. Prospects are bright for this young church. We shall remain here for three weeks as pastor. At the beginning of the meeting Brother Tonnie Hays was with us as coworker. On the fourth Sunday Brother E. J. Lord, District Superintendent, was with us and preached mightily. God made it a great day to all present and five found pardon in the closing service.—Evangelists Roy and Esther Hollenback.

Goodland, Kas.—The Herald of Holiness is the best paper there is, and I can not afford to do without it. I just feast on the good things that are found in them, and praise the Lord for it and for the saints who write those good articles. I am so glad I belong to His family.—Mary Bradbury.

Jasper, Ala.—Our revival at Grace Chapel conducted by Rev. C. M. Lancaster, closed Sunday, August 17th, with the altar filled with seekers. This was indeed one of the greatest revivals in the history of our church. Many found the Lord in pardon, reclamation, and sanctification. A nice class was received into the church and the "end is not yet." On the last night of the meeting all who had been saved, reclaimed, or sanctified came forward and received the right hand of Christian fellowship. Amidst shouts of praise and joy the meeting closed with the blessing of the Lord

upon the people. We give God all the glory and press forward in Jesus' name with greater zeal than ever to push organized holiness.—J. W. Heathcock, Pastor.

Malden, Mo.—We have just closed one of the greatest revivals in the history of the Malden church, which was conducted by Evangelist R. L. Averill, of Hamlin, Texas. Of the 125 seekers about one hundred prayed through. On Sunday night, August 24th, twenty-one came forward and united with the church. The pastor, Rev. J. C. Walker, is just closing a successful two years' pastorate, during which time the membership of the church has been doubled. Rev. B. F. Pritchett, of Texas, has been called as pastor for the coming Assembly year. We are expecting great things from God. Praise His name!—Miss Alice McAllister, Reporter.

Bryantsburg Camp.—The Bryantsburg camp opened with a good crowd. Now cottages had been built since last year, but these were all taken before camp opened. The writer was late in arriving, and in the absence of the Rev. Mr. Duncan who had been engaged, the meeting was opened by Mrs. Fleming. As Brother Duncan was unable to come, Brother Pugett, of Ashland, Ky., arrived Tuesday in response to a telegram. Seekers came forward at every altar call, though not very many at a time. A number claimed to pray through, and some of them seemed to get old-fashioned victory. We love to labor with the Christian people at this camp. They never seem to tire of holding on for souls at the altar, and between services prayers can be heard ascending from different parts of the woods. The expenses were easily raised. A good sum for repair work on the camp ground was also secured.—Bona Fleming and Wife.

Cordova, Ala.—The happy, hard-working Nazarene pastor at this place, C. C. Butler, arranged for me to stop off and preach three nights, and the dear Lord broke in on us with such victory we felt that we must run on another week. The meeting closes tomorrow night, August 24th. It is unusual to have a service where some one does not go over into Canaan. There have been several as clear and beautiful cases of sanctification as I have ever seen. While here I had the opportunity of preaching in a Baptist church in the country. The text used was Hebrews 13:12, 13. Several came to the altar, and one woman was brightly reclaimed and one other gloriously sanctified. She shouted like a Nazarene, for she received the same kind of blessing.—M. M. Bussey.

Garfield, Wash.—Our campmeeting, conducted by Sister Mattie Wines, evangelist, and Brother J. M. Butchart, Bible teacher, closed Sunday night, August 17th. The glory of the Lord rested upon us from the very first service. We had good crowds from the beginning, including doctors, business men, and other influential people of the town. Neighboring cities and towns were also well represented. Ministers from different places came to help us pray, preach, and shout the victory. A number were saved or sanctified or both. Our church membership has been nearly doubled, several having united during the campmeeting. Others are planning to come in September 7th. The minister's salary has been doubled. Sister C. W. Jones brought messages in song, accompanied by the guitar. Our slogan for the year is "Everlastingly at it."—Mrs. Mae Budd, Pastor.

Hico, Texas.—The Lord has surely blessed us at Hico. On August 24th Brother Roy J. Jacobs and wife came with their tent, and later Brother Herman joined us. Six souls were converted and five sanctified. Five were received into the church. Seventy-five dollars was raised for the evangelists. We give God all the praise. Pray for us.—P. C. Nelson, Pastor.

Mukilton, Wash.—Truly God is answering prayer and putting His seal on the work at this place. We find hungry hearts in the homes where we go to read and pray. Souls are praying through at our altar in the regular services. God is blessing the midweek prayermeeting, which is well attended. We are praying for and expecting a great revival commencing October 12th. Let all the saints pray for this wicked town that God may have His way.—Lutie M. Kohenberger, Pastor.

Skodeo, Okla.—We have closed one of the most successful revivals in the history of the church at this place. There were thirty-five or forty professions, either saved or sanctified, including a large number of heads of families, and an increase in church membership of 60 per cent. The Lord has given us about sixty saved and sanctified on our work this year, with two young women called to the ministry and one is making preparations to start to school at Bethany next month, as she is called to the foreign field. May the Lord bless the Herald of Holiness with its weekly tidings. There was never a brighter hope for the Pentecostal Nazarene church than now.—Rev. W. B. Walker, Pastor.

Paw Paw, Okla.—Our meeting conducted by Brother and Sister Mulanax, of Honiny, Okla., has just closed with great victory. Brother Russell, who is greatly loved and respected, is the pastor of this church. There were thirteen professions on the last night, forty-two in all. Twenty united with the church and there were fourteen candidates for baptism. One infidel was converted and some of the old settlers were reached by the power of the gospel. Mrs. Lucille Bailey and Miss Mae Pellum had charge of the music. The meeting was well attended, some coming ten and fifteen miles.—Mrs. Lillie Patton, Reporter.

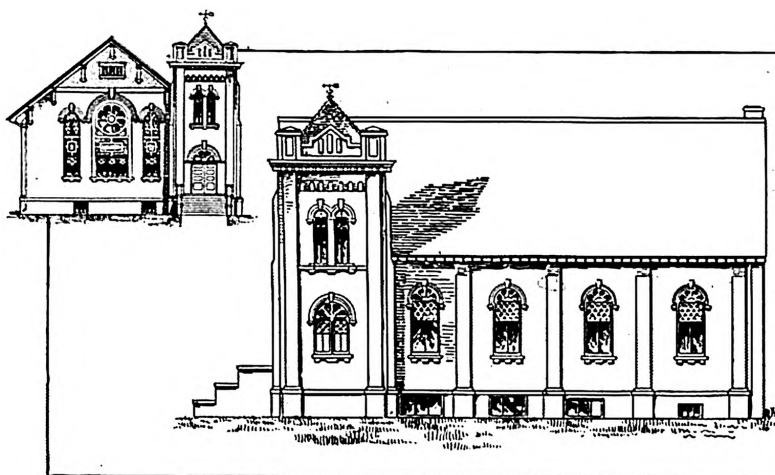
Hudsonville (Texas) Campmeeting.—Our campmeeting at Hudsonville, Texas, was great in every sense of the word. We had salvation in every service, sometimes twenty-five and thirty at the altar, most of whom were blessed. On the last Sunday, which was a great day, we had a service for the Orphans' Home in the afternoon and closed at night with four thousand people present.—C. C. Cluck.

Grinnell, Kas.—Evangelist J. G. Bignall and myself closed the annual Group Pioneer campmeeting at Grinnell, Kas., August 17th. The Lord gave us a good meeting. There are many hungry souls in Grinnell. Several prayed through, and we organized a Nazarene church with nine members. Others will follow when they receive their letters. The Northwest Kansas Group financed this meeting, and an offering of \$107.75 was taken for the next camp. Rev. Thorston Ousdahl, of Lawrence, Kas., was with us and is looking after the work till the Assembly. We believe that a wonderful work can be built up here. One man, saved in the meeting, said he would put in fifty acres of wheat for the church this fall. We are praying that God will give him a good crop.—Ira F. Stevens, Supt. of Group.

PASTOR AND PEOPLE

(Continued from page 10)

pathy and working with him, we believe he should "stand by." We suppose there are some Jonah preachers who give up the work even after God has given them the shade and help of a perfectly good "gourd," but who have not given enough of their good time to keeping the "worm" from it. We do not want to be critical, yet we want to criticize ourselves enough so that all of us should benefit thereby. We believe pastors and people alike should regard as binding for the full year the call and acceptance to the pastorate, except in case of ill health or other good and sufficient reason. May none of us ever regard our promises lightly, but trust Him who is abundantly able to keep through all situations, and who fulfills all His promises. Urichsville, Ohio.



Front and Side Views of the New \$25,000 Brick and Stone Church, Denver, Col., Pentecostal Church of the Nazarene

Denver is truly the key to the Rocky mountain range. The establishing of a great Pentecostal Church of the Nazarene here in this great city of 300,000 population will mean that we as a denomination will be encouraged to press on until a great church is established in each of our great cities at home and abroad. The battle has been on for nearly three years and is terrific today, but thank God the victory is won. We, under God, have stood faithfully at the door of the temple of truth and now take the liberty of asking you to come with us and see for yourselves the foundations and the shafts of the pillars upon which its dome has already been reared. If you can't come, send up a prayer to almighty God and your check for from \$1.00 to \$1,000. Amen written across its face to

the pastor, and a testimony of praise to be read to the congregation. Many of you older saints have wept and prayed for a clean work in Denver. Your prayer has been answered. God has given us over five hundred souls in this period in regular services and fourteen last Sunday night. Now once more lift with a prayer that reaches heaven and a check, Liberty bond, lockets, watches, diamonds, or anything of value from a guinea pig to a horse or cow or a title to a lot anywhere that is clear to Rev. A. G. Crockett, pastor, 1037 Kalamath street. When this proposition was first made last Sunday a Christian Scientist responded with a pig which we expect to convert into brick. God bless you and His work here and in the land everywhere. —Pastor.

OVERJOYED, SAFE IN AFRICA

(Continued from page 8)

town, with its wonderful mountain scenery, its tropical flowers and fruits. We were welcomed and royally entertained by the Y. M. C. A. and ministers of the town while there. How we appreciated the fellowship of His dear children.

Then on to Durban, another beautiful sea-

port city, where we were well cared for in the Missionaries' Home. God has some precious children there. But how my heart did ache as I saw the jinrikisha boys for the first time, those wonderful specimens of Zulu manhood, drawing carts like beasts of burden. We were told their average life is only five years. Why not ride in street cars?

Then on to Johannesburg, and then Barberton, where we were met by our dear Superintendent, Brother Schmelzenbach. How delighted we were to look upon his face! After a good night's rest, on June 20th we mounted our horses for a thirty-mile ride over the mountains to Pigg's Peak. Those mountains were high and steep and rugged, with nothing but a bridle path to follow, and we had to cross Devil's Bridge, but we are all here, safe and sound.

I do not know who were the happiest over our arrival, we or the missionaries on the field. We had waited so long and so had they. I love every hill and valley of this beautiful country and the precious people who live here most of all. Their greatest need is God, and my greatest desire is to tell them more of God. We are at Peniel, studying hard on the language and praying much. God is helping us, and we hope soon to be able to be a blessing. There are many hungry people all around us, many new outstations ready to be opened, more workers needed. Keep on praying and sending and believing, and we will do our best till Jesus comes. Hallelujah! Nothing seems hard.

NOTES AND PERSONALS

Rev. H. C. Baker and wife stopped over at General Headquarters on their way East.

Brother and Sister Whipple Chester visited General Headquarters in Kansas City on their way to their home in Miami, Okla.

A sister in Oklahoma, who has been seeking sanctification for five years, and who has been on our prayer list for sanctification since last February, writes us that our prayers in her behalf have been answered.

REQUESTS FOR PRAYER

191. A sister in Michigan requests prayer for her children that they may be reclaimed.

192. A sister in Louisiana requests prayer for the healing of her body.

193. A woman in Oklahoma desires prayer for the salvation of her husband, three children, and four sisters.

International Sunday School Lesson

for SEPTEMBER 14. Printed Lesson, MATT. 25:31-46

The Future Life

GOLDEN TEXT—For we must all appear before the judgment seat of Christ (2 Cor. 5:10).

THE LESSON OUTLINE

H. ORTON WILEY, D. D.

I. THE FINAL JUDGMENT.

The facts accompanying the final judgment are here vividly set forth with a few masterly strokes.

1. Christ who comes in judgment will come not in humiliation as in the incarnation, but in His divine glory and power.

2. Christ will be accompanied by all His holy angels, doubtless as ministering spirits in the consummation of all things.

3. Christ will sit upon the throne of His glory. How different from the humiliation of His walk on earth and the contradiction which He suffered at the hands of sinners.

4. All nations shall be gathered before Him and He shall separate them one from another—the sheep on the right hand and the goats upon the left.

II. THE REWARD OF THE RIGHTEOUS.

1. *Christ's words of approbation.* "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

2. *The basis of reward.* Christ rewards His people according to their good works, done to others in the spirit of their Master.

3. *The humility of the righteous.* "Which saw we thee an hungered, thirsty, a stranger, naked, sick, or in prison?" These services, rendered to the lowly, in a spirit of sacrifice and humility, were offered so freely, willingly, and gladly as to seemingly have merited no reward. They were not offered as a purchase price for

salvation, but as an expression of gratitude and love from a heart in which the love of God had been shed abroad by the Holy Ghost.

4. *The reward of the righteous.* To those who, having been saved through the merit of Christ's atonement, rendered worthy service in the Spirit to those in need, Christ brings life eternal.

III. THE CONDEMNATION OF THE WICKED.

1. The most fearful word which can be spoken to the wicked is the word "depart." To be banished from God forever is a punishment beyond the power of human conception. The wicked cared not for Christ during their lives, and they now reap the fruit of their own evil ways.

2. The next words spoken are "ye cursed." The wicked shall not only be banished from the presence of God, but shall depart under His curse and His wrath.

3. "Into everlasting fire." There is a place of punishment for the wicked. Hell is a reality, which shall burst upon the minds some day, of those whom the Devil is deceiving by his false doctrines. The teaching of the Universalists, Russellites, and annihilationists find no support here.

4. Hell was prepared for the Devil and his angels. Those who follow the Devil in sin and wickedness must follow him also to the place prepared for him.

IV. SOLEMN WORDS.

The last verse of this chapter contains but few words, but how fraught with meaning and destiny! Throughout the eternities the final state of the righteous and the wicked is fixed. "And these shall go away into everlasting punishment: but the righteous into life eternal."



It will be of interest to our readers to know that Prof. J. E. Northcut, whose cut accompanies this announcement, stood at the head of his class in the University of Chicago. Mr. Northcut is a former student of this institution and has always been looked upon as one of the most brilliant students ever registered here. He is especially thorough in his line of work—Ancient and Modern Languages. Write for our catalog.

N. W. SANFORD, *President Peniel College.*

ANNOUNCEMENTS

Notice to Licensed Preachers and Deaconesses of the Tennessee District—Will all those expecting to take examination in the course of study, be on hand and appear before the board of examiners on Tuesday, September 9th, 10 a. m.? Remember, if you expect to have your license renewed you will be expected to meet the board on the above date.—G. E. Waddle, Chairman Board.

Notice—The Missouri District Assembly convenes September 10th-14th with Maplewood church. Entertainment will be furnished to all delegates who send us their names at once. We are a small church, and will not be able to furnish entertainment for visitors or children, until regular delegates are arranged for. If you are coming as a delegate drop a card to Miss Ruth Hopkins, 4422 Gibson avenue, Maplewood, Mo.

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September 10-14
J. W. GOODWIN.....Pasadena, Cal.
1292 Sierra Bonita Ave.
District Assemblies
Tennessee (Springfield, Tenn.).....September 10-14
Kansas (Wichita, Kas.).....September 17-21

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Georgia—E. H. Kunkel.....Manassas, Ga.
Hamlin—J. Walter Hall.....Hamlin, Texas

EVANGELISTS' DATES

(Address given is for mail.)

R. L. Averill:.....September 5-21
 Fargo, Okla.
A. F. and Leonora T. Balsmeler:.....
 Drexel, Mo.September 12-28
 Kansas City, Mo.Sept. 29-Oct. 5.
Paschal P. Belew, 1142 Broadway St., Vincennes, Ind.:
 New Albany, Ind.Aug. 23-Sept. 14
 Petersburg, Ind.September 15-30
Will and Clara Brantly, Bismarck, Ark.:
 Barber, Ark.September 11-21

Wonderful Days for Olivet as a Bible School: A Series of Special Bible Study Conferences.

LEADERSHIP—Every effort is being made by the president and board of trustees to make Olivet the greatest Bible school in America. In addition to our regular force of Bible teachers, among whom are President Moore, D.D., Dr. Akers, and Paul J. Goodwin, we will have, during the year, special conferences under the direction of holiness preachers and Bible teachers of national and international reputation.

DATES—These special conferences that are being arranged will begin about October 15th, January 1st, March 1st, and May 1st. Each will continue over a period of two or three weeks.

PURPOSE—1. These conferences are not intended as a substitute for the regular Bible courses as cataloged and formerly taught, but are intended to supplement them and doubly emphasize Bible study. 2. To give pastors, evangelists, and Christian workers an opportunity for special Bible study under the greatest thinkers and Bible exegetes in the holiness movement. 3. To lay the foundation of a College of Theology and Bible school.

THIS UNUSUAL PROGRAM SHOULD MAKE OLIVET THE GREATEST BIBLE CENTER IN THE COUNTRY. THIS IS AN OPEN DOOR AND A GOLDEN OPPORTUNITY FOR THE BOYS AND GIRLS EVERYWHERE TO KNOW THE WONDERFUL BOOK OF BOOKS, THE BOOK OF GOD.

RATES—Free Entertainment for one week to all pastors—special rates for a longer time and to all others. No extra expense to the regular students. Enroll at Olivet University for College, Preparatory, Music, Expression, Theological, Bible, and Art Courses, and enjoy these extra advantages, whose value is incalculable.

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E. D. CORNISH
President

TELEGRAMS

Herald of Holiness:
 Great time in Group meeting. Fine preaching by Brothers Dunlap, Shoffer, Shook, Lord, Anderson, Scott, and Balsmeier. Several souls in the fountain. Over \$3,200 raised to pay church debt, clearing everything. Closing greatest year in the history of the church.
 Joseph N. Speakes, Pastor.

Herald of Holiness:
 Closed greatest Assembly yet. Many seekers; \$6,700 for home and foreign missions; \$9,000 for all purposes. Krikorian stirred his large audience. Dr. Goodwin, preacher, and C. C. Rihnbarger, song leader, at their best.
 C. E. Hyder.

Herald of Holiness:
 Greatest fifth Sunday convention yet. Rutherford, Wells, and Clayton preached with power. Seating capacity of church taxed to limit; 27 professions. Over \$70 cash in missionary offering. Peniel and Hamlin colleges represented by Professor Bracken and J. C. Henson. Much enthusiasm over Southern Educational campaign. Pastors rendered decision to remain the fourth year.

Herald of Holiness:
 Best meeting in history of camp. Schurman at his best. Moore and Shaffer captured hearts by song. Many seekers and finders. Missions, \$1,300; other purposes, \$3,000.
 A. E. Sanner.

Herald of Holiness:
 Organized at Wauseon, Ohio. Church will buy a lot immediately.
 E. E. Wordsworth.

Herald of Holiness:
 Great day with our church. Souls got through to victory; \$150 cash; over \$100 pledged to special fund for western India.
 C. Preston Roberts.

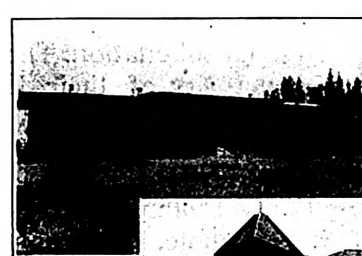
- Lyman Brough, Surrey, N. D.:
 North Little Rock (Argenta, Ark.)..... August 31-September 21
- M. M. Bussey, Redlands, Cal.:
 Dora, Ala. September 4-21
- W. R. Cain:
 Nampa, Idaho.....September 11-21
 Kansas City, Mo.....Sept. 25-Oct. 5
 Middletown, Ohio.....Oct. 12-Nov. 2
 Lansing, Mich.....Nov. 6-24
 Payne, Ohio.....Nov. 28-Dec. 21
- James B. Chapman:
 Bethany, Okla. September 12-21
- C. C. Cluck, Dodd City, Texas:
 Mansfield, Ark. September 11-28
 Ector, Texas October 10-19

- B. D. Sutton and M. S. Cooper, Houston, Miss.:
 Duran, Miss.....Aug. 28-Sept. 3
 Mathiston, Miss.....Sept. 17-23
 Thorn, Miss.....Oct. 1-13
 Camden, N. J. Oct. 19-Nov. 2
- A. F. Daniel:
 Beechgrove, Ark. August 29-September 14
- H. J. Elliott, 910 10th avenue S., Nampa, Idaho:
 Aberdeen, S. D. September
 St. Paul, Minn.....October
 Velva, N. D. November
 Mt. Vernon, S. D.December
- C. P. Ellis:
 Yuma, Colo. Sept. 2-Oct. 2
 De Nova, Colo. Oct. 5-Nov. 2
 Beatrice, Neb. November 5-20
- Theo. Elsner and Wife, 1428 Pacific St., Brooklyn:
 Vermont Nazarene camp.....Aug. 29-Sept. 7
 Altoona, N. Y.September 8-21
 West Somerville, Mass.....Sept. 28-Oct. 19
- B. T. Flanery:
 Condon, Ore.....Sept. 2-21
 Hemlock, Ore.....Sept. 24-Oct. 5
- Lee L. Hamric, Vilonia, Ark., Lock Box 103:
 Hugo, Okla. August 29-September 14
- Roy L. Hollenback, Lazear, Colo.:
 Woodbine, Kas.....August 17-September 16
- A. H. Johnston and Wife:
 Humeston, Iowa.....Aug. 29-Sept. 14
- Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.:
 Stettler, Alta. August 29-September 14
 Calgary, Alta.....Oct. 26-Nov. 9
- Haldor and Bertha Lillenas:
 Leon, Kas.....Sept. 11-25
 Kansas City, Mo.....Sept. 29-Oct. 4
- William O. Nease, Box 14, Meridian, Texas:
 Cranfills Gap, Texas (camp).....Aug. 29-Sept. 14
 Alco, Texas September 18-October 5
- C. E. and May Roberts, 2100 Troost Ave., Kansas City, Mo.:
 Kearney, Neb. September 4-21
 Kansas City, Mo.....Sept. 25-Oct. 5
 First Church, Los Angeles, Cal.....Oct. 19-Nov. 2
 First Church, Pasadena, Cal.....Nov. 9-30
- William D. Shelor, Bloomsburg, Pa.:
 Indian Head, Md. September 1-21
- W. E. Shepard, Nampa, Idaho:
 Paulding, Ohio September 12-21


HERALD of HOLINESS
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 B. F. HAYNES, D.D., Editor
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CAMPMEETING CALENDAR
 Annual Campmeeting—Bethany, Okla., September 11-21, 1919. Workers, Rev. J. B. Chapman, Prof. A. S. London, Rev. C. B. Widmeyer. For further information, address Rev. C. B. Widmeyer, Bethany, Okla.
 Nazarene Camp—Idaho-Oregon District, at Nampa, Idaho, September 10th to 21st. Workers: Rev. W. R. Cain and Rev. Mrs. Mattie Wines, preachers; Miss Virginia Shaffer, soloist; Dist. Supr. Herrell in charge. Pastors and wives of District entertained free if notice is given in advance of their coming. Write J. W. Short, secretary, Nampa, Idaho, for further information.
 In a recent letter received from James H. Walker, in attendance at the Hudson (La.) camp, he states he met a fine body of sanctified Nazarenes; and that "this is the first time to hear of the HERALD OF HOLINESS, which is a fine paper. I subscribed for it, although well supplied with other holiness papers."



BOYS' DORMITORY



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