

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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EDITORIAL

Holiness and Righteousness

THESE two hath God joined together and let no man put them asunder. They should always be considered in connection, for their relation is vital and fundamental. The word translated "holiness" occurs only twice in the New Testament. First where the prophecy of Zacharias is quoted in Luke 1:74, 75, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Then in Ephesians 4:24 we have these words: "And that ye put on the new man, which after God is created in righteousness and true holiness."

This holiness is possible to people here and now in this life and is required of them. It is important then that we understand just what it implies. And first we would say that it does not mean that there will be no more mistakes in judgment by the holy. God does not make perfect our judgment in our sanctification, much as it may be improved indirectly by that glorious act. There is no infallibility here whether of pope or any other mortal. However, it remains true that we can take all our needs and frailties to the illuminating power of the Holy Spirit after, as well as before, we are made holy and receive help divine and blessed from this great Reservoir of potency and mercy.

It does not mean freedom from temptation. It rather brings to us a new and keener consciousness of the power of temptation. At the same time it furnishes us with a more present and conscious help and ally in all these trials by the aid of which we can the more readily and completely vanquish our foes that seek and threaten our hurt and defeat. Having the blessed Holy Spirit within as our abiding Guest we can depend upon His prompt help in every hour and moment of need.

Holiness does not mean freedom from bodily infirmities. This has never been promised and hence has never been realized by any one. People as an outside or separate proposition may obtain divine healing, but this is no part or portion of that holiness required of us and provided for us in the blood of the atonement. God can give us healing without a doctor if He pleases. Yet we believe that the doctors and their medicines are often used of God and blessed to our healing; and hence we would not for a moment think of discarding these because we are trusting in God for healing. He might prefer to heal us through these means instead of independently of them.

G. Campbell Morgan, who is an extremely thin and

tall man, was approached once by a man who was a trifle over four feet high, and who believed in discarding all medicinal resorts and that all Christians were privileged to have perfect bodily conditions. This man of erroneous view, as we would call him, said to Mr. Morgan that every Christian ought to have perfect bodily conditions. Mr. Morgan replied to him, "Then you need to grow up and I need to grow out." This man was a contradiction to his own foolish views.

Holiness is not freedom from conflict. Far from it. We may expect conflicts while we live in the flesh, however much we may grow up into Christ. In truth, the conflict will perhaps be more fierce and severe. The Devil, seeing the inroads being made on his claim and work in and on us by our holiness, will naturally redouble his efforts to hold us as closely to himself as possible and hence will bombard us with all his powers to defeat our growth in holiness and righteousness. Especially will we be in danger of Satan seducing us into the mistake of settling down in the belief of holiness being enough and not needing its other half—righteousness of life. We must not therefore forget for a moment that *righteousness* is as essential to us as a life, as holiness is as an experience. Let the life and the experience go hand in hand and then we will make symmetrical growth in holiness.

Holiness is not freedom from possibility of falling. Never while we have breath and while the Devil lives can we hope to get beyond the possibility of falling. We must pray against this, then always. We may add also that holiness is not a state where there is no further advance for us. Instead of this we must always be advancing and growing in holiness. We are all the better prepared for growth by reason of our holiness than before. Let us then grow up into Christ our Living Head.

"Like All the Nations"

THIS is the cry of carnality which has damned the world in all ages. It is the cry of the family, of society, of leaders in the state, and in the Church too often. We simply must be like other people. This proceeds upon the vicious and false assumption that whatever is popular is right, that the voice of the people is the voice of right if not of God. It is a falsehood born in the regions of hell and is only damping people by the wholesale. We have said it is the voice of the family. The mother says, quoting the words of the silly daughter whom she is humoring, "All the girls are wearing it that way." What if they are? Does that make it right? It never occurs to that silly mother that she is divinely appointed to

decide for her daughter in all such matters as the fashions she shall follow, and not follow the lead of the vicious and depraved fashion makers of wicked cities like Paris. Yet, poor mothers too weak or too ignorant to be true to their trust imposed upon them by the Father above will weakly yield and defend their wrong course by the plea that it is only doing like the other nations—like other people.

The words at the head of this article are taken from the language of Israel when they were demanding a King to rule over them. They made their pleas to have a king "like all the nations." And this is the plea of families where the mothers are too weak or too ignorant to take the initiative which God and nature make their duty.

It is also the plea of society when decency is outraged and good men and women protest in the name of their sons and daughters and of right and modesty and purity. The answer is quick and insistent, as if it were enough, that "it is like the other people are doing." This is given as perfectly unanswerable and wholly satisfactory.

It is the plea of the politician whose obsequious compliance with the customs leads him to sell his nation for a mess of pottage. He quickly responds to every protest that "they all do this way." What if all others are perfidious and traitorous and are selling their nation's safety and rights for lucre, does this make it right in the last one in doing so?

It is sometimes heard even in the church. Protest is made against worldly methods of raising money for church purposes, such as suppers and like means and the answer is swift, "Well, all the churches do it," as if that made it right. It was a fact that other nations had kings, but this was no reason why Israel should have one. Preachers turn to sensational methods for attracting people to their churches and in answer to objections point to this minister and that one who are doing the same thing as if this settled it finally and forever. In this way movies and vaudeville in the church are defended.

When will we learn that to our own Master each individual of us will stand or fall? Let us be true and consult God and not men as to what is right and what is wrong, remembering that He is the only arbiter in the matter. God help us to be true and to go to Him alone for orders in all these matters!

Phenomenal Success and Its Cause

SOUTHERN Baptists made a phenomenal success of their "75,000,000 Campaign," as they were pleased to call it, having raised very largely over the sum of \$75,000,000. Many ways were pursued as usual. They seem to have employed one rather unusual plan at least. All churches which have raised large sums of money have of course had to resort to strenuous means for publicity, for only thus could they hope to swing their people into line. We preached to a Baptist congregation a month before their campaign week for the actual raising of the money was to be attempted and told the congregation that the Baptist church in the Southern Convention would certainly raise the entire amount without a doubt. What made us so certain about the matter? What was it that enabled that church to so surely succeed and to more than

succeed in their endeavor? We answer, because the main thing they did and on which they relied humanly was their church papers. Hardly a paper in their territory failed to have its circulation doubled. It really was, first of all, a campaign to greatly enlarge the circulation of their papers. This was stressed with tremendous force, and this gave them their success. Now look what a tremendous harvest remains to be reaped in a thousand other lines from this enlarged circulation of their church papers for many years to come after it brought them this success in their campaign. When will all churches learn a primary and paramount lesson in church work—that their church papers are the strong arm of their power and should be endowed or furnished with money in some way to enable them to enter hundreds of thousands of homes *regardless of their paid subscription?*

Styles and Vice

THE tendency of people to ape other people is one of the greatest vices of the age. It is a generic vice—the parent-source of numerous other vices which are striking at the very center of our American life. Why there can not be more of the initiative and of independence in people is very strange. Most mothers follow like cattle or sheep other people in the matter of dress for themselves and their children with an abject supineness which is disgusting. No sort of absurdities will deter them. Seminudeness makes no difference if only other people expose their persons. Whatever others do is all right, with no regard to decency or morals or propriety. Mothers will violate their own consciences until that inward monitor ceases to utter its protest and endanger their children's virtue and make them temptresses to the virtue of young men and older ones.

The truth is millions of our women are fashion-mad. They seem to have lost what little reason and common sense they had and are in a mad rush of ruin for their homes and their children for this world and for the next. Many of these fashions seem to have been designed with a single eye to the debauchery of virtue and good morals in some red light district of Paris or some other city of infamous devices. Yet mothers bow abjectly to these "creations" of the Devil and put their necks in the foreign-born yoke and march their daughters to the block to have their virtue sold and themselves pay absurd and extortionate prices for the privilege of seeing their daughters' virtue wrecked. It is a pitiable specimen of lurid lunacy. It is wicked and immoral and should be suppressed by the law of the land, if there can not be effectuated a reform in some other way.

We had the hobble skirt and then the transparent skirt and again the hobble skirt, each striving to outdo the other in voluptuous exposure of the persons of females. Every other art that devils or devilish men and women can contrive has been offered and has enriched conscienceless merchants while they have been debauching and damning the moral character and the womanly modesty and virtue of our girls and women.

Now what has been the change in the social condition of men and boys?

The health authorities all over the country are warning us of the dire situation concern-

ing social diseases. The lowest estimate we have seen placed the percentage of men affected with these deadly diseases at 60 per cent. Indeed it is contended by many that the proportion is very much larger. The government is alarmed over the situation and steps are being taken to arrest the plague. The very existence of the race is threatened by the plague of social diseases. Yet we have to thank giddy and senseless mothers for this situation largely. We can not disconnect these two conditions—the slavery of our women to the immodest and corrupt fashions of the day and the prevalence of these deadly diseases. Such mothers are selling their daughters to the lust of men, but are paying the price of their ruin in coin to fashion-makers and at the same time are damning the sons of the country by the wretched bargain they are making.

Girls who dress in the modern fashion and enter the ballroom to engage in the dance are gilded temptresses of men and they can not fail to know it. From the ballroom they go down sooner or later into wrecked virtue and finally into the tenderloin districts of cities and towns. The dance is the accelerator of these vices which are seeking to crush the race in their foul embrace. The dance is patronized by such foolish girls and young men and is encouraged by such silly mothers. And yet the dance stands charged, and justly, with aiding and abetting in this infamy we are discussing as no other so-called amusement is. We denounce the dance as being the pastime of savages, the delight of fools, the ally and foster-mother of adultery and seduction and venereal diseases, the limited express train to the red light district, and the crowded highway to hell. Tell it not in Gath that women belonging to the churches of the land patronize the dance and send their daughters to the ballroom to be trained for vice and ruin and hell at last. Where are the preachers whom God has made the guardians of the welfare of these deluded, empty-headed women? Let them lift their voices and cry aloud and spare not until there is a change and the tide of pollution can be turned away from the homes of the land.

NEVER WASTE TIME in learning unnecessary things. Too many necessary things are waiting to be learned.

IT IS A GREAT MISTAKE to worry because you are not recognized or better known. Some men are made miserable by this course. Rather should we seek worthiness to be known than to be known. Even Confucius is credited with saying, "I am not concerned that I am not known; seek to be worthy to be known."

GLADSTONE SAID, "I am more afraid of deserving criticism than of receiving it." This is the proper spirit. Too many of us are excessively careful about not receiving criticism and at the same time careless whether we deserve it or not.

THE PREACHER THAT IS THRILLED with the grace that triumphs and thrill of his own sermon will be the preacher that preaches a message that thrills the people. The people will enjoy the message just as the preacher enjoys it in its delivery.

IT IS indeed sad that the blessed doctrine of entire sanctification and experience of holiness are held as fanatical by many; by others as a doctrine of cranks; still others call it wild fire, and some say "very dangerous." Prayerful Bible readers see the doctrine is taught, and the experience is promised; while others, being "jugglers," see nothing in it.

To still others "it is a new doctrine," showing they are not very familiar with Paul's Ephesian letter at least, for he tells us in the first chapter that God made choice before the foundations of the world were put in place "that we should be holy and without blame before him in love." Therefore it is not quite as new as the supposers would have us think.

To our way of thinking it is astonishing that any professor of Christ and His religion would be able to read the Bible and not see and understand that God is holy and commands His people to be converted; and also that they should be holy at once.

There are those who oppose or appear to oppose the doctrine of entire sanctification. Not a little of such opposition, however, falls to the ground when light from God's Word is thrown upon it. Many who think they are opposing holiness are objecting to that which is done for the soul in regeneration. Often you hear it said, "No one can live without sin." John said, "He that committeth sin is of the devil." "He who is habitually guilty of sin is of the devil." "No one who is a child of God is habitually guilty of sin." Born of God folks have abandoned the sin habit.

Holiness is opposed by unspiritual professors, who are more or less blinded by prejudice, misinformation, failure in prayer, neglected Bible, and, we fear, a willingness to be led astray on the subject because it is not popular. Many, judging by their quick action, follow false teachers of whom they know next to nothing.

Others think it is "the thing" to spend their time knocking holiness, rather than seeking to search the Scriptures to see whether these things are so.

A Holy God, a Holy Savior, a Holy Spirit, a Holy Bible pointing a Holy Way through life, to a Holy Heaven, where sin is forever barred; called to holiness, commanded to be holy, told that "without holiness no man shall see the Lord"—and yet eternity-bound people let days, weeks, months, years pass, while they are conscious an unholy condition exists within—bad tempers, bad spirits, meanness, evil thoughts, jealousy, pride, even hate: "he that hateth his brother is a murderer," deceit, and such a lot of it—yet notwithstanding they seem to be at ease; yes, right "in Zion." They travel forbidden circuits, live below their privileges, and have but little, if any, enjoyment from their profession of religion. An occasional jolt received at a holiness camp or a holiness revival at the mid-winter revival, they awaken enough to rub their eyes and say No to God—and go on to certain death. On the tide of sin sweeps them, and time bears them closer each day. Great God, send us an awakening ere it be too late. Called? They knew they were called, but the call was refused,

Light obeyed, increased light:
Light resisted, bringeth night.
Who shall give us power to choose
If the love of light we lose.

We are called unto holiness, popular or unpopular, approved by the worldly wise or condemned by them. If the call be rejected, what will be the end of the rejecter! If a deaf ear is turned to God's call unto holiness, what will be the end of the one who understands and refuses the call!

Jesus in His high priestly prayer prayed for those who were already His disciples, and

Entire Sanctification

By C. Howard Davis

TO BE HOLY is to be like God in all manner of life; love, the controlling power of the sanctified, governs in all one does. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Meekness, humility, gentleness, faithfulness are some of the outward signs or indications of the wholly sanctified. They go forth unto Him without the camp bearing His reproach. They do good, they obey them that have the rule over them. They search the Scriptures. They fear God, keep His commandments. They are walkers in the light, up to the front edge. They pay their bills. They pray for, not at their enemies. They love them that hate them, they are persecuted for righteousness' sake; when they are misrepresented and lied about they are happy, blessed in spite of it. They rejoice, and have gladness in spite of being set down upon; trials sore come, but they look up and see things that are not visible to the naked eye. They have learned that the seen things are not durable, but have discovered that the things which are not seen are eternal. The heights and depths of divine love shed abroad in their hearts make them more than conquerors through Jesus Christ. The abiding of the Holy Spirit is a joy that is unspeakable and precious.

also for all those who would believe on Him through their word, that they might be sanctified.

To be sanctified wholly certainly means that one is born of God. It includes the set apartness of the living child of God, the cleaning out of all carnality, the cleansing of the heart, making it pure, for a sacred or holy use. It means to be the Lord's wholly, in every part, in everything, for all of time and eternity. Set apart, emptied, cleansed, filled, ready to serve, suffer, sacrifice, go or stay, remembered or forgotten, I now know I am thine, O Lord, wholly and forever, with a glad Amen. Paul knew what he was praying for when he prayed, "And may God himself who gives peace, make you entirely holy." "Wholly, entirely holy." What words! And Paul knew them and their meaning; he knew God and His will, and he prayed for this church that they might be wholly, entirely holy. "And may your spirits, souls and bodies be preserved complete and

be found blameless at the coming of our Lord Jesus Christ. Faithful is he who calls you, and he also will perfect his work." Wholly! Forever! Entirely! Praise the Lord! Keeping back part of the price has been a failure always. Ananias and Sapphira brought sudden death by their plan to defraud, and making it appear they had given all.

Possibly one may fool others in business, and yet it is poor policy. But what a horrible thing to undertake to deceive the Omniscient One! in the dark or light about our giving ourselves wholly to Him, "for the darkness and light are both alike to him, the darkness hideth not from him." Wholly His forever! Now He can use us to His glory. Anywhere—any time—all the time, for we have deeded ourselves over, and

If Thou hast any errand, Lord,
Send me and I'll obey,
Use me in any way Thou wilt,
And make me a blessing today.

There is nothing like "crankification" about sanctification. The wholly sanctified lost their crankiness when they were sanctified. Neither Jesus nor Paul can be considered as any but wise, and Jesus prayed for His disciples and for all that should believe on Him through their word, that the Father would sanctify them. Paul followed His example as we have seen for the Thessalonians. Praise the Lord! "Sanctify yourselves"; that is, set yourselves apart, dedicate yourselves to God, separated unto God, consecrated. "Sanctify them" was a prayer for their purity. The human side is consecration; the divine side is to make holy. God can not consecrate you without interfering with your free moral agency; hence you must do the consecrating, the separating, and God on the divine side will do the cleansing, and the filling with the Holy Spirit, sanctifying you wholly. That brings you into the experience of holiness. Holiness is the name of your experience, and entire sanctification is the two-part work of man and God, which brings you into the experience.

To be holy is to be like God in all manner of life; love, the controlling power of the sanctified, governs in all one does. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Meekness, humility, gentleness, faithfulness are some of the outward signs or indications of the wholly sanctified. They go forth unto Him without the camp bearing His reproach. They do good, they obey them that have the rule over them. They search the Scriptures. They fear God, keep His commandments. They are walkers in the light, up to the front edge. They pay their bills. They pray for, not at their enemies. They love them that hate them, they are persecuted for righteousness' sake; when they are misrepresented and lied about they are happy, blessed in spite of it. They rejoice, and have gladness in spite of being set down upon; trials sore come, but they look up and see things that are not visible to the naked eye. They have learned that the seen things are not durable, but have discovered that the things which are not seen are eternal. The heights and depths of divine love shed abroad in their hearts make them more than conquerors, through Jesus Christ. The abiding of the Holy Spirit is a joy that is unspeakable and precious.

The wholly sanctified folks have unshaken confidence in the Word of God. They believe it from Genesis to and including Revelation. They admit they do not understand it all, but they believe every word. They say to the world concerning the Book, "All Scripture is given by inspiration of God." That settles many questions concerning which so many doubters, feelers, questioners, half-hearted and

such like ones are troubled with. They believe Job and get blest reading what he says about his Redeemer and the resurrection. As to how many Isaias there were they are sure there was at least one, and they love his gospel prophecy; they fully believe it is in "All scripture given by inspiration of God." That little twelfth chapter sets them to shouting, while the hair splitters are fussing over whether there was two or just one. And as to Jonah and the whale, it never has bothered them, for they know God so well, have such confidence and grounds for confidence in Him

that He who made a world big enough for all the millions now living could make a whale big enough for a mourner's bench for a runaway prophet; and if He could do that He could surely stretch the fish throat so Jonah could slide down to the place of repentance.

The wholly sanctified are great believers, very good at receiving; they keep their eyes on Jesus, walk in the light, pray, testify, exhort, push holiness with the spirit of it in them. God bless them and multiply them greatly.

PORTLAND, ORE.

Spiritual Lights. No. 1

By REV. J. N. SHORT

THE gospel imposes the greatest responsibility upon the man who preaches. He is an ambassador of the King eternal to a lost world. The preacher who is not true is a traitor. His message is from God: he can not modify it without committing a great crime.

Man is not responsible that he does not know God by nature. But, because he is a moral being, light at once produces responsibility. With light he takes his position for or against the truth of Christ, attested or condemned by his conscience. Because of what he is he absolutely has to take his position for or against God.

As a moral being, having a conscience, man is created for God, truth, and righteousness. It is only by God's revealed truth that man discovers himself under the operations of the Spirit. Then only through this revealed truth received into the heart can man come to know God.

Thinking reasonably, we can see that it is only receiving the truth of God in Jesus Christ that we can become changed in our nature to be sons and daughters of the Lord God Almighty. God in Jesus Christ by the Holy Spirit has made all this possible through our reception of the truth. Only then receiving God's Word, as His thought and will, can we become changed into His mind, and thus come to know God. Any compromising reception of the truth absolutely defeats the truth. This explains why so few have the genuine gospel experience. They do not receive the Word of God into their heart, to keep it there.

Because man is a moral being, his nature is adapted to the truth as light to the eyes, air to the lungs, or food to the physical system. Then God's purpose can only be realized through the reception of God's Word as His thought and will for man. Through receiving God's Word into his heart only does man come to the true end of his being.

Whether intended or not, the attitude of the many in the general visible church, as to fully and intelligently receiving the Word of God into their heart, is a compromising attitude. Otherwise, why all this delay, under a full, open gospel, in coming to the full gospel experience of salvation from sin?

Jesus has made it possible for man to receive the thought, will, and truth of God into the heart. By means of this man comes into perfect accord with the will of God, and thus to be of one mind with God in Jesus Christ. And this is the soundest philosophy. This is the one purpose of God in Christ. If understood, we have it all in a nutshell: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Believing, of course, is receiving the Son of God into the heart, and thus the truth as it is all embraced in Him. The man who believes, thus receives and continues to rely on Him

alone. This implies harmonious thinking, and necessitates oneness of thought, spirit, and purpose with Jesus Christ.

This is what holiness unto the Lord implies. In this sense it makes holiness a necessity. Then every man who believes in Christ, and continues to believe, will come soon with an open Bible to be one with Christ in all God's thought, will, and purpose. Under the inspiration of the Holy Spirit he will then walk with God in holy agreement. Any who profess to believe are blinded by depravity, and shallow in their thinking who stop short of this.

We can make nothing else out of the words of Jesus: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This reveals the reason men professing the truth are wrong, and go wrong. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

A true man then comes to the light, and continues to come, until all his will is swallowed up in the will of God. So it is, "The path of the just is as the shining light, that shineth more and more unto the perfect day." So it is written, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

This proves that those professing the truth, who do not come to all the will of God, have that in them that hates the light. For every one that doeth truth comes to the light, and continues to come until all his heart and life are holy unto the Lord.

I have to put this straight edge of Jesus on my own heart and life, and then upon all who have the light of the gospel. This leaves no middle, standing ground under light. If we are not holy unto the Lord as believers, we are just as holy as we desire to be in our hearts.

If we have the light of the gospel we come to it, and to all the light with a true heart. That is, that is the attitude of a true heart before God. We are now in the will of God; for we come and walk in the light God gives. We do this, because believing and obeying is the one important business of our lives. Being true, we receive the truth in Jesus, and continue to receive it at the expense of all else.

Paul said to young converts, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory."

In connection with walking worthy of God he says, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received

it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." The Word of God always effectually works in the heart of all who believe. Jesus died to make this possible. He died to place all truth at our disposal. This is the mercy of God. There is no mercy under the gospel for those who reject it.

The Word of God, because it is the word of Jehovah and mightier than all else, when received into the heart effectually works, expelling all evil and brings the whole heart, the entire man, into harmony with itself.

We all know that any word or thought is the expression of mind. When it is received into the heart, and retained there, it becomes what we think, and thus what we are, and thus what we will talk, and thus what we will do. "For as he thinketh in his heart, so is he."

The reason any one professing to believe the Word of God does not think, speak, and act in harmony with that Word, is because in the gospel sense they do not believe: they do not believe with the heart. While a man thinks his own thoughts, and talks what he thinks, and then acts accordingly, as he will, we know that man does not believe in the truth as it is in Jesus to receive any benefit, or to please God.

"Fond of These Earthly Toys"

By E. E. WOOD

THUS the poet wrote and thus we sing. The writer of the old song had a proper vision of all things earthly. He saw things in their right relation and true values. His mind's eye had seen something far beyond all that earth had or knew. This is not the language of the worldling but of the child of God.

Toys are for children and they must have them. And are they not fond of them? Give them plenty of toys, change them often, and you will not need to give them any other amusement. They love them so well and are so selfish that they will fight and quarrel over them.

Go with me to the nursery room of this world and watch the actions of the grownup children of earth. See them pull, cry, slap, and even go to war for their "rights," and to get some new "toys" or to keep what they have. It's just a fuss over earthly toys. That's all.

There comes a time in life when every one graduates from the nursery of innocent childhood and fairly wonders that he or she was ever amused by rag dolls, tin soldiers, little red wagons, and other things of minor import to the full grown man. You could not get them back again to the time when they thought they were having so much fun with toys. They have caught the vision of larger and better things.

Thus it is in the spiritual life. Toys may amuse the "babe" in Christ for a time but growth coupled with the cleansing of the heart from all sin is bound to break the spell and to lure us from earth's treasures. We have lost sight of the temporal and look at the things that are eternal. While we never reach a place in life where we utterly discard the earthly toys and refuse to have anything more to do with them, yet we are so weaned that we are ready at a moment's notice to drop them and rise to seize the everlasting prize. One thing is certain: our fondness for earth can be broken so completely that the cares of life and the deceitfulness of riches do not overcome us.

See how the worldling grovels here below. His fondness for the things of earth has so gotten hold of him that he rises early and gets up late to "play" with them. His whole body,

soul, and spirit are completely engrossed in things temporal.

The song is appropriate for a multitude of church folks to sing for they, too, are found among the number that "grovel here below." They are so fond of these earthly toys and they play so hard in the nursery they become weary, so that they fall asleep at the church and then they are so overcome with toys that they have no time for the prayermeeting. They do manage to come out once on the Sabbath if it isn't too cold or warm or doesn't look stormy. Sunday night they sit about the fire and read a magazine or the weekly paper. What are they? Mere toy players in the house of God. Often they bring their toys to church and play mental games while the service is in progress. They often talk about their toys right up to the last moment, and then enter the service thinking of their "little red wagon"

more than of God and eternal things. What a pity!

But how can they help it? Haven't they played so hard for the last six days that they can not stop on the seventh? Alas! how many a pastor has worked hard to prepare a feast of fat things for his Lord's table and, behold! while he is busy "dishing" it up he can not help seeing the vacant look and the weary expression on the faces of many in the congregation. They stare at the ceilings as though they were seeing their toys hung up by imaginary hooks. Or they look out of the windows as though they longed for freedom once more. Again we say, What a pity! Or, they get their hands up over their face as though they were ashamed of the pastor or themselves, and try to go to dreamland while the sermon is in progress.

HILLSDALE, MICH.

Love of the World vs. Possession of the World

By REV. L. S. TRACY

LOVE of the world is universal. It was one of the seeds of sin that took root in our foreparents, causing them to fall; and it is one of the characteristics of the whole human race today. It is the spirit opposed to the love of God and we are urged to beware of it. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." "Ye cannot serve God and mammon." "Demas hath forsaken me, having loved this present world." How many Christians are trying to love both God and the world! Brother, this is one of the things you had better stop trying. It is impossible. God said it couldn't be done and it can not. The thorns will grow up and choke out the love of Christ in spite of all you can do.

But though this is really and visibly true, serious errors in application of this truth are often made. There is often not a clear distinction made between the love of the world and possession of the things of the world. It is very easy to condemn wealth as inherently evil when God has not done so. He has not condemned riches just because they are riches. Indeed many of the greatest saints of the Bible, as well as since Bible days, have been among the wealthiest of their day. It is not said in the Word that money is the root of all evil, but it is said that the love of money is the root of all evil. The rich young ruler was not condemned because he possessed great wealth, but because he loved his wealth more than he loved Christ. "How hardly shall they that have riches enter into the kingdom of God," not because they possess riches, but because it is usually the case that they have set their hearts on their riches. God made all the wealth of this world and He owns it and infinitely more beside. Indeed, it is so cheap to Him that He has made the streets of the city where His children are to live forever, of gold purer than any that can be smelted in this world. The most valuable in earth is the cheapest in heaven. Wealth in itself is not evil; but it is the love of wealth and the consequent wrong use of it that is evil. God is not particularly interested in taking away from us the good things of the world unless they are becoming a stumblingblock to us; but He is intensely interested in removing from our hearts our love for the things of this world.

In this connection there are about four classes or conditions of men:

First, the man who possesses the love of the world and also possesses the riches of the

world. The miser, the hard-headed, callous-hearted, close-fisted business man or woman are of this class. Such are in a very dangerous condition. To them riches take the place of God. They have laid up much for this world, but nothing for the next. If they lose money they are in an agony of sorrow as one who has lost his best friend. The Holy Ghost can not appeal to them because of the gilded armor of love of the world within which they have enshenthed themselves; and they generally do not wake up until death separates them from the thing of their love and sends them bartering into a working's hell.

The second class is that of the man who has the love of the world in him, but who possesses little of the things his heart longs for. He chafes to become rich, but is always unfortunate. His investments turn out bad, his "oil well" becomes a "duster," his cattle die, and his hens get colic; money slips through his fingers and he is always poor. This is one of the most miserable conditions that a man can be in this side of the sinner's doom. He is the dissatisfied, disgruntled man of the world looking with envious eyes on the wealth the others have piled up and willing to get it even if he has to join the Bolsheviks and take it by force. He is always uneasy, striving but never attaining; saving but never accumulating. In him are the elements of the anarchist and the criminal, the enemy of all organized society. Both he and the grasping rich of the first class are of the same color. They have the same love of the world. There is no difference between their hearts. The only difference is that one has been successful while the other has not. As long as their hearts are filled with the love of the world, whether successful or not, they are in an extremely dangerous condition before God. The love of God can not remain in them.

The third condition is that of the man who has had the love of the world removed from his heart, but he also is poor in the things of the world. This is the saint that we have heard so much about, whom we know and love so well—poor in this world's goods, but rich in the things of God. A large majority of the best Christians are of this class. Their hearts are set on things above, not on things on the earth. These are not the lazy, indolent kind, because the love of God does not remain very long where there is laziness; but they have not had the opportunity. Perhaps they have not the ability to acquire wealth, or perhaps God has purposely prevented them from it. Perhaps in His love for their souls He has kept them poor like He has many of us who are reading this. They may have a hard time to make ends meet, but they are victorious in their souls, mighty in prayer, generous with what God has given them—the very salt of the earth, the backbone of stable government, the pillars in the churches; and they will shine among some of the brightest jewels in heaven.

The fourth class is composed of those few who have the things of this world in good measure, but do not love them. This is a high state of grace. They have acquired their wealth honestly; they use it but don't abuse it. They appreciate its value in the sight of God. They recognize that they are the stewards of the things God has given to them who will have to give an account of their stewardship. There are not very many of such stewards, but there are some—enough to demonstrate that one can be in the world but not of it, that one can possess and use the things of the world but not love them. They give largely to the cause of God and God in turn pours back into their laps because He knows He can trust them. They would rather lose a thousand dollars by being honest than to make one cent dishonestly. If they gain, it is unto the Lord; if they lose, they are not in a frenzy of anxiety about it. They say in their hearts, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." These are extremely useful Christians. They not only help to pray things through, and give good business advice to the cause of God, but they help liberally with their means. And let me also say right here that they do not like to give ostentatiously. In their hands the wealth of the world is used as God intended it should be used.

My Test

By MRS. J. W. HESLER

Willing not to do! Oh! my God.

This the test for me.

Most gladly would I toil and serve.

Yea, be spent for Thee.

Thou knowest how I love Thy work:

'Tis my great delight

To labor on the battlefield

For the cause of right!

But, oh! to only "stand and wait."

Or simply to lie still—

To believe this my work for Thee.

This Thy holy will!

To never cast a look beyond

Limits fixed by Thee:

To really be content to cease

All activity;

To never murmur nor complain,

Never restless be:

Willing, and even glad that I

May suffer for Thee.

Amen! my Lord, if this Thy choice.

I submit to Thee;

Oh! have Thy way, what'er the cost.

Have Thy way with me!

Am I not Thine for sacrifice,

On the altar laid?

"To be what Thou wouldst have me be?"

(For this I e'en have prayed).

Let others go at Thy command,

But let Thou me "Be still.

And know that Thou art God"—I sink

Into Thine own sweet will.

TUMA, COLO.

All of us can doubtless recall some illustration of each of these four classes. We therefore see clearly that poverty is not necessarily the result of sin, nor is it inconsistent with the highest state of grace. We also see that wealth is not necessarily sinful, neither is it inconsistent with the highest state of grace. We see clearly that we are to seek to be delivered from the *Spirit* of the world, the *Love* of money. It is our duty to use the things of the world as God intends they should be used, but to steer clear of the subtle temptation to love them.

Examine Yourself

By A. K. BRYANT

"Examine yourselves, whether ye be in the faith; prove your own selves."

IT IS the unquestioned duty and the sacred and happy privilege of all the children of God to examine their hearts to the end that they may know their standing in the sight of the Lord.

We should approach this examination with deep humility, with a sense of our weaknesses, with a consciousness of the danger of living beneath our privileges, and a consuming desire for God's very best for us. In such an attitude we should take the holy Word and go to God in humble prayer.

We should guard against a tendency to fear, and to condemn ourselves, and to be in a state of morbid anxiety. God loves His own, and "Like as a father pitieth his children, so the

Lord pitieth them that fear him." He will be approached, and has only love for the heart that is open to Him and His truth.

We should not judge our heart attitude to God by our emotions and feelings. These are treacherous, and are too easily influenced by our physical condition and by our environment. If in our hearts we are loyal to God, if our decisions go right, and if the impelling motives of our actions are good, these facts weigh more, far more, in the sight of the Lord than feelings and emotions. "God looketh on the heart."

While we must not offend a weaker brother, we can not allow his conscience and his strained interpretations of the Scripture to bring us into bondage and condemnation. There is of necessity a line where we must use our sanctified judgment and walk alone with God. In this case let us be sure that we lean away from sin and worldliness. Let us determine in our own hearts whether there be any doubts and by all means avoid the doubtful. Often the Word will settle our decisions.

We should examine to see if there be in us the fruit of the Spirit, if we love the brethren, if we "keep his words," if we love the place of prayer, and if the Bible is an illuminated book to us.

Beloved, if we observe the above, and if we are crying after, and striving for God's perfect will for us then shall we "understand the fear of the Lord, and find the knowledge of God."

EVERETT, MASS.

The Deceitfulness of Riches

By R. L. HOLLENBACK

WE should take to heart more than we commonly do the fact:

—That Christ said, "Lay not up for yourselves treasures on earth." He does not use the word "immense" in connection with "treasures," but simply says treasures—great or small.

—That Christ again said, "Ye cannot serve God and mammon." That He further said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." His salvation is all but impossible, to say the least.

—That Paul said, "Set your affections on things above, not on things on the earth." The last six words of this command are as strong as the first six.

—That Paul also said, "The love of money is the root of all evil."

These are a few solemn warnings and positive commands that are averse to the spirit of the age; but if we rightly understand them their meaning is just as literal as their words.

We do not mean to say that owning a home, where to own one is economy (which is commonly the case) is at all wrong. But, after the needs (not "wants") of the home are met, Christ demands that every dollar should be "laid up" as a good foundation against the time to come.

We do not mean either that one who falls heir to an estate or comes into possession of riches should instantly give it all away; for, as a steward of God, he may be expected to so use these funds as to yield a greater income to the kingdom of God. But these funds should be kept always ready for a sight draft, even to the amount of his whole possessions, should God's kingdom need it.

One who loves God's kingdom would as readily mortgage the whole in event of a crisis in His kingdom as he would should a crisis arise in his own life.

Does Christ teach that a rich man can not be saved? I think not. But do not deceive

yourself. He does teach that his salvation is *very difficult*. "How hardly shall they that have riches enter into the kingdom of God!" The writer can not but believe, on the strength of these and similar statements of Christ, that it is a crime to lay up treasures for our children. This is to throw before them the greatest of temptations, and make their salvation *most difficult*. While parents may have their interest at heart in doing this, yet there is nothing that so encourages them to be independent of God.

But Paul gives instructions to the rich which, if obeyed, will lead to the salvation of a rich man: "Charge them that are rich—

"That they be not high minded." They must not think themselves above the poor.

"That they trust not in uncertain riches." To trust, or place dependence in them, is idolatry.

"Trust in the living God."

"They that do good"—with their money to the bodies and souls of men.

"Be rich in good works." They must allow these works for others supremacy over those for themselves.

"Ready to distribute." Ready to give whenever the need arises.

"Willing to communicate." Sociable with those of lower estate.

By doing this they can "lay up" a good foundation.

But the love of money is indeed a sin. Money in itself is neither good nor evil, but "the love of money is the root of all evil." There is not an existent evil which may not be traced, directly or indirectly, to this source.

1. Christ characterized the love of money as moral insanity. "Thou fool!" was His language to the rich man who laid up treasure on the earth, and trusted in uncertain riches for his life. There are few rich men who do not in reality trust as implicitly in riches for the "rainy day" of life as did this rich man.

2. Paul classes the covetous man as an idolater: "For this we know that no . . . covetous man, [money grubber, *margin*], who is an idolater, hath any inheritance in the kingdom of Christ or of God."

Does not this exclude many of our good people? Indeed it may. But who gives us license to let the standard down lower? The covetous man (and covetousness is not confined to the desire to gain by illegitimate means only!) is an idolater—as truly as though the money he desires were melted and molded into an image, and he worshiped daily before its shrine! Paul classes the covetous man here on the same level with the "unclean person," and the "whoremonger!"

3. Then Paul sounded a note of warning against the "love of money" when he said, "They that will be rich [i. e., are bent on laying up for themselves more than life's needs] shall fall into:

"Temptation." It is a sin to knowingly lay ourselves liable to temptation.

"And a snare." They may be caught in a snare of selfishness, while supposing themselves to be free from all selfish desire.

"And into foolish and hurtful lusts." Lust means only desire. The successes in their enterprises for money lead them to believe God is prospering them, and is pleased with their pursuit for gain. This inspires their ambition to gain more, until their whole life is bent on it.

"Which drown men in perdition." The Devil controls riches almost entirely, and it is a mistake to think prosperity is a sign of God's favor. Satan only seeks through the deceitfulness of riches to engross the heart, poison its purpose, and finally drown the pursuer of riches in perdition!

4. Christ knew what He said when He declared, "Ye cannot serve God and mammon."

Observe a man of fifty years. His head is covered with premature gray hairs, his shoulders are stooped, his back is bent. The toil of years for "unrighteous mammon," the sleepless nights of anxiety, the stings of a guilty conscience because of his questionable practices of Sabbath desecration, the grief of disappointments and financial losses have combined to break his physical energy. Say you that this man is not the servant of mammon? He has gained his possessions, but in so doing has lost his power to enjoy them. God pity the poor idolater! His god ("mammon") is more cruel than the heathen's god of cruelty!

John Wesley's interpretation of a rich man is "one who has something to eat, something to wear, and something more." To desire more than life's necessity, for the sake of our own ease or comfort, is covetousness. Paul said, "Having food and raiment, let us therewith be content." This does not encourage a large bank account and securities against the time to come. To those who said that "gain was godliness," he replied, "Godliness with contentment is great gain."

5. Then, the "love of money" denotes a spirit of self-preservation, which Christ emphatically condemns. The spirit of the age brands one as a fool who follows Christ's example in self-denial. This is as the Scripture said it would be: "Whoso departs from iniquity maketh himself a prey" (*margin*, is accounted mad). The Christian who, because of respect unto the recompense of the reward, denies himself of life's luxuries when he could gain them is accounted crazy. But he is truly wise! Christ said, "He that seeketh to save his life shall lose it, but he that loseth his life for my sake [with supreme regard for His kingdom, counting all things loss for Christ] shall find it."

"My house shall be called of all nations the house of prayer" (Mark 11:17).

MELODY is purely mental in its effects. Harmony in song, or musical composition of any kind, is altogether a matter of applying certain laws to sound producing waves of long or short duration in full accord and tuned in unison with other sound-waves similarly produced.

Harmony is the antithesis of discord and as one leads to strife, so the other tends to mental quietness and serenity.

The knowledge of music is a mental achievement and has certain well-defined cultural effects. It is refining in its mental processes and soothing in a physical way. It is an intellectual treat to many people, who have a mental hunger for it, just as a good lecture on some live topic, or a good book may be relished and enjoyed by others. It is a sedative rather than a stimulant to the physical emotions.

The study of music is interesting, and singing as an exercise is physically beneficial from a hygienic point of view. To all who have the least sense of melody in their makeup it is a most pleasant and delightful social diversion. It can stir the emotions and to a certain extent satisfy the soul, just as reading a good book is a pleasant exercise, and listening to a good lecture on an interesting subject will be elevating and helpful to a normal person.

Music, however, is not inherently spiritual. It may cause tears to flow, but tears are not necessarily a sign of spiritual activity. A sad story related by a good actor can open up the floodgates of lachrymal moisture and deluge many a handkerchief without even touching the hard, flinty soil of the spiritual nature. On the other hand, we have seen a frail Christian woman timidly read a portion of the Scriptures in a meeting crowded with saints and sinners of every description, and the power of God's Spirit would be so manifested that many strong men in all parts of the room would burst into tears without any other accompaniment to her preaching than her own consecrated spirit, uncluttered with a special outpouring of divine grace.

Music is entertaining and instructive. It can also produce a sort of ecstasy, and in some sensitive natures a kind of weird intoxication takes place under the spell of its sedative allurements. We have seen an audience of socially distinguished people in attendance at grand opera, when the strains of some great masterpiece of a Donizetti, a Verdi, or a Gounod would cause a panic of extravagant outbursts of applause where only a few minutes before there had been a most solemn decorum and respectable silence. It was not unusual to witness great paroxysms of excitement sweep over these audiences reaching a perfect bedlam of pandemonium indescribable. We have never seen, however, any marked improvement in the conduct of the people so acted upon, nor have we reason to think that the music, transcendently beautiful though it was, produced in our own heart the least contrition or godly sorrow for sin.

Music can be largely, if not entirely, artificial. One may have had a talent for music, studied and labored long and achieved a skill in producing sound, with a technique marvelous in the extreme, and yet be as devoid of spiritual understanding as the veriest monkey in the wilds of the jungle. It is unusual, but by no means impossible for one to understand and execute musical productions, both vocal and instrumental, prodigious and bewildering in technique, and yet harbor a cruel, heartless, devilish spirit in the inner man.

There is refined music and there is vulgar music, just as there are good and bad books, chaste and lewd pictures, clean and obscene humor. Much of the modern popular music is cheap and trashy and of a very low and superficial variety. Music nevertheless of the proper kind can be made an agency or channel for good just as much as improper music may become an instrument for evil.

As a spiritual exercise there is needed in addition to musical sound-waves of more or



less harmonious texture, some revelation of divine truth to the soul of the hearer. The mere rendering of instrumental music by a band, however pleasant and enjoyable to the senses, or the vocal accomplishment of a trained choir can have no power whatever in themselves to awaken the dead soul to a sense of its lost estate. It requires the truth of God to bring conviction; and as a prelude to the more enlightening effect of preaching, music, when clothed with appropriate words, can become an illuminating factor in spiritual processes. Hence, in all ages of church history, the gospel in song with appropriate instrumental accompaniment, has had the blessing of God upon it, has been helpful and inspiring to saint and sinner, and has been a wonderful auxiliary vehicle in the promulgation of God's eternal truth.

It is true that from a musical point of view many of the religious hymns and songs of the day are sadly inadequate, poorly composed, and badly arranged. In many of them the words are misspelled and the language ingrammatical. In many of the most spiritual gatherings songs are sung without regard to correct time or expression; yet somehow God's true people, seeing the truth of God in the lines as written and entering into the spirit of the occasion, get blessed in spite of all these mistakes, and the songs become a blessing to themselves as well as to the "stranger that is within their gates."

The exaltation of music in the church to the extent of what amounts to idolatry, expressed in the purchase and installation of most expensive pipe organs, costing thousands of dollars, and other forms of purely mechanical contrivance, has led some bodies of sincere Christian believers to exclude from their assemblies every kind of instrumental accompaniment to vocal music, as a matter of protest against the pride which they believe is fostered by it. Some of the most godly people we have ever known are members of these organizations, and while we do not agree with them in rejecting all instrumental music from church services, we believe that there should at least be no rendering of merely secular music in the house of God.

There are many things that are legitimate

The Bible

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.—*Author Unknown.*

and proper outside that are inappropriate within the walls of the sacred edifice. Jesus drove out the buyers and sellers from the temple, not because commerce itself was wrong, but because it was desecrating to God's house.

Paul corrected some habits in reference to the Lord's Supper, not that it was wrong to eat in the church, but because in partaking of the Lord's table it was not intended for it to degenerate into a mere gluttonous feast.

Secular music, secular books, secular papers, and secular amusements, if of a high and elevating character, and approved by the church, are a necessity in a social way, especially among the young people of the church; but, "my house," saith Jesus, "shall be called a house of prayer." Everything done within its dedicated precincts should have one purpose: to draw the mind away from things worldly and conduce to deep piety and a spirit of prayer.

Secular music in the church, whether vocal or instrumental, seems to us an affront to the commandment, "My house shall be called an house of prayer." No spirit of prayer, no burden for lost souls, no deep and lasting faith for revivals is nourished in an atmosphere reeking with secular music.

With all due respect to those who differ from us, and there are some good people who can see no harm in any and all kinds of music in the church so long as it is done with the right motive—it is nevertheless our conviction that the best spiritual results follow where the foregoing rule abides.

Let us therefore "sing in the spirit and with the understanding also." Let us learn all we can as to correctness of method and efficiency in execution, and whatsoever we do, whether we sing or perform on instruments "let us do it heartily as unto the Lord," knowing that "nothing is in vain in the Lord." But let us avoid secular music in the house of the Lord as a mere matter of entertainment.

Modern Preaching

By V. MAY DORMAN

HOW much of the preaching of today reminds us of "a cake not turned." The preacher's lack of vision, lack of moral courage, lack of unction and liberty—his spiritual weakness and spiritual shallowness, without the vision to see it, are as a cake unturned.

But, on the other hand, the preacher with a vision beyond that of justification—fearing no man save the Son of man, abandoned to the Holy Ghost, unclanking the heart, ferreting out the hidden depths of sin for the eye of guilt to gaze upon, loving much, praying much, preaching the pure Word—is the man God-possessed.

It is as one says, "Too much of what passes these days for preaching is nothing more or less than essays or discourses on history, philosophy, politics, and current events with a little scriptural mixture to make them pass for sermons. And much of that which is really scriptural, so far as the subjects and truths discussed are concerned, is so dressed, and presented in such a style that nothing is noticed but the homiletics, the language, the figures, the voice and movements of the reader or speaker. Such preaching moves no sinner to repentance nor does it lead any believer into greater depths of spiritual life. There is no promise made to such religious exercises except, 'Verily I say unto you, They have their reward.'"

A minister who uses such topics as, "Pussy-cat, pussy-cat, where have you been?" "If I were Christ what would I do?" and who takes eternities' time to answer such trivial, puerile, shallow-brained questions as, "Why does not the man receive the wedding-ring?" "Why placed on the third finger?" etc., depending on his own windy ways to draw the people instead of depending on the gospel only advertises his great need of spiritual visitation, spiritual illumination, and spiritual enrichment. He may be a great worldly preacher, but he is not a great spiritual leader.

"Unless he drives the selfish, sensual sinner

to the corner of his pew in shame and contrition for his meanness and cruelty, his ministry will be a weak, sentimental affair; the mere singing of a pleasing song, which has no effect to check and repress the awful ravages which greed and lust and pride and hate are making in the hearts and homes of every city and town and village and hamlet in our land. In his dealing with these hard problems he is as complete a failure as would be the teacher in the public school who should give to primary school scholars the laxity of discipline and the freedom of method which is appropriate only to a university. Lawlessness and license, vice and crime are sure to flourish under the ministry of one who suffers one jot or tittle of the law to pass unheeded, or through neglect of teaching permits one of the least of its commandments to be broken."

Let me further quote: "The themes of the

preacher should be the truths which the Holy Spirit enforces upon the world—sin, righteousness, and judgment. These momentous doctrines, of which the Paraclete was to convince the world, most intimately pertain to the whole human family and every individual member thereof. To herald these truths is the great mission of the Church till the end of the world. To withhold them is treason to Christ, and a robbing of the Holy Spirit of His own sword, and concealment of the only medicine that can heal a leprous and perishing race.

"Do not tone down God's awakening truth. Do not dilute it. Do not destroy its pungency by your modifications. Do not obscure it by your philosophy. As Ann Phillips said to her husband, 'Don't shilly-shally, Wendell.' Says Channing, 'No man is fit to preach the truth who is not ready to be a martyr to the truth.'"

LOS ANGELES, CAL.

Christ the Savior of the Body

By L. B. TROWBRIDGE

THE writer has not enjoyed a large or a long experience in the benefits of healing by faith; but for his and others' instruction the following instances and teachings from God's Word should be inspiring.

I. There are many modern diseases and ailments, at least modern in name, which are not mentioned in the list of cures as recorded in the Bible; but the following list is long enough and comprehensive enough to assure all of us that our great God is able to heal us of whatever disease, infirmity, or ailment we may have. God, through Christ, or the apostles or the Old Testament prophets or patriarchs healed people of:

1. Leprosy. Matt. 8: 2, 3, 2 Kings 5:1-14.
2. Palsy. Matt. 8: 6, 9, 2; Acts 9: 32.
3. Insanity. Matt. 17:15-18.
4. Demoniacal possession. Matt. 8:16, 28, Mark 1: 23-27, Lev. 4: 41, Acts 16:16-18.
5. Lameness. Acts 3:10, 11, 14; 8:10.
6. Blindness. Matt. 9: 27-29, 20: 30-34, John 9:1-7.
7. Deafness. Mark 7: 32-37.
8. Dumbness. Matt. 9: 32, 33.
9. Fever. Matt. 8:14, 15, Acts 28: 8.
10. Flow of blood. Matt. 9:20-22, Acts 28:8.
11. Bolls. 2 Kings 20: 5-8.
12. Viper bites. Acts 28: 3-5, Num. 21: 6-9.
13. Withered hand. Matt. 12:10-13.
14. Ear replaced. Luke 22: 51.
15. Death. Matt. 9:18, 26, Luke 7:11-15, John 11: 43, 44.
16. Bitter waters were sweetened. Exodus 15: 23-25, 2 Kings 2: 21.
17. Sea calmed. Matt. 8: 24-27.
18. Many miscellaneous diseases. Luke 4: 40, 5:15, 6:17-19, 7: 21, 9:11, Acts 8: 7.

II. While faith in God was the essential cause and condition of healing in every case there are many instances where means were used as an aid to faith, as a test of faith and obedience, or as a testimony that the healing was genuine.

1. Christ asked the man with the withered hand to stretch it forth. Matt. 12:13.
2. The blind man and the leper were asked to wash in a certain place or a certain way. John 9: 7, 2 Kings 5:1-14.
3. Lepers were asked to go to the priests. Luke 5:14, 17:14.
4. Healings resulted after laying on of hands. Mark 6: 5, 15:18, Luke 13:13, Acts 5:15, 9:17.
5. Anointing with oil is made a condition of healing faith. Mark 6:13, Jas. 5:14.
6. Christ put His fingers in the ears and touched the tongue of a deaf and dumb man. Mark 7: 38.
7. Christ spit either on the part affected or anointed with clay made of spittle. Mark 7: 32, 8: 23, John 9: 6.
8. A lump of figs was put on Hezekiah's boil. 2 Kings 20: 7, Isa. 38: 21.
9. Salt or a tree were put into bitter waters to sweeten them. 2 Kings 2: 21, Ex. 15: 23-26.
10. Elisha put meal into poisoned pottage. 2 Kings 4: 38-41.
11. Moses raised up a brazen serpent which the children of Israel looked upon when bitten with snakes. Num. 21: 9, 2 Kings 18: 4.

III. That God is no respecter of persons in those whom He heals, as well as in those whom He saves from sin, is evidenced in the fact that

He cured people of all classes: rich and poor. Jew and Gentile, friend and enemy, ignorant and cultured, those weak in faith and those with strong faith, and many who did not pray at all but had others entreat Jesus for them.

1. Among the rich and powerful there are the healings of Naaman, captain of the king's host, 2 Kings 5: 1-14; Hezekiah, king of Judah, 2 Kings 20:1-8; the centurion's servant, Matt. 8: 5-13; the ruler's daughter, Matt. 9:18. Among the poor were the widow of Nain's son, Luke 7:11-15; lepers, Matt. 8: 2, 3, Luke 17:12-14; and the lame beggar at the gate of the temple, Acts 3:1-8.

2. Among the Jews He healed were Jairus' daughter, Luke 8: 41, 42; the ruler's daughter, Matt. 9:18; and many others. Among Gentiles were the Canaanitish woman's daughter, Matt. 15: 22-28; the centurion's servant, Matt. 8: 5-13, etc.

3. Among his friends were Peter's wife's mother, Matt. 8:14, 15; and Lazarus, John 11:1-44; but He healed His enemies and persecutors just as readily. Jesus replaced the ear of the high priest's servant, Luke 22: 50, 51; Moses prayed for the recovery of Miriam from leprosy after she had opposed him, Numbers 12:1-13; and Christ and Stephen prayed that calamity might not befall their persecutors.

4. Among the ignorant, lowly ones whom Christ healed were the demoniac at Gadara, Mark 5:1-15, and blind Bartimaeus, Mark 10: 46-52; some notable healings of the great and cultured were mentioned in point one under this heading.

5. Among those who had trouble exercising faith for healing were the father of the dumb demoniac, Mark 9: 24, and the disciples for whom the same task was too great, verse 18. The same may be said of Abraham and Sarah who laughed at the proclamation that God could heal Sarah of her barrenness, Genesis 17:17, 18:12. Some who had strong faith were Abraham and Sarah after they were strengthened, Romans 4:16-21, and the centurion for his servant, Matt. 8: 5-10.

6. Among those who were healed through the faith and helpfulness of others were the palsied man, borne of four and let down to Jesus through the roof, Mark 2: 2-12, and the servant of the centurion, Luke 7: 2-10.

IV. The practical question arises: how may we in this day, when Jesus is no longer with us in the flesh, be healed of our infirmities? We are taught that "Jesus Christ is the same yesterday, today, and for ever." "The same Lord over all is rich unto all that call upon him." The same Jesus who walked the earth is alive and ready to hear us now. So the only question to be solved is: how were people healed in the day when Jesus was on earth?

1. They were healed by faith. They fully believed that He was able to do it, Matt. 8: 2, 13, 9:18, 22, 28, 29, Acts 3:16, 14: 9, 10.

2. They obeyed; they fully met the conditions which were imposed as tests of faith, 2 Kings 5:14, Matt. 12:13, Luke 6: 8, 10, John 9: 7, Acts 9: 34.

3. They were humble in their faith. They felt their own unworthiness, Matt. 8: 8.

4. They were persistent; if the healing was not immediate and complete, or, if Jesus did not heed at once, they continued to call and would not be silenced, Matt. 15: 22-28, 20: 30, 31, John 4: 47-50.

5. In Old Testament times at least those who wished to be healed by God had to leave

off physicians and all trust in human means to help them, 2 Chron. 16:12, Jer. 17: 5, Hosea 5:13. (See also Mark 5: 2.)

6. In both Old and New Testament times people took God as their healer, both to cure them of diseases and to prevent them from contracting disease. Ex. 15:26, 23:25, Prov. 3: 7, 8, Isa. 53:1-11, Mal. 4: 2, Jas. 5:14, 15, Rev. 22: 2.

7. Some healings were instantaneous; perfect soundness of body, many times after long years of hopeless suffering, was given immediately at the command of Jesus or of the apostles, Matt. 8: 3, 15: 23, 17:18, 20: 34, Mark 7: 35, Luke 13:13, John 4: 50-53, Acts 3: 7, 9: 34, 16:18.

8. Some recorded healings were more gradual, yet in both instances the time which elapsed between partial and complete recovery was short and in the end the healing was entire, Mark 8: 24, 25, 9: 25, 26.

9. There is no case recorded in which Jesus while on earth refused to heal (except for a moment as a test of faith, Matt. 15: 22-28), nor was there any case, even that of death, that was too hard for Him to cure. Yet we have the record that Paul prayed for deliverance from a physical infirmity, but was told to endure it for the glory of God, 2 Cor. 12: 7-10, and he was given grace so that he could even glory in his weakness, verse 10.

10. We are taught in the Scriptures that healing power is a gift; it is a special gift to special men. While there are superabundant promises and examples which any one may claim for his own healing, the power to heal others or the ministry of healing is a special gift, calling, or manifestation of the Spirit which only those whom God chooses for that particular work may enjoy, 1 Cor. 12: 4-11. In the lists of spiritual gifts or endowments those of healing, of speaking with tongues, and of working various kinds of miracles, are either not mentioned at all, Rom. 12: 4-8, Gal. 5: 22, 23, or are placed as of secondary importance, 1 Cor. 12: 8-10, 28-30. The graces of the Spirit are more diligently to be sought and coveted than the gifts, 1 Cor. 12: 31, 13:1-13, 2 Pet. 1: 5-10. While it is a great cause of rejoicing if God does heal us or grant to us the ministry of healing, we should not glory in this, but rather in God and in our present and eternal fellowship with Him, Jer. 9: 23, 24, Luke 10:17-20.

Federal Council of Churches Votes To Honor Bible

THE Administrative Committee of the Federal Council of Churches of Christ in America has taken the following action regarding the participation of Protestant churches in the observance of Mayflower Universal Bible Sunday on November 28, 1920, as established by the American Bible Society:

Voted: To request the churches to set aside the last Sunday in November as Universal Bible Sunday.

Mayflower Universal Bible Sunday will accordingly be observed by thousands of churches of all denominations and by other Christian organizations throughout America on November 28, 1920. Universal Bible Sunday received last year widespread observance, and plans are already under way to make Mayflower Universal Bible Sunday this year a great day for America and for the world.

The year 1920 as the centenary of the landing of the Pilgrim fathers on the Mayflower will be an occasion of rejoicing throughout the entire country. In the celebration of this occasion the American Bible Society proposes to take part by the observance of a special Sunday as indicated above. In view of the fact that the greatest gift brought by the Pilgrim fathers to this country was the open Bible, the appropriateness of such a celebration is apparent at once.

In the establishment of our American civilization, the service of the American Bible Society in publishing and distributing the Scriptures during its 104 years of existence has been of inestimable value. Its work has so grown that upward of 150 languages and dialects are now employed in giving the Christian message to natives of many lands, both within the United States and abroad—a chief factor in communicating to them the best American ideals.

It is realized, of course, that there is general objection to appeal for special days, and with this point of view there is the greatest possible sympathy. There is one outstanding

subject, however, to which a special Sunday should be devoted, and for which no apology should be made, and to which no objection can be wisely taken. That subject is the Bible and its place in the life of the world.

Among the considerations which have led to the selection of this particular day—the last Sunday of November—are the following:

1. In view of the fact that this nation was founded by men and women seeking religious freedom, who brought with them to the new world the open Bible, it seemed that the Thanksgiving period, which is a national institution, is an appropriate time at which to celebrate the value of, and give thanks for, the Christian Scriptures.
2. Because coming at the time of a national festival, it is more likely that churches will be willing to set up special programs. If the time is allowed to pass this period, it is practically impossible to get suitable attention, because all efforts are centered upon the preparation for Christmas celebrations.
3. Because by the end of November the churches throughout the country are in full swing and are prepared to handle large and important programs.
4. Because the last Sunday in November is not likely to conflict with the communion service, so frequently observed on the first Sunday of the month.

In order that busy ministers, Sunday school superintendents, and teachers who will want to take part in the observance of this day may be fully equipped with the latest facts and information, the American Bible Society will have ready at an early date appropriate literature on the subject. Requests for this free literature may be sent immediately to the secretaries, American Bible Society, Bible House, Astor Place, New York City, and the literature will be mailed well in advance of November 28, 1920.

Quarterly Meeting at Chaocheng

By MRS. EMMA D. OSBORN

THE quarterly meeting of Chaochenghsien Church was a season of grace and blessing. A portion of several days preceding the meeting was spent in looking to God in prayer for His blessing to be upon us; also to prepare our own hearts that we might be used in a greater measure throughout this meeting.

Two days before the set time for the meeting Brother and Sister Kiehn came from Taiming-fu to assist in the services. The meetings were well attended, the singing was good, and a fine spirit was manifested.

Some of the Chinese brethren arrived the night before, so were ready for the first service, while others did not get in until the second day.

God's blessing was upon the meeting from the beginning. Several were saved; some who had lost peace were restored, and many were helped in one way or another. All glory be to God.

The last evening of the meeting was largely spent in testimony and praise, which was very interesting and beneficial to the church.

The day following the close of the meetings a service was held with about seventy of the church members, in which Brother Kiehn talked to them on the line of church discipline and order, and also exhorted them to each one do his best to lead others to Christ during the year. This was a very precious meeting, closing with the sacrament of the Lord's Supper.

We were all greatly encouraged, and we feel that the outlook for the church is very good.

Japan Needs Christian Scriptures

There is a great need for the Bible in Japan, according to the Rev. C. K. Harrington, D.D., who has an extensive article on Japanese translation of the Scriptures, in the December number of the *Bible Society Record*. "Practically the whole rural population still waits for its message and the great industrial classes of the cities are well-nigh untouched."

His observation of the social, moral, and industrial conditions in Japan are most interesting:

"Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions and spend in vice twenty million dollars, and probably the clandestine

The Missionary and His Message

IS the "h" in the personal pronoun "his" to be a capital or a lower case letter? This indicates a fundamental distinction as to the missionary's teaching. Is it his personal message or His divine message? When Christ commissioned His apostles (His missionaries), He told them to teach all things whatsoever He had commanded them. These first missionaries had a definite message to deliver—a positive gospel to preach. The result was persecution and often death to the missionary, but it was life to multitudes of hearers. As the Apostle Paul wrote to the Corinthian Christians, "Death worketh in us but life in you." And the life was communicated to others until it permeated and transformed the Roman empire.

Today, men need no other message than that given by Jesus Christ himself. There is no other remedy for sin or any other secret of life and power. Times have changed, but God has not changed. There is need for an interpretation of the Christian message to meet the present day conditions, but this does not mean a new message. In view of the varied definitions of the "Social Gospel" and the study of the relation of Christianity to the physical, intellectual, industrial, and moral needs of men, some teachers are formulating a new and human message. This up-to-date message emphasizes the material and temporal benefits of civilization, and too often omits the spiritual and eternal elements of life. In the praiseworthy effort to "save the world" collectively, these leaders neglect the prime necessity, the saving of the soul of the individual. In studying the appealing needs of the body, they overlook the more appalling needs of the soul. The value of schools and hospitals, of physical training and industrial programs is admitted, but these can never take the place of the essential work of the Spirit of God. There is a real danger that some laudable forms of service shall so absorb the attention of many missionaries and other Christian workers that the real message of Christ to sinners shall be relegated to an insignificant or subordinate place.

Rev. Charles Inwood, a Bible teacher and evangelist who has visited many mission fields of the world, reports that, in his opinion the greatest menace to the efficiency of Christian missions is found in the lack of conviction as to the inspiration of the Bible as the authoritative content of the Christian message. At home this means the shifting of the basis of the missionary motive from obedience to the command of Christ to a purely humanitarian impulse and purpose. On the mission field it means less study of the Bible as the message of final authority as to the needs of man and God's way of salvation, and more study of man and his environment to discover his personal desires and human possibilities. Both missionaries and native workers lose in power when they look to men and money, to human organization and equipment for effective work rather than place their complete dependence on God. These modernized teachers have come to view many parts of the Bible as mythology and interpret miracles figuratively or materialistically. They consider modern teachers and preachers, even in the realm of Christian service and agnosticism, as prophets inspired in the same sense as were Isaiah, Hosea, and the apostles.

Either the gospel is a divine message revealed through Jesus Christ and preserved in the Bible, or it is no gospel at all. At the point where missionaries begin to depend on human intelligence to formulate a message and on material agencies and worldly methods to bring results, at that point Christian missionaries will lose their unique place of power and may well be classed with teachers of other religions and philanthropic agencies. As there is only one God, so there is but one gospel.—*Missionary Review of the World*.

houses could show even higher totals. Japan is represented in the countries around the Pacific by an army of 22,000 prostitutes, gone forth to poison the life of the nations. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring man spends a sixth of his small income on liquor.

"To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Bible, with its Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

"Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine strong qualities, to which moral and spiritual truth can make appeal."

Prohibition Helps Bible Agent

Colporteur John Gay, who serves the American Bible Society with his knowledge of eleven European languages and dialects, says in a report printed in the *Bible Society Record* for December, that prohibition has made his profession of selling Bibles among industrial workers a much safer occupation than was formerly the case.

He says, "Since July 1st, a colporteur feels very much safer among the people. There are very few men to be seen intoxicated. It makes it a little harder to get into conversation with men now, as intoxicated men are most prompt to talk on great subjects, such as religion is, but it was rather a dangerous business for a colporteur to do. Now when I succeed to get men to talk with me about religion, I need not be afraid of them, because they are sober."

The reason God does not give some women children is because He wants them to mother some orphaned children.—Jer. 49:11.

Some religious people act like they own God and no one can have salvation or salvation meetings without their approval.

An African Doctor

IN AN African village where a native evangelist is working, lived a "medicine man" who had five wives and three children. He refused the gospel and built a fence around his several little huts where he lived with his wives and carried on his worship of medicine and charms unmolested. He had great faith in the power of his medicine and charms to drive away sickness, famine, and disease, and to protect him from wild animals and his human enemies. He even believed that he possessed a certain medicine which, when rubbed on the door or house of an enemy, would cause his enemy's death.

Before this village was touched by the gospel this old medicine doctor ruled the people of the village. They feared him and the power of his medicine and charms and paid him much wealth to appease him. But when the gospel came the people soon learned the secrets of his deception and the old medicine doctor had to content himself by worshipping his charms in his own immediate family. But he was angry with the evangelist whose presence in the village had destroyed his influence.

One day he decided to test the power of his medicine upon the evangelist. He entered the little chapel and rubbed his medicine over the benches. He also rubbed some on the door of the evangelist's house. Now, the power of the gospel was at stake. The people watched for the results with interest. Like Elijah's sign of old to determine the true God on Mount Carmel, the day of testing had come to this old prophet of Baal in Central Africa. So long as he had remained within his own fence with his charms and medicine, God had not hastened to punish him, but when he defied God and defiled His house and offended God's servant, he was brought to speedy justice. During the same week in which he defiled the house of God with his medicine, his five wives and three children died of a peculiar sickness and the old medicine doctor himself was stricken low.

Fearing death was near, he called for the evangelist, confessed his sin, acknowledged the power of "Nzambi" (God) and his own life was spared. (A true story.)—*Selected*.

Bud Robinson Again in the Field

I have been planning for some time to get you up some letters, but just now feel able to undertake it. As you know, I have been in the Coast to Coast Conventions from the 11th of November till the present, and most of these conventions have been written up in the papers, and you have seen the account of them from time to time.

We arrived in Chicago on December 9th, two days after Dr. Williams and Miss Virginia Shaffer and Brother C. C. Rinebarger had closed their meeting in the First Church of the Nazarene. Our convention was held in the Chicago Evangelistic Institute of which Sister Venard is at the head. She has a splendid work, and many boys and girls are going out to bless the world. We had Brother Schurman with us some, and Brother Wallin, the two Nazarene pastors of the city.

On Sunday morning of December 14th we had no service in our convention, so Professor Wells and myself gave the morning service to the First Church. The spiritual tide was running high and we had one of the most beautiful days I almost ever spent anywhere. Brother Schurman and Sister Stella Crooks are putting the old church on the map in a wonderful way. The outlook for the First Church is brighter than it has been for many a year, and Brother Henry Wallin is getting a fine start in the Woodlawn Church. I predict a great future for Brother Henry. Our Chicago churches can both congratulate themselves on having such pastors.

From Chicago we went to Lansing, Mich. We had a great convention in Lansing. It was held in the First M. E. Church, but we gave one service to the Central M. E. Church and three services to the Michigan Avenue M. E. Church, and the rest of the services were held in the First M. E. Church. They have three fine Methodist pastors there—Dr. Willetts of Central, Dr. Doty of Michigan Avenue, and Dr. Wade of First Church. One of the most active men in our meeting was Brother W. R. Gilley, pastor of the First Church of the Nazarene, who was with us during our entire convention with the exception of the Sunday morning service. In this convention we had one hundred and fifty seekers at the altar. At the close Brother Huff went to his home in Sioux City. Brother Ruth and Brother and Sister Wells went to their homes in Indianapolis for the holidays. The writer stayed over and preached four nights for Brother Gilley in our splendid Nazarene church. The Nazarenes have done wonders in Lansing. They have a splendid church and parsonage and between two and three hundred members of as fine people as can be found on earth. In our four nights we had some thirty-two people getting to God. It was four nights never to be forgotten. I stayed in the home of Brother and Sister Gilley. They are true sacks of salt for the hungry sheep to lick at.

On Saturday after Christmas I went to Indianapolis, and spent three days and nights in that beautiful city. I stayed in the home of Brother Ruth at night and visited old friends during the day. I preached for Pastor Akers on Sunday in the afternoon and Sunday night. The church was packed to its standing capacity. Brother Akers is a beautiful man and doing a fine work in the First Church. I also met some of the other Nazarene pastors in the city. They are all doing well. I spent one day in the home of Brother and Sister Onkes, the mother and father of Mrs. Eunice Wells, who used to travel with us as our pianist, known as Miss Eunice Onkes. It was one of the beautiful days of my visit to that city. I also spent one day at the Washington hotel with Brother George and Sister Emma Cook, old friends from Wichita, Kas. This was also a beautiful day. But as I have already told you, I spent each night in the home of Brother Ruth. There is no place in the United States that I have ever been where a tired preacher can go and have more rest and kindness than in the home of Brother and Sister Ruth. Of course the readers will understand when I tell them that Brother Ruth's home is the home of a preacher, therefore they know how to entertain a preacher.

We journeyed from Indianapolis to Versailles, Ill. There we had a beautiful convention in the First M. E. Church. From Versailles we went to the beautiful city of Denver. We had a great convention in the People's Tabernacle, of which Dr. Dean Peck is the pastor. This was a beautiful convention. While in Denver Professor Wells and wife and the writer had one day in the home of Brother A. G. Crockett, pastor of the First Church of the Nazarene in Denver. We had a fine dinner with a number of old friends, Brother and Sister Warner, and Sister White and her daughters, of Richmond, Ind. Brother Crockett is building a beautiful church. He expects to have it completed by the first of May. This church would do credit to any pastor and people in America.

It will be one among the best churches in

our Nazarene movement when completed. He is planning to have Dr. R. T. Williams with him in the spring to dedicate it and hold a revival. No Nazarene pastor in my knowledge has made greater progress in the same length of time than Brother Crockett. His work in Denver is nothing short of a miracle. He is a man of splendid ability and a good judge of human nature, and would succeed anywhere.

BUD ROBINSON.

LITTLE ROCK DISTRICT

Since our Assembly I have visited quite a number of our churches and in almost every place God is giving very encouraging results. In our recent visit to Kings we had a splen-

Church of the Nazarene New York District Missionary Conventions

15 churches, Feb. 3-8, 1920

WORKERS:

Rev. H. F. Reynolds, D.D., Gen. Supt.
Rev. S. C. Krikorian, missionary to Jerusalem.
Rev. L. S. Tracy, returned missionary from India.
Miss Julia R. Gibson, M.D., returned missionary from India.
Rev. Mrs. S. N. Pitkin, Dist. Miss. Treas.

REV. S. C. KRICKORIAN Will Speak at

Bridgeport, Conn. Feb. 3, 7:30 p. m.
Danbury, Conn. Feb. 4, 7:30 p. m.
Hopewell Junction, N. Y. Feb. 5, 7:30 p. m.
Beacon, N. Y. Feb. 6, 7:30 p. m.

REV. L. S. TRACY AND DR. JULIA R. GIBSON Will Speak at

Patchogue, N. Y. Feb. 3, 7:30 p. m.
Spring Valley, N. Y. Feb. 4, 7:30 p. m.
Stamford, Conn. Feb. 5, 7:30 p. m.
Flushing, N. Y. Feb. 6, 7:30 p. m.

NO SERVICES ON SATURDAY

SUNDAY, 10:30 A. M.

Rev. H. F. Reynolds, D.D., Gen. Supt., will speak in New York church.
Rev. S. C. Krikorian, East Rockaway.
Rev. L. S. Tracy, Springfield.

SUNDAY, 7:30 P. M.

Rev. H. F. Reynolds, D.D., Gen. Supt., will speak at Richmond Hill.
Rev. S. C. Krikorian, Atlantic Avenue.
Rev. L. S. Tracy, Tilton Avenue.

SUNDAY AFTERNOON

Grand District Missionary Rally

in John Wesley Church, Saratoga avenue and Sumpter street, at 3 p. m. Rev. H. F. Reynolds, D.D., Gen. Supt., in charge. All the workers are to be present and take part. A great time is expected. DON'T MISS IT.
Pastors in and around Brooklyn are requested to URGE their people to make a special effort to be present.

"Come thou with us and we will do thee good."

did service and a good crowd. The pastor, Sister Smith, has things well in hand there, and the church has been renewed and some four members were taken into the church. They are wanting a revival and are expecting to have a meeting soon.

Near Wickes we are going to organize a church soon. The Kingsland church has its plans made to begin the erection of a parsonage right away. This will be a great advance step to them.

At this writing I am at Hartford, where Rev. and Mrs. R. L. Hollenback are in a meeting with Pastor Thornton. The meeting has been much hindered by the rainy weather, but now the crowds are increasing and prospects are good for a good meeting. Four seekers were at the altar last night and about fifteen or twenty stood for prayer.

Brother Thornton reports good victory at Mansfield. They are bringing up the pastor's salary and all the apportionments and have paid off quite a bit of the church indebtedness.

The note of victory sounds from all the District. We are planning the Home Mission campaigns for the summer and the contract has been let for two good new tents on the District. We are going in to conquer or die, and expect to leave no stone unturned if we can help it. Pray for us.

A. F. DANIELS, Supt.

BRITISH ISLES NOTES

A New Year Convention was held in the Church of the Nazarene at Parkhead, Glasgow, from Jan. 1st to Jan. 4th. The special speakers were Rev. J. D. Lewis, of Wales, Rev. P. Clark, of Uddington, Pastor Jas. Jack, Ardrossan, and Wm. Leslie of Paisley.

Pastor Edmund Roach, who has been pastor at Blantyre and Uddington, has returned to his old charge, Gildersome. The health of Mrs. Roach has primarily necessitated the change. Many shall pray that the return to her native air may help her recovery.

The change at Uddington caused the change at Gildersome, hence Brother Peter Clark, who had charge of Gildersome for nearly three and one-half years, is now in charge of Uddington. The friends in Gildersome were loath to part with Brother Clark, but in consideration of Mrs. Roach's health, gracefully consented to the change. Our brother has done faithful work since he entered the ministry.

Special services were conducted by Brother James Walker at the Blantyre church through the month of October. Quite a number of grown people have accepted Christ. Some who professed to be atheists have humbled themselves and found peace through believing in the name of Jesus. On the resignation of Pastor Roach, Brother Walker accepted the pastorate for a few months.

College News

TREVECCA COLLEGE

We have just closed a fine meeting in the Trevecca College where all of the unsaved or unsanctified in the entire school got through to God in one or the other of these graces, with only two exceptions.

Professor Ellyson did the preaching. Professor White preaching once and General Superintendent R. T. Williams gave us three fine sermons during the revival.

The Lord gave us a fine dedicatory service of First Church Sunday. The house was well packed and the singing was fine and our General Superintendent certainly did give us a fine discourse.

He is now holding a few days' meeting for H. H. Wise, West Nashville, and the writer is holding night services with J. H. Roby at Central Mission, where God is blessing. There have been nearly thirty souls who have gotten through to God for either regeneration or sanctification.

We have in the District a number of tents which we want to see out and going. Rev. J. L. Roby has one to be used around Nashville; Rev. A. J. McCammon one to be used around Knoxville; Rev. A. J. Vallery one to be used around Memphis; Rev. T. M. Patterson one to be used around Dover; Rev. G. E. McGee one to be used around Gallatin. If there is any one that will help us out on buying some more to be used in the coming summer campaign we will be glad to hear from you, as we are planning to buy several more tents to be used in revivals this year.

B. L. PATTERSON.

EASTERN NAZARENE COLLEGE

Eastern Nazarene College enjoyed a rare blessing in the missionary convention and the New England District Preachers' Meeting, which were held, January 6th and 7th respectively, in the college chapel. Tuesday afternoon and evening General Superintendent Reynolds and Revs. L. S. Tracy and Samuel Krikorian addressed us in soul-stirring messages, and \$185 was pledged for the mission soon to be established in Jerusalem. Wednesday morning of the preachers' meeting was devoted to prayer, fervent and effectual, and the afternoon to practical discussion of a District revival, and of a District camp in conjunction with Eastern Nazarene College. All present were enthusiastically unanimous in their desire for such a camp, and a committee was elected to work out definite plans. Rev. S. W. Beers preached in the evening a simple, heart-searching message from Isaiah 61:1-7 on "Isaiah's Transforming Vision."

Eastern Nazarene College has many good things to report of the dealings of God with her in the four months since the fall opening. The hand of our God has been upon us for good.

Financially God has set His seal upon our new undertaking. All current expenses are paid to date, including teachers' salaries, and payments on the new property have been met promptly and without embarrassment.

International Sunday School Lesson, February 8, 1920

Peter at Lydda and Joppa

Lesson, Acts 9:32-43

By Rev. C. E. CORNELL

We wish to thank especially all those who contributed to the January 2 instalment. The \$6,000 pledge was sent in so loyally and cheerfully as to assure the management that the four eastern Districts stand behind the college as their own.

Spiritually we have felt repeatedly the heavenly touch upon us. In answer to prevailing prayer, just before Thanksgiving vacation the Spirit was genuinely outpoured and lives transformed, and from time to time refreshings have been sent from the presence of the Lord.

Missionary interest is alive. Considerably over \$1,500 has been pledged for missions for the year, and so far \$75 collected in mite boxes on the dining room tables. A good number of the students are definitely called to work in the foreign field.

The demands upon our faith are large. We hope to pay off a good share of our mortgage this year. We are planning for a new dining hall, and we shall need a new dormitory to house the students, for next year in all probability our present enrollment will be doubled. But we are depending absolutely upon God and trusting that in the future as in the past, "He is able to do exceeding abundantly above what we ask or think."

F. J. SHIELDS, President.

PASADENA UNIVERSITY

We are glad to announce that the Pasadena University is growing by leaps and bounds. About a dozen new students registered the first week after the holidays and many more are coming for the second semester. Indications now are that we will register over 400 the second semester. We had expected 300 for the first semester, but have registered almost 350 already. Thank God that this school is not only coming back to its own, but there is every reason to believe that in a very short time we will have 1,000 students and from this hill will go out a stream of fire-baptized young men and women to the ends of the earth to bless a lost world.

A good friend from the South sent us a Christmas present of \$500, and the pledges on the last \$100,000 are coming in fine, so that we have been able thus far to meet every obligation on time, praise God. We are also glad to announce that the \$27,000 given by one of our noble sisters for the first unit of our hospital, will soon be available and we expect to see the building completed and fully equipped by the opening of next year. This will give us a fine first-class hospital and a good start toward a substantial medical department in connection with our university, and we hope to turn out hundreds of medical missionaries in the coming years.

A. O. HENRICKS, President.

MISSOURI HOLINESS COLLEGE

God is pouring out many blessings upon the Missouri Holiness College, but we realize that they are not to be consumed upon ourselves. We are debtors to all men to preach to them the gospel God has committed to us and to pass on to them the blessings He has designed for them. We are trusting God to make this institution a sort of spiritual clearing house for this section of the country and for the whole world in due time. Our students are visiting the homes of the people of Clarence, talking with them about their souls and praying with them. Prayermeetings are being conducted in various parts of the city and a regular meeting for the mothers of the neighborhood is conducted by Mrs. Mary W. Drake. A live Young People's Society is adding much to the interest of our services.

District Superintendent Deboard was with us over Sunday and delivered a stirring message to a large and appreciative congregation in the evening. Brother Deboard has purchased a home in the Glonn addition and will soon be under his own roof.

Rev. J. C. Kimbrough reports a fine day's services at the church at Union. A beautiful spirit of harmony prevails there and prospects are good for a revival of the work of the Lord in that place. We join our brethren in hearty thanksgiving to our God for the omens of victory apparent in so many directions. There is a general feeling that interest in spiritual matters is on the increase in this section of the country, and that we are on the eve of a great religious awakening in this great and favored state of ours. God is moving in Missouri.

H. O. FANNING.

AMONG THE SWEDISH PEOPLE

We have been receiving calls for services from the Swedish M. E. churches. They were so persistent in their appeals that we could not deny them that which God has so freely given us. After vainly trying to secure a Nazarene preacher to assist there was nothing else to do but to do the singing and speaking myself. God wonderfully blessed in bringing His Word,

In the previous lesson we referred to the conversion of Saul of Tarsus, who afterward took his Roman name Paul, and wrought wonders for the Christian faith. He was a ringleader and persecutor and wrought havoc among the early Christians. When he was converted, there was considerable relief from persecution, as well as encouragement because of his zeal for Christ. The conversion of one man relieved the tense situation, and gave favorable consideration to the gospel of Christ. One can never tell how wide the influence when a soul is converted to God.

Peloubet says, "The result of the daily life of the Christians and their character was that 'the church . . . was multiplied.' Not only in numbers but in quality and value. Every additional gift or virtue or talent in a man, or in a church, is not merely so much added, but is a multiplier, for it increases the value of each and every other gift."

The headquarters of the apostles was still at Jerusalem, and from there they went out on evangelistic tours. After the marvelous conversion of Paul on the Damascus way, and the history of the earlier years of his ministry, the account of Peter's labors is resumed. Persecution had practically ceased and this gave the apostle courage to make missionary tours around the country of the Jews. Peter was eminently successful as an evangelist, and evidently did a great work for the church at Jerusalem by going into adjacent territory and preaching the gospel.

He found a company of saints at Lydda. Lydda was a city of considerable size, thirteen miles south-east of Joppa and twenty-five miles northwest of Jerusalem. Here, as he went about doing good—probably looking for some one who needed special help—he found Eneas, a helpless paralytic, who had been in his bed eight years—a long time to be sick. Peter assumed no personal arrogance, he was not puffed up, did not take any credit to himself, but gave it to Christ where it belonged. Very quietly, but with unconquering faith, he said the miracle words to the sick man, "Jesus Christ make thee whole; arise and make thy bed. And he arose immediately." Eneas was never a convalescent; he was cured instantaneously. He was able to make the bed that had carried him so long. That Christ can heal the sick is clearly taught in the New Testament. The general Church ought to believe this. Here is a very marked illustration that has just happened (Monday, December 1, 1919): At a conference of the leading clergymen and laymen of Los Angeles, Cal., more than 200 being present, the following is reported by the daily press: "All the speakers expressed the belief that the time had come for the Church to undertake the study of the application of biblical healing." As a part of strong resolutions passed, they said: "Whereas, we as a conference of ministers and laymen assembled here feel that healing is taught in God's Word and that it is possible to utilize these teachings in a very definite and helpful way now." And then a part of the resolutions passed say, "Resolved, that we encourage a study of the subject of healing in all practical and helpful ways, and urge all who are interested to make as thorough a study of the subject as possible from a biblical, physiological, scientific, and common-sense standpoint,

which brought conviction and salvation to many dear hearts.

We went to Quincy, Mass., near our Eastern Nazarene College, and the students came out to help us. They were a great blessing with their shining faces and clearcut testimonies, and were an inspiration to the people. Many were saved and sanctified, the preacher also claiming to have received a clean heart.

After that we received a call from the Swedish M. E. church at Brockton, Mass., where there are 10,000 Swedish people. God blessed us there and gave us many more souls. From there we were called to Malden and Lowell and God blessed us at those places. About 140 souls were saved or sanctified. They prayed through in the good old-fashioned way. We find that folks are starving for the bread of life.

MABEL R. MANNING.

NEW ENGLAND PREACHERS' MEETING

The New England Preachers' Meeting convened at the Eastern Nazarene College, Wöl-

and thus learn how to help and to heal themselves, and to help others." This is the more remarkable, because in the past many of these distinguished ministers and laymen have been utterly opposed to anything of the kind.

The wonderful healing of Eneas convinced the people that it was the power of Christ, and as a result many turned to the Lord. If the church will give attention to the healing of the body as well as the soul, many will be convinced of the supernatural power of the gospel.

Joppa, the modern Jaffa, a port on the Mediterranean sea from which a railroad has run for some years to Jerusalem. This was a neighboring city of Lydda. Peter is found here and comes in contact with Dorcas. This was her Greek name, but her Hebrew name was Tabitha. From the story she must have been a notable Christian. She was given to works of mercy and help, she had an exceedingly kind heart, which found expression in good works and almsdeeds. She was an adept in making coats and garments for the poor. More ought to be engaged in a like practice. Her character might be summed up as follows: (1) She loved God. (2) She loved God's poor. (3) She had a heart to feel. (4) She expressed her feelings in a most helpful and practical way. (5) She practiced her Christianity. This is more than mere profession. (6) She gave herself—her very self. (7) Her example is worthy of imitation.

She was taken sick and died. "Possibly a martyr to her over-exertions in behalf of the poor; and she may wear a martyr's crown as really as Stephen and Peter."

These though their names appear not on the scroll Of martyrologists, laid down their life—
Not less a martyrdom in Jesus' eyes—
For His dear brethren's sake, watching the couch
Of loathsome sickness or slow decay.
Or visiting the captive in his cell.
Or struggling with a burden not their own
Until their weary life-strings wore away—
These, too, are martyrs, brother.

—BICKERSTETH.

Dorcas exemplifies the beauty and influence of an unselfish life. There must first be an inward inspiration before there can be an outward manifestation. Her heart was bent upon doing good; relieving sickness and poverty, ministering to the needy; by these acts of kindness she had won a place in the hearts of many. After Peter had prayed, she was brought back to life, and because of her usefulness, her devotion to duty, her imitation of Jesus—"who went about doing good"—that she was raised from the dead was spread far and near, and again the results were, many accepted the salvation of our Lord.

There is nothing more beautiful than a godly life. The more deeply spiritual we are, the more deeply will we be interested in others.

Have you hunted up any of God's poor lately?

The "Shut-ins" need attention.

Dorcas means gazelle. On account of the beauty and gentleness of this animal this name was frequently given to girls in ancient times. Her name and character were closely related.

Be a *gazelle* for God.

laston, Mass., January 7th. Rev. A. B. Riggs was elected chairman in the absence of D. S. Washburn. The morning session was devoted to prayer and a sweet spirit prevailed. The topic for discussion in the afternoon session was, "Do We Need a District Campmeeting?" Brother A. K. Bryant began the discussion by making a strong plea for such a camp. Brothers Beers, Norcross, Shields, Gould, and others followed, all advocating the same thing. A committee of seven was appointed to ascertain whether the environment of the Eastern Nazarene College afforded a suitable site for the District camp ground.

Rev. S. W. Beers, of the Lynn church, brought a helpful message in the evening meeting.

An invitation to hold the March meeting with the Lynn church was accepted. Dr. Archibald has consented to give an address on "The Real Preacher." The secretary will read a paper on "The Rise, Success, and Decline of Holiness Organizations." Both preachers and laymen are requested to bring their lunches. Tea and coffee will be provided by the entertaining church.

W. E. SMITH, Secretary.

The Indiana Conventions

During the month of December a number of missionary conventions were held on the Indiana District. They were seasons of unusual blessing and outpouring of the Spirit. The first convention held was at Newcastle, Ind. Our pastor, Brother Harrison, had everything in fine shape. We were with him a few days, and on the last night \$1,400 was pledged for foreign missions, and a number of splendid young men and women came to the altar, dedicating their lives to the service of the Master.

Next we went to Richmond, Ind. Here also we found everything in good shape. The pastors, Brother and Sister Brandyberry, had advertised the meeting well, and the attendance at all the services was exceptionally good. On the closing night \$875 was pledged, with one or two conditional pledges. At this service one young lady prayed through at the altar and gave her life to be used in the Lord's service.

We next went to Connersville, and Brother Wisler, the pastor, had everything well arranged. In the few months he has been there he has created quite an interest among the people in our missionary work, as well as the other work of the church. The closing night of the convention \$760 was pledged, and we had a grand windup.

We next went to Elkhart, a new church, just organized a few months ago as the result of a few hundred dollars contributed by the home

missionary fund of the Indiana District. A tent was pitched there last summer, resulting in a splendid organization. The pastor, Brother Russell Gray, is wide awake along all lines and is doing splendid work. The meetings had been well advertised, and we had a great time. At the closing service \$1,000 was pledged. During the last day a number of seekers were at the altar, and we wound up with real victory.

We next went to Elwood, Ind., and while we were there at a time when the thermometer registered below zero, yet we found a really warm spiritual atmosphere. Brother Still, the pastor, is doing some fine work, and from all indications they have a great future. They had just recently held a meeting in the interest of Olivet, contributing something over \$3,000. At the closing night of the services we had a real outpouring of the Spirit, with about a half dozen young people at the altar. We did not feel inclined to take a special offering at this place, but the pastor assured us they would easily contribute the amount they had pledged at the Assembly, and probably a good deal more.

Next we went to Indianapolis. The convention was held at First Church and it was truly a great convention. Our West Side, Ray Street, and South Side churches all co-operated in the convention. On the last Sunday in the afternoon we had a great union meeting. The attendance was exceptionally large. During the day we received in subscriptions \$1,935 from

First Church, \$470 from the West Side church, \$260 from the Ray Street church, \$150 from the South Side church. During the convention Brother Harding was present and represented the home missionary work, receiving an offering of about \$200. The dear friends in Indianapolis certainly went beyond our expectations. It was marvelous the way they gave. Brother Akers, the pastor of First Church, Brother Chalfant, the pastor of West Side Church, Brother Hollenback, the pastor of South Side Church, and Brother Kerst, pastor of the Ray Street Church, were of untold blessing and assistance in the convention. On the last Sunday we also had a number of friends from the Flackville church present, together with Brother and Sister Hundley, the pastors. They not only helped the services with their presence, but contributed about \$125. There was also one friend from Anderson, Ind., who contributed \$25.

The closing convention of this series of meetings was held at Evansville, Ind. It was not the privilege of the writer to be present, but Brother Enos, the District treasurer, reports a splendid meeting. The last night of the meeting Brother R. T. Williams, General Superintendent, was present, and in a way that he alone can do it stirred the people along missionary lines. This resulted in a splendid offering of \$650.

The total amount received from these few conventions is about \$8,000. We were greatly favored in having with us in all of these meetings Sister Glennie Sims, returned missionary from China; Brother R. S. Anderson, returned missionary from Central America; Rev. C. S. Jenkins, outgoing missionary to Africa, and Rev. O. E. Enos, the District Missionary treasurer. Brother Enos had made all the arrangements and planned the advertising, and had certainly done exceptionally fine work. A number of other conventions are being planned on the Indiana District, and it begins to look as if it will be a great year for the Hoosier state.

E. G. ANDERSON, General Secretary.

Among the Churches

ELDORADO, KAS.

The Butler County Association held a three days' convention at the Church of the Nazarene here, conducted by Rev. Webster, a Superintendent of the Christian Holiness church. The meetings were well attended and were a great uplift. At the closing service two knelt at the altar of prayer. To God be all the praise.—Wm. F. Burton.

RICHLAND, ORE.

Upon the return of our Nampa students for the holidays we held a revival here with Rev. Allen Goozee in charge. God wonderfully blessed our efforts with salvation. The old-time gospel, that saves sinners, sanctifies believers and brings peace, joy, and gladness to the human soul, was preached with unction and power. Rev. H. Orton Wiley, president of Northwest Nazarene College, and Miss Louise Robinson, our outgoing missionary to Africa, were with us December 27th and 28th. They presented the need of that field and the missionary cause at large to our people in a new way. We are catching the vision. At the close of the Sunday evening service \$126 was raised for Miss Robinson's equipment. The meeting closed January 11th with victory, but the revival continues.—Russell Mitchell, Reporter.

AKRON, OHIO

The year 1919 will go down in the history of our church as one of unusual blessing and answer to prayer. Embarrassed a year ago with a financial problem that seemed too much for us, we stand today with all obligations promptly met as they fall due and our mortgage reduced to \$10,000. The increase in property value and improvements made during the year gives us a property now worth possibly \$30,000. We raised, for all purposes during the year, more than \$8,000. This would mean little unless souls were being saved, believers sanctified and the kingdom upbuilt. But in this also we are able to report splendid results. The last Sunday of the old year found seven at the altar. Twelve of our members live just outside the city and have formed a mission there. Brother J. W. Campeau of Cincinnati, Ohio, held a week's special meetings with them, resulting in thirty-three seekers at the altar. Our next campaign will be January 22nd to February 8th, with Dr. J. B. Chapman, evangelist, in charge.—H. B. MacCorty, Pastor.

HAVERHILL, MASS.

We are seeing some things in our work here which make our hearts glad, and our faith is embracing a great deal that we have not yet seen. We closed, on December 7th, a very gracious meeting with Evangelist A. L. Whitcomb in charge. God honored the preaching of Brother Whitcomb, his afternoon messages being especially beneficial. A number of souls found God. On January 13th we had a blessed missionary rally with Dr. Reynolds, Rev. L. S. Tracy, and Rev. S. C. Krikorian in charge. Brother Tracy has been for twenty years a member of this church, and it delighted our hearts to welcome him back home again. The messages of these three brethren were vital and energetic. Our

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local missionary interests were given a needed stimulus by the convention, and \$1,000 was set as our goal for home and foreign missions for the present Assembly year. We are already well on our way toward that amount. We are loving the saints at Havesbille more and more and enjoy our work among them. God is blessing us together and souls are finding God right along.—J. Glenn Gould, Pastor.

CHIGWELL, ALTA., CANADA

—On January 7th we closed a four weeks' campaign for souls with Rev. C. M. King as our co-worker. Our brother seemed to grip the hearts of the people with his first message, and mighty conviction grew from night to night, but from start to finish we had to fight an awful prejudice against our altar services. Toward the close the wall of prejudice began to crumble somewhat and some few came to the altar, some for pardon and others for sanctification. Several requested us to continue praying for them and we are expecting to see them come out for Jesus in our regular services. The last Sunday night was the most victorious service of any. An offering for the evangelist was taken, and the people gladly responded with a nice offering of \$123.50. Brother King preached a powerful missionary sermon, after which he requested all to kneel and ask God what He would have them do. Pledges were taken to the amount of \$110.—G. H. MacLachlan, Pastor.

BLUFFTON, IND.

—God is surely smiling upon us these days. All departments of the church are on the upgrade. Our congregation has doubled and finances are coming easy. Our folks are nearly all tithers, and as a result, at times on Sunday morning the blessings fall so quickly that the pastor has no chance to preach. Our next meeting begins the latter part of February or the first of March with Rev. Earl E. Curtis of Lowville, N. Y., as evangelist, and we are expecting definite results. We are sending six subscriptions for the HERALD of HOLINESS and have eleven more to follow in a few days.—B. A. Fleming, Pastor.

SEDALIA, MO.

—We are praising God for His presence upon the little church here. The work on the church building is almost completed and when finished we will have a very comfortable place in which to worship. The Lord has given us a number of souls in the fountain this year and our faith and prayers are rising for better and greater things for the work here. The presence of the Spirit rests upon all the services, for which we praise Him.—I. B. Sipes, Pastor.

BEEBE, ARK.

—God is graciously blessing the church here. We have had about twenty saved, reclaimed or sanctified since we came on the work. Sunday was a great day with us. Surely the Lord did bless His own. We are expecting this to be the best year of our life. We are greatly delighted with our Home Missionary movement in this District. Our church has so long needed this very kind of work, and God has given us an open door which we must enter. Pray for us.—S. C. Pritchett, Pastor.

JASPER, ALA.

—God has done great things for us in the last few months. Last summer we organized a very enthusiastic Dorcas Society, which has been growing in numbers and interest ever since. Just previous to the organizing of this society the women prepared and sent a box of ready made clothing to Peniel Orphanage. Since organizing the society has sent another box of clothing made of new material. They are now working on the third. They have also helped the poor of our own midst. This society is a very potent factor of the church and has come to stay. On a recent Sunday we organized a

tithing band and practically every member present was enrolled. We hope to make it 100 per cent. This is a great plan for financing the church. Since this service we have been having some of the greatest meetings the church has known for months. The Sunday school, under the leadership of Rev. Alice Hawkins, is very hopeful. The prospects for a good steady growth are fine. Last Sunday morning District Superintendent H. H. Hooker was with us for a great missionary service. God came in power and we went over the top with \$750 in cash and pledges. The evening service was free and full of victory. At the close of a searching sermon by Rev. Hooker two or three boys professed victory. Our grade school, which is self-supporting, is moving along nicely. We have enrolled over one hundred since the opening last fall.—H. J. Beaver, Pastor.

CLEVELAND, OKLA.

Our work here is progressing nicely. Our Sunday school is growing and crowds are increasing. We built a new church the past year, but were able to meet all expenses. Our District Superintendent, Brother Owens, was with us on December 27th and 28th and preached with unction and power. On January 30th Brother Hamric comes to conduct our revival, and we are praying that sinners will surrender to God.—Mrs. Joe Archer, Reporter.

OOLAGAH, OKLA.

We just closed a great revival at this place with I. F. L. McDonald, of Indianapolis, and C. H. McDonald, of Talala, Okla., as evangelists. It was a union meeting of the Nazarenes, Methodists, and Presbyterians, and was held in the Presbyterian church. The Nazarenes have no church building here, but expect to have in the near future. Many prayed through to victory. We ask the prayers of all the saints for a great victory at this place.—F. L. McDonald.

SEATTLE, WASH.

—We praise God for the many good things He is doing for us here. Every department of the work is in a fine healthy condition. Quite a number of strangers are finding their way into our services, some of whom are finding their way to God. On the first Sunday of the new year we had an old-fashioned, general testimony meeting in which the glory of God rested on us. We also had a reception service, when twelve fine, substantial people united with the church, making a total of twenty-five in the last three months. At the close of the testimony meeting we administered the sacrament of the Lord's Supper to about one hundred communicants.—G. S. Hunt, Pastor.

WABEIDGE, OHIO

—On December 28th we closed a three weeks' revival meeting, with Rev. Miss Flora Ruth as evangelist. She is a strong preacher of full salvation and is sweet spirited and uncompromising. The meeting was owned and blessed of the Lord and there was not a barren service in the whole campaign. Twenty-five seekers were at the altar for either pardon or purity, and we believe that the work done at the altar was deep. The service on Christmas night was the best service we believe we ever attended. The evangelist preached an inspiring sermon on "Bringing Gifts to the King." At the altar service five young men presented themselves at the altar for the work of the ministry wherever God should lead. Eternity alone will reveal the real depth of the work done in this meeting.—H. G. Tovey, Pastor.

MINNEAPOLIS, KAS.

—We are praising the Lord for victory in this place. God is wonderfully blessing and souls are being saved and sanctified in our prayermeetings and Sunday services. Among these were a back-slidden preacher and wife who are already definitely launching out for God. We commence a meeting with B. H. Edwards and Harry Wenger and wife January 23rd. Pray for us. We are expecting great things from God.—Bessie L. Kesler, Pastor.

GRAND RAPIDS, MICH.

—We still hold forth the banner of "Victory Ahead." We are having very interesting, helpful, spiritual services. The early Sunday morning prayer service is a time of feasting with the Lord. The young people's meetings are going nicely. The children's program at Christmas was the best we ever had. We have had two weeks of special services with some good results. Rev. Elwood Taylor preached for us twice. Our District Superintendent, Rev. C. L. Bradley, was with us a few days and preached several effective sermons.—George E. Gretzinger, Reporter.

ANDERSON, IND.

—We received a wonderful refreshing New Year's eve in our watch night service. Rev. R. R. Still, our pastor at Elwood, Ind., was with us and preached in the power of the Spirit. The song and prayer service were seasons of blessing and victory. Our District meeting will be held here some time in April. We are rejoicing and looking forward to a great time in the Lord.—Lloyd Montgomery, Pastor.

MACKWORTH, KASK, CANADA

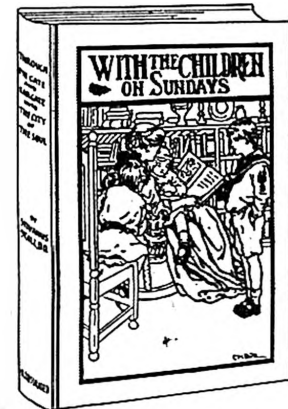
—Though our church is only two months old, the work is prospering and we are having days of real blessings from on high. We had very good Christmas programs at our two Sunday schools. At our watch night service, five souls were sanctified and one saved. At our Sunday afternoon serv-

ice on January 11th three souls were clearly converted. A real holy fellowship prevails in our midst and the end is not yet.—H. H. Tromburg, Pastor.

NEW BRIGHTON, PA.

—During the Christmas holidays three young preachers with the writer from Cincinnati, Ohio, came here to conduct a special revival meeting. The saints had the revival prayed down and so we had victory from the first. Souls sought God in almost every meeting. We had more than forty different seekers and we believe that more than half of them prayed through. Some of the young people feel

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the call of God to prepare for His work and they are planning on going to school. Before the meeting closed the writer was called to be the pastor, and feeling this was God's open door, accepted the call. We are now on this new field to push the battle for God. We took in nine new members last Sunday and more are coming. The church here is advancing both spiritually and financially. We give God all the glory.—Chester F. Ditman.

CHICAGO, ILL., WOODLAWN CHURCH

—God is surely smiling on us here. Last Sabbath morning the glory came on the people at the close of the 11 o'clock service. Two came to the altar and prayed through to victory, while the people prayed, wept, and shouted. All departments of the church are very optimistic for the new year. The Lord has given us more than a score of souls in our regular services and the church is earnestly besieging the throne of grace for a real revival. There is not to be found any more loyal folks than those in Woodlawn church. We have received fifteen subscriptions to the HERALD OF HOLINESS and are going in for 100 per cent efficiency on this line.—H. B. Wallin, Pastor.

CONNELL, WASH.

—We want to report victory and say that God has given us some blessed refreshing times and some souls have found help from the Lord. We have been organized about eighteen months and in that time we have had several special evangelistic meetings with such workers as Rev. T. E. Beebe, Sister May Budd, Brother Suffield and wife and Sister E. M. Arnold and all of these meetings bore fruit to God's glory. The church is now in a better place for a real revival than ever before since our sojourn here. Brother Cain comes to us February 12th to 20th, at which time we expect to see greater things in this place. We give the glory to God for the victories wrought. Prejudice is being broken down and we are getting business men and all classes out to our services.—V. W. Anglin, Pastor.

HUNTINGTON, IND.

—We are now in the third week of the revival. The church has been greatly quickened, some have been reclaimed, others have been restored to full sanctification, and a number of people that have been attending the meetings, members of other churches, have been restored to spiritual life, and are attending and supporting this work. God is most surely raising up a holy people in this place.

Congregations are the largest since the work was organized here. Unity, harmony of co-operation, increase of faith and love and vision for this work of the Church of the Nazarene, or organized holiness, and the wisdom of such organization is greatly increasing among the holiness people in this city. Work will begin on the new church building early in the spring. Rev. J. W. Short, the new District Superintendent, was with us all last week. A public offering paid his salary for the year. No trouble to raise money for such preachers. Personally I am greatly enjoying this pastorate. Have been well all winter, and feel I am growing in grace. Amen! Amen! The first Sunday in March is our Home Missionary day. The first Sunday in April will be Foreign Missionary day. Special song and ministry for each day.—T. H. Agnew, Pastor.

GOLDTHWAITE, TEXAS

—Sunday, January 18th, was a good day with the church here, considering present conditions, there being quite a little sickness among our people. The offering for Home Missions was \$15, being \$5 more than the church had pledged. A special anointing of the Lord was upon us, and especially upon our pastor, Brother Wilson. We desire the prayers of God's people.—Emma Harrison.

BLOOMFIELD, IOWA

—We began our revival meeting on December 21st with Rev. A. F. and Leonora Balsmeier as evangelists. For the first two weeks we had with us our young people who are attending school at Olivet, including Miss Ethel Springer, a former member of this church. They helped much in the meeting with their musical instruments, testimonies, and prayers. This was indeed a hard fought battle but our God gave some substantial victory, for which we truly praise Him. The attendance was good. I believe as good as we have had in my over four years' ministry in this place. The expenses were easily met. The church was encouraged and strengthened. There were eight people professed to get saved or sanctified. Brother and Sister Balsmeier are faithful workers. They surely have our work close at heart. They received twenty-four subscriptions to the HERALD OF HOLINESS, and most of our people were already subscribers. The last night he surprised the pastor and wife by raising for us a purse of \$100.—We never saw as much conviction with as little yielding to God. God surely answered prayer in con-

victing the people. Brother Balsmeier was faithful on the prayer line. During this meeting the church bought one of the best lots in Bloomfield, one block from the square. It has on it a six-room house which, when moved, will make a splendid parsonage. This will make abundance of room for a church which we plan to build this spring. God is with us and we are moving on.—M. C. Campbell, Pastor.

PHOENIX, ARIZ.

—We are still on the gain and have been blessed recently by the presence and sermons of visitors from other parts of the country. Sister Myrtle Mangum, returned missionary from Calcutta, India, was with us for three weeks, and gave us a most interesting and enthusiastic missionary service. We were delighted with her, for she is a talented young woman and we believe will be a great power for good in heathen India. Before she left Rev. G. E. Waddle, pastor of our church at Dallas, Texas, called for a few days and gave us a splendid sermon Sunday, January 3rd. Brother Waddle impressed us as a big man from every viewpoint. Then came Sister Mattie Curry and Brother and Sister Nerry, who are with us at present. Sister Curry preached a wonderful sermon on Sunday, January 11. How our hearts were stirred as she brought the old-time gospel. Then in the evening our souls were blessed again as Brother Nerry brought the message. Surely these are good days and it reminds the writer of the Chicago First Church when Brother Cornell was pastor. We could not stay away from a service for fear we might miss something. Watch Phoenix church, under the direction of the Holy Ghost. We will be to Arizona what the churches at Los Angeles and Chicago are to those Districts. We will push ahead and expect greater victories in the days to come.—H. W. Grattan, Reporter.

Archeological Discovery by Bible Society's Agent

An important discovery has been made by Rev. Thomas Torrance, sub-Agency Secretary of the American Bible Society for Western Szechuan, China, according to an article in the *Bible Society Record* for December.

"Along the banks of the Min river, in Szechuan Province, will be seen many artificial caves cut in the solid sandstone of the hillsides. By the Chinese they are called Mantong, or aboriginal caves. This led to them being usually regarded as primitive dwellings, until the present representative of the American Bible Society discovered that they were really ancient tombs of the Ts'in and first and second Han dynasties. He also drew attention to the stone carving at many of their entrances. Stone coffins, often with the back in touch with the cave, burnt clay coffins with a large diversity of burnt clay pottery, old cash, Hades images, etc., are occasionally found when a 'fresh' cave is discovered. The images reveal the type of face of Shuh Chinese people of that day. The caves differ in size. The main gallery is cube-shaped, six feet to six and a half feet high and broad, and thirty to one hundred feet deep."

Following a delightful description of the scenic beauties of Szechuan, Mr. Torrance turns his attention to the needs of the Chinese people, and makes the discriminating remark, "China's two primary needs are Christianity and railroads."

NOTES AND PERSONALS

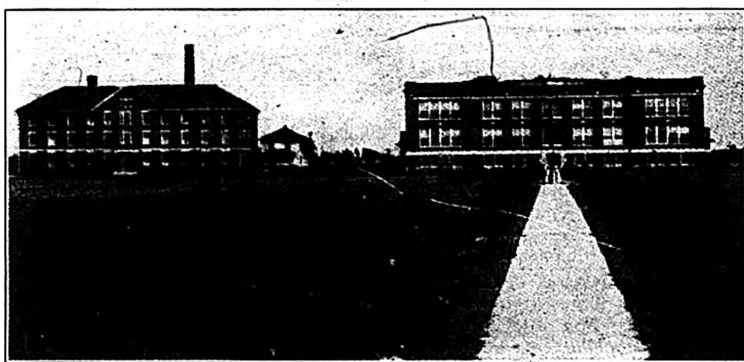
We are in receipt of the following from General Superintendent Williams:

"Today [Jan. 20th] a fine nine-pound boy arrived. Mother and baby doing well." Together with all our readers we pray God's richest blessings to rest upon Brother and Sister Williams.

Mr. and Mrs. Walter Green, of our Dexter (Mo.) Church of the Nazarene, were recent visitors and inspectors of our General Headquarters. Sister Green remains in Kansas City for some time, and is worshipping with First Church.

The following telegram from Will O. Jones, El Centro, Cal., was received too late for publication in last week's issue: "Wonderful meeting in great Imperial Valley Sunday brought many souls into the kingdom, Brother Eckel speaking at night. Crowds came by motor from Holtville for great street meeting at night. Nine came to altar at tent. Brother Ellis is great help to meetings. Imperial Valley is yet to be heard from."

Wm. Bryan Huckabee has resigned the pastorate at Grand Saline, Texas, and expects to attend a medical school. In speaking of the HERALD OF HOLINESS he says: "With each issue it brings new blessings, and inspires the reader to a higher



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Evangelist B. H. Edwards writes that on account of insufficient District finances to carry on his work as District evangelist he will be ready to resume his former work after March 1st. Address: 727 North Waco street, Wichita, Kas.

Rev. A. J. Glanz, 104 East Central boulevard, Kewanee, Ill., writes as follows: "We have a good church property in this city and we are anxious to get some good people to come in. There may be people throughout our connection who need to get into some place where they can make a living and still have the privilege of living in a city where there is a Church of the Nazarene. This is a splendid city with many opportunities for skilled or unskilled labor."

A hearty welcome was extended by General Headquarters and First Church, Kansas City, to Brother and Sister J. B. Jackson, whose marriage recently was solemnized at Des Arc, Mo., where Mrs. Jackson, formerly Dortha Kamholz, was teaching in the school. Brother Jackson is connected with the subscription department of the Publishing House.

TELEGRAMS

GAINESVILLE, FLA.

HERALD of HOLINESS:
Victorious Home Missionary campaign.
Great revival on. Souls in fountain.

C. B. JERNIGAN.

HUTCHINSON, KAS.

HERALD of HOLINESS:
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R. E. DUNHAM.

MITCHELL, IND.

HERALD of HOLINESS:
Revival with Evangelist W. O. Nease closed at high tide. Over 100 seekers prayed through to pardon or purity. Twenty-eight adult members were received; \$3,200 raised for new church on last day. Sunday school reached 130. Sixty-dollar thank offering for pastor.

W. F. GROSE, Pastor.

OKLAHOMA CITY, OKLA.

HERALD of HOLINESS:
Special course in Oklahoma Holiness College great success. Dr. Wiley most satisfactory in his highly intellectual and spiritual lectures. Good attendance. Number saved or sanctified. Unanimous call extended Dr. Wiley to return next year. Great missionary service when sixty young people offered themselves for Christian work. New students are enrolling.

C. B. WIDMEYER.

TAMPA, FLA.

HERALD of HOLINESS:
Campaign on here under tent, Florida and Estelle streets. Montgomery and writer evangelists. Readers please pray for victory and send us at once addresses of persons in Florida who are interested in such meetings. Address all communications general delivery.

U. E. HARDING.

PASADENA, CAL.

HERALD of HOLINESS:
Delightful and profitable missionary convention at First Church. Dr. Goodwin, C. J. Kinne, Miss Mangum, Miss Poole, Miss Krikorian, Mrs. Paul Bresee, and Mrs. Bridge inspired the people. Singing great. Sunday school, 455; monthly missionary offering, \$170. Church missionary offering for Bresee Memorial hospital and Foreign Missions over \$4,000. Convention closed with revival glory, several praying through.

C. E. CORNELL.

ANNOUNCEMENTS

Bible Conference in Peniel

A Bible Conference and an evangelistic campaign will be conducted March 2d to 14th at Peniel, Texas, by General Superintendent Goodwin. Aside from the morning and evening services conducted by Superintendent Goodwin there will be afternoon lectures by Professors Kingsley, Gustafsson, and McConnell, on psychology, history, and Bible. This will be an unusual feast of good things. All pastors and ministers will be entertained free for the entire time. For further information address, N. W. SANFORD, President, Peniel College, Peniel, Texas.

Special Notice

Dr. Reynolds and his party will hold a Missionary Convention in the First Church of the Nazarene of Pittsburgh on February 10th and 11th. Our church extends free entertainment to all pastors of the District, and to one other representative from each local congregation. Plan to be with us, for we are expecting great grace upon the people. V. H. FISHER, Pastor.

Special Notice

The Board of Directors of Rest Cottage Association meets in annual session on Thursday morning, April 1, 1920, in the parlors of Rest Cottage, at Pilot Point, Texas. All members of the board are urged to be present, as much important business pertaining to the home and its future must be attended to.

REV. J. P. ROBERTS,
Chairman of Board.

Notice—Any Nazarene preacher with a tent, whose life is clean, and who can bring things to pass for God and the church can get a job on the Alabama District after April the 1st. If interested, and can give good references, write H. H. Hooker, Dist. Supt., Jasper, Ala.

WANTS

[Under this heading will be printed announcements other than notices that can be stated as wants only. We have discontinued the printing of small For Sale ads. For pure Want Ads a charge will be made of 1 1/4 cents a line, no ad to be run under 50 cents.—Managing Editor.]

Opportunity in rapidly growing modern town for dentist, also for a printer to establish a newspaper. For particulars, address Box 390, Hemingford, Neb.

Wanted—A buyer for a set of books in the first year of Licensed Ministers' Course of Study. Good as new. Will sell for \$3. buyer to pay postage. Address, Mrs. Eva Swihart, 2711 Wyoming, El Paso, Texas.

EVANGELISTS' DATES

(Address given is for mail.)

M. C. Adam and wife, 529 Armstrong, Columbus, Ohio:
Middletown, Ohio.....Jan. 25-Feb. 15
Millsport, Ohio.....Feb. 22-March 14
Jarrette and Dell Aycock, 833 Kensington Road, Los Angeles, Cal.:
El Centro and Holtville, Cal.....Jan. 30-March 7
Fresno Cal.....March 14-April 4
A. F. and Leonora Balsmeier:
Kingsley, Iowa.....Jan. 20-Feb. 15
W. R. Cain, Wichita, Kas.:
Troy, Idaho.....Jan. 22-Feb. 8
Connell, Wash.....Feb. 12-20
James B. Chapman, Bethany, Okla.:
Akron, Ohio, 77 East York.....Jan. 22-Feb. 8
Kansas City, General Boards.....Feb. 18-20
Ind'polis, Ind., 285 N. Randolph.....Feb. 22-Mch. 14
Elkhart, Ind., 220 W. Marion.....March 15-April 4

Church Record

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Coast to Coast Party—C. W. Ruth, Bud Robinson, Wm. A. Huff, Kenneth and Mrs. Wells:
Los Angeles, Cal.....Feb. 3-8
San Diego, Cal.....Feb. 10-15
D. Shelby Corlett and wife, 1326 N. Hill avenue, Pasadena, Cal.:
El Centro and Holtville, Cal.....Jan. 30-March 7
Martha E. Curry, 130 Larch street, Providence, R. I.:
Shreveport, La.....Jan. 11-27
Earl E. Curtis, 16 Stewart street, Lowell, N. Y.:
Potsdam University.....Feb. 3-17
H. J. Elliott, 218 10th avenue S., Nampa, Idaho:
Minneapolis, Minn., Gospel Mission.....Feb. 1-29
Ontario, Ore.....March 7-21
Mr. and Mrs. C. P. Ellis:
Sterling, Colo.....Jan. 21-Feb. 15
Theo. Elsner and wife, 1423 Pacific St., Brooklyn, N. Y.:
Holland, N. Y.....Jan. 30-Feb. 22
Springfield, N. Y.....Feb. 23-March 14
Lynbrook, L. I.....April 11-25
South Manchester, Conn.....March 19-April 4
Lee L. Hamric:
Norman, Okla.....March 5-21
A. H. Johnston and wife:
Grant's Pass, Ore.....Jan. 27-Feb. 8
W. P. Jay, Nampa, Idaho:
Roswell, Idaho.....Jan. 26-Feb. 8
Condon, Ore.....Feb. 15-29
Wallowa, Ore.....March 4-21
George A. and Effie Moore:
Plainville, Kas.....Jan. 25-Feb. 8
Theodore and Mable E. Ludwig:
Guide Rock, Neb.....Indefinitely
Wm. O. Nease, Olivet, Ill., No. 42:
Hamilton, Texas.....Jan. 27-Feb. 10
Chanute, Kas.....Feb. 15-March 9
Haverhill, Mass.....March 14-28
Lynn, Mass.....April 4-18
Owen-Parks Evangelistic Party, Bethany, Okla.:
Estico, Ark.....Jan. 29-Feb. 5
C. E. and May Roberts, 2109 Troost avenue, Kansas City, Mo.:
Venice, Cal, 814 Fifth avenue.....Jan. 18-Feb. 8
Kansas City, Mo., 2109 Troost avenue.....Feb. 15-21
Nashville, Tenn., care J. T. Benson.....Feb. 22-Mar. 7
Chicago, First Church, 6045 Stewart avenue.....Mar. 14-Apr. 4
Indianapolis, Ind., 1015 Bellevue Place.....Apr. 11-May 2
Newton, Kas.....May 5-23
Flora N. Ruth, New Brighton, Pa.:
Portland, Pa.....February 2-15
East Moosic, Pa.....Feb. 16-29
F. B. Smith:
Oakdale, Cal.....Feb. 1-22
A. L. Whitcomb, University Park, Iowa:
Moscow, Idaho.....Jan. 25-Feb. 8
Nampa, Idaho.....Feb. 13-29
Bellevue, Idaho.....March 5-21
Wilde-Knight Evangelistic Party, 876 N. Chester avenue, Pasadena, Cal.:
Walla Walla, Wash.....Jan. 20-Feb. 15
Yakima, Wash.....Feb. 10-March 7
Colfax, Wash.....March 11-23

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