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## The Power of God Unto Salvation

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AUL made no false boast when he declared that the gospel was "the power of God unto salvation." It has always proved so when men would pay the price and accept deliverance from sin. How many times the writer has seen this proven he can not tell. Every preacher of the gospel has seen this tested over and over and never saw it fail. All other phases of power fail. Brain power, while splendid and one of the finest gifts with which God has endowed us, will sooner or later refuse to function and close its operations in ignominious defeat. Military power may win applause and laurels for bravery and make one the admired from many thousands of fellow-citizens but its days are limited, for soon the wearer of the laurels will molder in the grave in death with no ears to hear longer the praise of the crowds. So with the power of money and fame of every sort and all other gifts and acquirements among men. They all fail and cease to minister to the good or the pleasure of men.

But when we come to this divine power by which God saves men from sin and hell it is so different. God's work of salvation, if men are faithful, lasts throughout this world and carries us throughout eternity. It never fails, for it is divine. Men can fail and refuse to let it do for them all that God proposes and desires to do. But this is man's failure, not God's. The word and the work of God stand sure. Illustrations of the reality and the enduring character of this divine work of salvation by the power of God are to be seen in tens of thousands of cases.

There is living now in one of our states a preacher, a pastor of a church in one of our largest denominations, and who has been preaching in that church for seventeen years. This man is a demonstration of this wonderful power divine. We will let him tell his own experience for the long and unhappy years before his conversion. He says:

Over twenty years ago, I was an out-and-out park bench habitue, dozing in Madison or Union Squares at night until a policeman would wake me up by hitting me over the soles of my feet with his club, telling me to move on. I searched garbage-cans and ash barrels for scraps to keep body and soul together, and many times washing spittoons out in Bowery or East Side saloons to keep my insatiable thirst for liquor in some measure appeased. Working Rescue Missions under professions of conversion, while in reality only seeking the loaves and fishes, I was a soul adrift, flung hither and thither on life's tideway, a dismantled derelict at the mercy of every wind and current of desire.

We can scarcely conceive of a man getting lower down in sin and degradation than this man confesses he had gone. Yet he emerged by the power of God and was saved and became a useful preacher of the gospel of God. He writes these facts in *The Christian Herald*. His experience is indeed thrilling and full of comfort for lost sinners who are on the edge of despair where the Devil seeks to carry them in order to defeat them from repenting and turning to God for salvation. We will let this preacher tell it in his own words:

One cold winter night, I stood outside the Bowery Mission. On the windows were the words,

BOWERY MISSION, WELCOME!

I had often seen these words before, but on this night of nights, they shone out like characters of shining living gold. I went in and, amid a rum-ruined, ragged, dirty, and lawless crowd, slunk into a seat.

The place was crowded, clerks, lawyers, doctors, opium smokers, cocaine sniffers, whisky fiends, all desperate through sin, and I with rum-burned stomach, the worst of them all.

I listened to the testimonies of men redeemed. The superintendent told his story, how God for Christ's sake had pardoned and set him free from the thrall of liquor. He said, "any man in a hole can get out if he lay hold of the gospel rope."

Then and there the blinding scales fell from my spiritual eyes. In a flash I saw my appalling need

and the glorious remedy. I sprang to my feet and rushed forward, where, on bended knees, "my chains fell off, my heart was free! I rose redeemed to follow Thee." Kindly hands were outstretched to aid me. That night I began a new life.

Hear this redeemed man, all ye guilty sinners who are tired of your cruel master, sin, and be encouraged, for there is hope for you yet! Simply turn from your sin and look unto the Lord who stands with open arms to receive you and give you hope and deliverance and salvation from all sin through the power of His shed blood. Trust in no other power except the blood divine shed for your ransom. Believe on the Lord Jesus Christ and thou shalt be saved, here and now, from all sin!

This man is today a preacher telling the glad story of salvation from sin by the power of the blood shed on Calvary for the sins of the world. Turn to this Savior, all ye weary and heavy laden with sin, and be saved!

### Bright Spots on Dark Clouds

**D**ARK, as are the clouds overhanging human nature and humanity's condition today, there are bright spots to be seen. There is absolutely no cause for pessimism. If there was ever superabounding proof of the total depravity of man it exists today before the face of every man who has eyes to see. We have never been able to reconcile doubt about human depravity with sanity. Just how sane men could manage to bring themselves to doubt this plainly taught truth of revelation which is corroborated by the observation of every intelligent man and woman in the world, we could never understand.

For instance, look today at the perfect orgy of infamous greed and graft. See how much like hogs men are in their reckless craze for gain. Throw a basket of corn in a pen of hogs and watch how the hogs will vainly try to hold each a half dozen ears of corn in his mouth, utterly oblivious how many hogs would go unfed if their efforts succeeded. Precisely the men today are not only trying to do, but are succeeding in doing this very thing, because they are prostituting their superior intelligence over the hogs to the base purpose of holding the three or four ears of corn in their mouths.

Exactly this stunt profiteers are doing by cornering the necessities of life and holding them until they can make them scarce enough to bring exorbitant prices. So widespread and flagrant has become this base practice that we are cursed with absurdly high prices for every necessity of life; which has absolutely no reason save the curse and infamy of human greed.

This is the grossest selfishness and of the lowest order—just on the level of the brute animals about us. This is leading some to increased doubt about the possibility of human nature ever being made capable of reaching the unselfish and the altruistic at all. But this is all wrong and illogical. If we

confine our view to human agencies we freely admit that the case is hopeless. But there is a God in heaven who rules this world and who has laid help on One who is Mighty. Christ can elevate men to a higher plane—even to one of sublime altruism. Witness today the thousands of faithful ministers at home and in foreign fields laboring unselfishly and at sacrifices for the salvation of people. This must be considered in any test of the skeptic's question. The noblest specimens of altruism in this world are such characters as we here mention. Besides these look at the exhibition of the same spirit in the labors of many workers during the war.

There is a scene which transpired during the war so pertinent that we must give it as illustrative of our point. It was related in the Salvation Army hall in Sheerness, Scotland, by one of the two men who were participants in the tragedy. These two men were swimming in the North sea after their cruiser had been torpedoed by a German submarine. They were both swimming about in the sea holding on to a spar. The spar was not long enough to keep both men afloat very long. For two hours they had swum about, both men nearly exhausted. First, one would hold on to the spar and the other would swim about. Then the other would have the support of the spar. This could not continue long. Both seized the piece of wreckage, but knew that one or the other must let go for good. They looked at each other. One of them, who was a member of the Salvation Army, said:

"Mate, death means life to me; you are not converted, you hold on to the spar and save yourself; I'll let go, good-by." And he sank beneath the waves to rise in the presence of the Savior he had honored by his sublime self-sacrifice.

There is power in the blood of Christ to save men and make them like their Lord in the matter of self-sacrifice. Dear reader, God so loved you that He gave His only begotten Son to die that you might live forever. Accept this salvation today before it is too late forever.

### Fifty and Still Alive

**A** CERTAIN Presbyterian church called a preacher to its pastorate and after hearing him and investigating him decided that he was the very man they wanted and needed. Before he moved they chanced to learn that this preacher was fifty years old and promptly notified him that their decision had been reconsidered and that he would not suit them.

This was, of course, most mortifying and grossly unjust to the preacher. Very soon thereafter this same preacher was called to another important city church of unusual prominence. The church building he found too cramped and dilapidated to suit the needs of the church, but with an \$11,000 mortgage on it the congregation was hopeless of any remedy for the situation. Yet this new fifty-year-old pastor took hold of the work and

very soon the mortgage was paid off. Then a new church building was erected at a cost of \$100,000, with only an unpaid balance of \$14,000. The year before the new pastor took charge the deficit in the annual budget was \$800. For the seven years of the new pastor's labors every current bill has been paid monthly. The minister's salary was four times increased and an assistant pastor engaged. The additions to the church during these seven years were 1,100, nearly one-half of these on profession of faith.

This is only one of many illustrations and proofs of the consummate folly of the craze among churches for young men for their pastorates. The young men are all right; but the older men are also all right, and their experience makes them even better and safer for the larger and more difficult fields of labor.

### Lincoln-Like

**W**E have often read of the rugged honesty of Abraham Lincoln and of his conscientiousness in taking only such cases as a lawyer which were based on justice. We have wondered how many prominent lawyers there were in the country today as heroic and true in their principles of lofty uprightness as was Mr. Lincoln.

We were delighted to find that the liquor men, now so hard pressed, had discovered for us two such men in their search for prominent attorneys of national reputation to contest constitutional prohibition in the courts.

First, they approached Charles E. Hughes and laid on a table in front of him a check for \$150,000 as a fee to take their case. Mr. Hughes quietly replied, "I would not champion this cause before the courts for any sum of money you could name."

Failing with him the liquor agents next went to Mr. Howard Taft and placed before him a signed check, telling him to fill it out for any sum he chose in payment for his services in the case.

Let Mr. Taft's reply be remembered as golden words, "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale."

Well done, Messrs. Hughes and Taft! We honor you both and trust the American bar may be honored with a multitude more of men of similar high regard for their consciences and for the right.

SERVICE IS THE TRUE MEASURE of life. Altruism is the divinely ordained meaning of life. Hence the force of those words of Daniel Webster, "What a man does for others, not what they do for him, gives him immortality."

THAT IS A WONDERFUL JAPANESE SAYING to the effect that "kindness is a language the dumb can speak and the deaf can understand." Your dog can understand your kindness quite as well as your own child and he can reciprocate it, too.

MANY debates would be rendered unnecessary if the participants would define their terms. The doctrine of assurance means one thing to a Calvinist and quite another thing to an Arminian. It will, therefore, be necessary to determine in what sense we are using the term before making any affirmations concerning it.

With the Calvinist, election is to eternal salvation and assurance is the divine witness to this election. Considering the subject from the standpoint of experience, as we are proposing to do in this article, the question then would be, May a believer receive assurance that he is to come finally into the kingdom of the glorified? Does God assure the Christian that he will persevere, no matter what the future may bring forth?

With the Calvinist the question is not so difficult, for he thinks of it only as a question concerning the faithfulness of God, since, with him, salvation is entirely a matter for divine sovereignty.

But with believers in the freedom of choice, the problem is not so simple. With this latter class there must be a revelation of infinite wisdom showing that the human conditions upon which final perseverance depend will be faithfully, though freely, met. As to assurance from this viewpoint there is without doubt considerable question. That it is possible for God to make such a revelation as this to His children no one will question; but that He does actually do so there are few that will affirm.

The doctrine of assurance, from this viewpoint, is so connected with the whole body of necessitarian theology that a discussion of it would be entirely too tedious for our present purpose; but it is evident that Saint Paul warned the redeemed against the dangers of too arrogant a view of such an assurance. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12). That such assurance would bring comfort we fully believe; but we fear also that it would produce a tendency to carelessness. It is better that the church should not know the exact time of the coming of the Lord; for the very uncertainty produces watchfulness. In like manner it would seem better that a believer should be stirred on to the conflict with evil by the constant conviction that his eternal salvation depended upon his faithfulness. It might, therefore, not be merciful for God to give one the assurance that he is to be finally saved.

As a fact of experience the majority of Christians do not possess this kind of assurance. With the most of us the final issue will be in doubt until "Mortality is swallowed up of life." We are always careful lest even after we have preached to others, "We ourselves should become castaways." We must always be solicitous that we are not among those whose souls "Draw back unto perdition." If any have attained to this assurance and can rest in it, we will not despise their heritage; but the most of us must "Fight the good fight of faith" in order that we may lay hold on eternal life.

But we do not consider the view we have been discussing the true and scriptural doctrine of assurance. Under the true view the question is: May a believer have unmistakable evidence that he is a son of God and accepted of Him? Is present salvation a matter of hope, or is it a matter of conscious knowledge? During the dark days when Roman Catholicism swayed the Christian world almost no attention was shown to truths so delicate as the present one. Acceptance depended upon sanctification; and this in turn was a matter of degrees: so the believer might

## The Fact of Assurance

By JAMES B. CHAPMAN, D D.

never know whether he had attained a degree that would bring acceptance. Penance and prayers for the dead entered into the question so that there was a peculiar assurance that was never quite present or final. Luther and the other reformers were so occupied with the doctrine of justification by faith that they never seemed to go much beyond it in the consideration of religious verities. Along with his preaching of perfect love, John Wesley made emphatic "The Witness of the Spirit." His teaching was not that God gives assurance of eternal salvation; but that in answer to saving faith, "The Spirit himself bears witness with our spirit that we are the sons

complimented by our Savior, and has never been noted for its genuine and stable piety. No certain outward sign is infallible evidence of acceptance with God: it is the "Spirit HIMSELF" who bears witness that we are sons of God and that we are sanctified wholly.

As a fact in Christian experience assurance is the real source of present joy and of future hope. Fanny Crosby's hymn, "Blessed Assurance," is a splendid expression of the joy and hope of the believer who is certain of his acceptance with God. The weakness of many a believer arises from his own uncertainty. No one can be strong who does not know that God has received him: no one can know, except the Holy Spirit bear witness. There is some unfairness about urging one too much into a profession of regeneration or of sanctification. It is proper to urge people to meet the conditions in prayer, repentance, consecration, or in whatever the necessities of the case may demand, but every believer has the right to the divine witness to the completion of the terms of the blessing sought. We are not to seek the witness; we are to seek pardon and sanctification; but "to each of these works of grace the Holy Spirit bears witness," so that there is no necessity for uncertainty as to one's spiritual state. Demonstration will depend on the individual temperament, some may shout, some may sing, some may laugh, some may weep, some will be sublimely quiet; but all must have the Spirit of adoption enabling them to cry "Abba, Father."

In our zeal in helping seekers at the altar we sometimes ask the seeker if he does not FEEL BETTER, or if his BURDEN IS GONE. The intention in such cases is, of course, above question; but the danger is that the seeker will counsel with his sensuous nature and stop short of spiritual realization. "No man can say that Jesus is the Christ, but by the Holy Ghost." Our own hearts and natures are treacherous and presumptuous; and, assisted by the Devil, have a tendency to venerate in spiritual, as well as in the other interests of life. The Spirit is not reluctant to come in witnessing presence, but until the PRICE HAS BEEN PAID and faith has received the gift of grace there is nothing to which He may witness. It is, therefore, of first importance that the seeker should be allowed, yea urged, to press on until his own soul receives the evidence which assures him that God has received him. The lack of assurance is based upon the fact that the condition in question does not exist. If he were a son he would possess the "Spirit of adoption." If the Christian's heart were sanctified, the Holy Ghost would be a witness to the fact (Heb. 10: 14, 15). It thus appears that the absence of assurance is clear, though negative, evidence that the soul is not accepted of God; and that the doubtful soul has sufficient cause for serious alarm. No word of assuring comfort should be accepted, except His present, conscious inner voice.

It remains only for us to speak a brief personal word. We have warned against accepting any evidence as final except the present witness of the Holy Spirit. We have affirmed that He will come and bring unquestioned assurance. We will now add that this assurance saves from slavish fear and wearing anxiety. It delivers one from coveting the EXPERIENCE of others and from the necessity of joining in any demonstration which your own heart does not commend and require. It relieves from the strain of unnaturalness and inspires a certain restful confidence that is itself one of the greatest present blessings of our holy religion. Does your heart know this blessed assurance? Have you found this resting place?

## My Prayer

**L**ORD, keep me filled today with loving service. Yesterday may have been a failure, but it is passed and can only be atoned by Thy blood; tomorrow may never come. So I pray Thee, keep me this day full of active service for Thee, so that if I reach the land of the to-morrows, it may be over a road of perfect yesterdays.

MARY E. BRANDON.

NO. VERNON, IND.

of God." It is not a witness to the correctness of a theory or doctrine; but a witness to the fact of divine acceptance. This witness does not lend itself to the approval of methods; but only to the fact when it is accomplished.

There is a natural tendency in us to credit signs of a fleshly and external character. Ecstasies, demonstrations, and providential coincidences are incidental, the assurance that is dependable is entirely subjective: that is, it is purely a matter of man's spiritual nature. The doctrine that the speaking with tongues is an evidence of the baptism with the Holy Ghost is refuted by the very fact that it appeals to a realm lower than the spiritual consciousness, which realm alone is the scene of spiritual verities. The generation that "seeketh after a sign" was never highly

## REDEEMED

IT IS a fearful thought that it is possible for one to be captured by Satan and bound to all the woe and despair of outer darkness, but even that thought does not compass all the truth concerning the unsaved soul. He is not only in danger of, but already is in the toils of, the damnation prepared for the Devil and his angels. From that slavery of death and destruction no money, no good works, no worldly influence can set him free. There is but One who can pay the price which will bring release; but one thing valuable enough to secure redemption; that One is the Lord Jesus Christ, and that thing His blood poured out on Calvary. The blood breaks the power of canceled sin and sets the captive free.

## IN HIM WE LIVE

There is no life outside of union with Jesus Christ. Without His life in us, and we in Him, we have no part at all in that glorious existence which, beginning here and now, sweeps out and up, bounded only by the years of eternity and the capacity of God. Oh, that men might be awakened from their sleep of death, which marks the best of earth-life, and catch a glimpse of life! Oh, that they might know Him, the Fountain of life! To be in Christ is to have implanted within us His very nature; to be cleansed from sin, and in our will and our affections to be pure as He is pure. To be in Him, to *live*, is to have His heart of perfect love; to know no self-seeking. To live in Him, is to "die daily" in the sacrifice of service to others. To be in Him is to be a light shining in dark places—a walking bit of heaven's sunshine and joy. To be in Him is to have power over circumstances and surroundings—to bear victory into every conflict—to sing in the dungeon at midnight, and to shout down walls of difficulty.

## INDWELT BY THE SPIRIT OF GOD

The king of Babylon looked upon Daniel and declared that the spirit of the great gods dwelt in him. And, in a degree, that was true. But in this dispensation of the Holy Ghost, the Son of God, through the shedding of His blood and ascension to the Father, has bestowed upon men a Gift of whose fulness the saints of old could not know. To His own disciples He declared of the Spirit of God, "He is *with* you, and shall be *in* you"; and again, "that he may abide with you for ever." He, the Spirit of God, is not merely an influence; not correct judgment; not a bias toward God and goodness, only. He, the Spirit, is the Divine Personality himself indwelling man, and working out His holy will through man's personality. He lives in, works with, and prays through our human spirit. It would seem that the Infinite Mind could conceive of no greater bestowment for man than that He himself should come in and dwell in him. Thank God, He does. To every one who forsakes all sin and receives the pardoning kiss, the Holy Spirit comes knocking at the heart's door that He might come in, and with His fiery baptism cleansing out all carnality—make that heart the purified abode of the eternal God.

## LOVING WITH A PURE HEART

It is impossible to truly love with selfishness in the heart. What passes for love with the world, is some sort of gratification of desire. Unless self is ministered unto, that which was called love manifests itself as hate. Love

# Our Calling, Brethren!

By CHARLES ALLEN MCCONNELL

FOR ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

is pure, and can only have its home in a pure heart. Love is like God—is the very nature of God—and must flow from the fountain of holy affection. It is the love that comes from a sanctified heart which marks a likeness to Jesus. This love is called forth by need, not by desert. It goes to the unlovely and unloving as freely as to the gentle and kind. Such love is described as fervent; boiling, bubbling, hot. How nauseating, how ineffective for good, is lukewarm love! And yet, how much we see of it. Reader, do you know the hot love of Jesus? It is that which makes men go down into the depths for the lost. It makes one scorn his own ease and pleasures, if, perchance, he can raise up another from despair, or bring comfort or hope of life itself to some soul in which all love and joy is dead. Do we love those who love us—the beautiful, the good, the kind? Ah, yes. But do we love *fervently* those who hate us, who despitefully use us, or who want nothing at all to do with us? That is the love of Christ. That is the love of the sanctified heart. Oh, children of the King, let us love one another, and love a lost world with a pure heart fervently.

## OBEDIENCE TO GOD

Obedience is the price of salvation, and it is the means of preservation in the spiritual life. With the very first awakening of the soul in conviction, by the Holy Ghost, there comes a demand to obey. It is only in the yielding to that holy impulse to take the first step that one can approach salvation. In getting saved, or in receiving the Holy Spirit in sanctification, God never asks the seeking one to walk in darkness or in doubt. Clearly the message comes, "This is the way, walk ye in it." It is as we obey that we get victory. We may weep and mourn and call upon God, but until the heart is melted down into complete obedience to that which God has faithfully demanded of us, there can be no answer to our petition. Obedience to God is the only way out of sin into holiness and heaven.

## HOLD NOT THY PEACE

To say the least, a dumb Christian can have very little comprehension of what God has done for him. When the children of Jerusalem met Jesus they began to shout and sing praises, and to the carping Jews Jesus replied that if the children held their peace, the very stones would cry out. It has been a wonder to me that the stones and the walls of some churches did not break forth into shouting, as I have seen the lack of testimony and praise among the people. Praise and testimony, testimony and praise, is the normal, everyday, all-the-while business of one who has met Jesus. Be not afraid, but speak, and hold not thy peace.

## SENT OF THE SPIRIT

Where the Holy Ghost man goes, he goes to help. And no one can bring the help that the heathen need—whether of this land or the lands beyond—who has not the Holy Ghost. Could Paul have seen that his answer to the vision of the man of Macedonia would be the conversion of one woman, and as a reward for himself and Silas, beaten back and a cell in prison, would he have gone? Yes, just as readily. That is the stuff missionaries and martyrs and Pentecostal Christians are made of. Obedience is theirs; results are God's. With his body racked with pain, in the Philippian jail, Paul could not see what carrying the gospel to Europe would mean down the centuries—but he and Silas sang at midnight. Such is the faith and unextinguishable joy of the faithful servant of the living God. It is well worth the giving of life to lift another life out of sin into the glorious liberty of Jesus Christ.

## CALLED TO THE UNUSUAL

The call, "Come over into Macedonia," came to Paul as it comes to every missionary, as a summons to the unusual—to step aside from the beaten track. We little realize how what we have always thought, always said, always done grips us until we are asked to break that band of habit. Therein lies one of the great difficulties in the way of gospel propagation, both as to securing messengers and the acceptance of the message. Paul had his plans all laid for a tour in Asia, through lands with which he was more or less acquainted, but the Spirit said, No. How fortunate for us of the West that the spirit of Paul was so attuned to the Spirit of God that he could recognize the check; and how blessed that that Spirit had already purified his heart in entire sanctification, so that he had no will left outside of God's will to oppose God's Word. If we would do God's work perfectly we must live where we can know the checks of the Spirit. In the pause while Paul waited for directions came the vision of a land in need. The gospel not only for the Jew, but for the Gentile. Salvation not only for Asia, but for Europe and the uttermost parts. Again, Paul was not disobedient to the heavenly vision, and with a glad heart, as a true missionary of the cross, he left all that was dear to him because of association and accustomedness, and set sail.

## IN HIM WILL I TRUST

He will save me from the dire results of my sinning; He will cleanse my will and my affections from all the inbeing of sin; He will supply all my needs so long as I remain in the channel of blessing, walking in holiness, overflowing with His love. I will trust Him.

**W**E feel safe in saying that there is very little doing that could be called religious, in any so-called evangelical church or denomination that does not teach, and endeavor to lead people into, an experience that delivers them from sin; and only those are logically sound and theologically correct who teach, not only deliverance from sin in the converted life, but also that there is a work of grace subsequent to conversion, by which the converted person is delivered from the in-being of sin, or the inherited propensity to sin.

John Wesley taught that there is a degree of sanctification in the regenerated life, and we are confident that the Bible teaches this. But before appealing to Scripture let us say that, without some degree of sanctification in the regenerated subject, he would be utterly unable to stand or to maintain an experience in grace; in fact, without such purification, the first work of grace could not be properly called regeneration.

It is a well-known fact that persons are marvelously delivered from habits and appetites in which they have been held for years in a viselike grip. Some of the worst habits, some of the hardest to break—habits which grip men and women—are hidden from the eyes of all but God. We believe that a genuine case of skyblue regeneration cleanses away the filth of contracted habits (which theologians call "acquired depravity") leaving the soul as clean in the sight of God and as innocent as a newborn babe. There are some things a man might overcome in his own strength; but who can successfully resist the gnawings of a fiery, unclean passion which has been fostered and indulged for years? We say, without a degree of cleansing, purifying, or sanctification the regenerated man could not stand.

In the 51st Psalm the psalmist cries for mercy, and with the cry he pleads for cleansing, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." His cry was not for cleansing from inherited depravity, or from Adam's sin; it was from "mine iniquity, my sin." "For I acknowledge my transgression"—confessing his acts—"and my sin [or pollution, or strength of habit I have formed] is ever before me." We have heard first-class second blessing sermons preached from these verses, but we believe that the preacher in these instances misunderstood his text.

The 51st Psalm sweeps the whole horizon of the sin question. It opens with a pathetic appeal for mercy and pardon. In the second verse it pleads for cleansing from acquired depravity. In the third and fourth verses it confesses wicked transgression, sinful acts. In the fifth verse it calls God's attention to the condition in which the applicant was born—shapen in iniquity and conceived in sin, full of inherited depravity. In the sixth verse it shows what God desires and what He is willing to do for us in the way of perfect cleansing. In the seventh verse it pleads for the second cleansing, which will make the soul *really* clean and whiter than snow.

We comment thus fully because we believe this Psalm sets forth the two works of grace completely and concisely.

St. Paul, in addressing the Christian church at Corinth, recognized this degree of sanctification in the converted life, and writes "to them that are sanctified" (1 Cor. 1:2), afterward calling them "babes in Christ" and "carnal" (1 Cor. 3:1-4).

Again, Ephesians 5:26 (R. V.), "Christ also loved the church, and gave himself for it, that he might sanctify it, *having* cleansed it, by the washing of the water by the word,"

## Sanctification

By F. M. MESSENGER



etc. Before Pentecost, Jesus told His disciples (John 15:3), "Now are ye clean through the word which I have spoken unto you." This is one of the strong arguments used by those who "got it all at conversion," yet those who use this argument would blush to the roots of their hair if asked to testify that they were clean, or sanctified wholly. We believe it is important that we understand this preliminary cleansing, this partial sanctification, which accompanies the first work of grace, in order that we may read our Bibles intelligently. There is a cleansing, a partial sanctification, accomplished in the first work of grace, which is taught in the Bible, and which logic and reason show us is necessary. To be ignorant of it, or to attempt to deny it puts one at a disadvantage in weighing both his own experience and that of others, and leaves him in a weak position in the presence of gainsayers.

Sanctification, properly called *entire* sanctification, is the experience to which St. Paul had reference when he prayed for the Thessalonians, "And the very God of peace sanctify you wholly."

There is something born in us that prompts us to commit sin. It is the sin principle, sometimes called the "flesh," also "the old man," "the body of sin," etc. The psalmist said he was shapen in iniquity and conceived in sin. St. Paul said that although he was alive without the law, when the law came to him, "Sin revived." It was there; it revived. He was born with the sin principle inhering in him, just as the psalmist, just as you and I were; for depravity was entailed on the human race by the sin of Adam. This sin, "old man," "inherited depravity," arose in St. Paul's young heart, and using the commandment, the law, it slew him. See Romans 7:11.

In conversion this principle is rendered inoperative; it is placed under control, but not destroyed. When the new spiritual life is added in conversion there still remains in us that thing which caused us to do the first wrong act, but God designs to destroy, eradicate, and remove it entirely. Why should it seem unreasonable, if God will allow only holy beings to inhabit heaven, that He should make us holy here? "Wherefore he is able also to save them to the uttermost that come unto God by him." A man could not be said to be saved from fire if he was still in the fire, neither could he be said to be saved from water if he was still in the water; he could not be said to be saved from fever if

the fever was still raging in him, nor could he be said to be saved from poison if the poison was still eating at his vitals. If He is able to save to the *uttermost*, that must mean that He is able to save from committing outward sin, and also to save from the disease of inward sin.

When Adam sinned he not only entailed spiritual but likewise physical death. The first came instantly, the second took longer; but death was visited on his body as well as on his soul. Yet God set about to provide a remedy. As man *chose* to sin (bringing about this awful calamity of his own volition) in order to avail himself of the remedy he must choose of his own volition to accept it. God provides, God reasons, God entreats; but it is for man to accept or reject, just as he may choose.

The complete restoration of man to his original state will consist of three steps: justification, sanctification, and glorification. The first two steps may be realized in this life, by acceptance of the truth, compliance with the requirements, and faith in God; the last step will be realized when Jesus returns for His bride.

Sanctification does not perfect the body—it is not designed for that purpose. Hence, a sanctified person will be liable to err in judgment, liable to lack on account of forgetfulness, and will be limited on account of the weaknesses of the body.

A sanctified person is not removed from temptation. Solicitation to do wrong finds no inward tugging at the heart's desires in a sanctified soul, and yet the soul could yield and souls that have been purified do sometimes yield and lose the experience and the grace of God completely from their lives.

As we said regarding justification, the steps to be taken in obtaining the blessing of entire sanctification are as well defined as a problem in science or mathematics. It requires a complete consecration of ourselves to God. To sing, "Consecrate me now to Thy service, Lord," is illogical, unscriptural, erroneous. We are by His appointment free moral agents; we are to consecrate ourselves.

We might as well ask our wife, or our husband, to consecrate us to his or her service. The companion in this case can not do it; we must do it. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). An unsaved person or backslider can not consecrate his unsaved life to God; it would not be acceptable. God wants a justified, spiritual life consecrated to Him, that He may do with it whatsoever He chooses. One can not be consecrated and dictate terms to God. When God speaks, the consecrated soul obeys or its consecration is lost.

In answer to real consecration God gives the Holy Ghost, cleanses away and destroys the carnal mind, the old man. "Knowing

### My Grace!



By  
Isabelle Crotty

**H**ERE is the cup and here the board;  
But what of a grace to greet the Lord?  
Here is the food and here the wine;  
But how shall we praise Him ere we dine?  
Saith God, "Who fills a brother's plate  
To use his own need never wait."  
And whoso shareth love and peace  
Hath drunk God's health and God's increase!  
ST. EDWARD, NEB.



this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6: 6).

If you find on careful reading of the Scriptures, and under the preaching of this truth, that you can not measure up, quit professing what you do not have, but cling to what you do have, and go in for the fulness of the blessing.

If you feel anger, retaliation, tinges of hatred, jealousies, or any of the works of the flesh enumerated in Galatians 5:19, 20, 21, you may doubt your experience.

Some of the reasons for persons being deceived with regard to this experience are the following: Having lost the experience of justification without a Serious break, seeking the blessing, in this backslidden state, and getting reclaimed instead of sanctified. Having been brought up in a Christian home and having

joined the church, seeking the blessing and getting converted, and mistaking the experience received for sanctification. Having once received the blessing, but through neglect of prayer and duty, leaking out, but going right on professing. This last is the most inexcusable, and comes near the danger line of hypocrisy. For a person once filled with the Holy Ghost and with the joy of the Lord upon him, to lose the experience and yet go on for months, often years, feeding on cold victuals, with no joy, no victory, nothing but a cold testimony, borders so close on the danger line of hypocrisy, that the soul should awaken to its danger; and yet the holiness movement is water-logged with a following of this kind of people.

In our next we shall write on "Holy Living," with a view of pointing out the way such a condition of soul can be avoided.

## General Feng

*Extract from a personal letter from Rev. William G. Davis,  
Wuchang, Central China*

Towboat T'ung Ch'ing, Tung T'ing Lake.  
Hunan, China, Oct. 7, 1919.

My Dear—:

ON my way home from Changteh, Hunan I hope to reach there tomorrow or next day, and there will no doubt be something awaiting me from you, so I'll write a letter to you now and possibly keep it for a P. S. letter later. I have been away from Wuchang over two weeks. Did I write to you between the time that Laura and baby Paul got home and the time I left? I don't believe I did. It was only a few days and they were very full ones. My special errand to Changteh at this time was to work among the soldiers of General Feng's army. He is a fine Christian man and has an army that surpasses in some respects the armies of the Allies in the recent war.

While China is just now being flooded everywhere else with cigarettes—given away by the thousands to create the appetite—General Feng's thousands are free from that curse and are happy in that freedom. This at first came as hard on some of his officers as on his men, but all realize that they are the happier and better for it after they have broken away, and their faces light up with a sense of new power as they tell you about it.

The general's thorough-going uprightness and multiplied efforts for the welfare of his men has begotten in them a remarkable loyalty to him, and as a result of his example and encouragement hundreds of his men are turning to Christ and seeking baptism and entrance into the church. Their hearts are certainly moved and they are converted, but they very much need rooting and grounding in the Word of God.

So my special ministry among them was teaching from the Word. I had two Bible classes a day for ten days right in their camp headquarters. In spite of its being the time of their quarterly examinations, inspections, and financial reckonings, and much heavy rain in the bargain, it was only once or twice that I did not have hundreds in a class at a time. The general himself usually attended one class a day and conducted the opening and closing exercises for me, and then had one of his highest staff officers to do the same for me with the other period. When I told him at the beginning of my visit that I could only stay a week, he said jovially to the missionary who was with me for my first interview, "I'll give orders to my guards at all the city gates not to let him out!"—so as to keep me longer. Well, I stayed ten days, and then he sent a soldier specially from headquarters to our chapel to escort my luggage through the city streets and out the gate and into the boat. He did that while I was being entertained by him at a farewell breakfast. Then when I was ready to go a very special friend of mine among his officers (one who was baptized several years ago in Wuchang) appeared at the door of the general's private office where he had been breakfasting and the general said, he was to be his substitute in escorting me to my boat and that he was to buy my passage ticket for me! What do you

think of that? Not simply putting up with zealous missionaries who may come along and work for opportunities of working among his men, but doing everything possible by example, by kindness, by the use of money, and by all other legitimate means to get help for the spiritual needs of his men.

He has opened a school for the wives of his officers, and wanted our missionary, Miss Von Gunten, to spend the full school day in it each day. Alas! she could only promise three hours a day; for in Mr. Stewart's absence on furlough she has charge of the local work. He has furnished the funds for an industrial school for the children of Christians. I attended the fall opening of the school last week—forty boys dressed in cloth of their own weaving. A year ago he gave \$10,000 (Chinese money) for a Bible school for civilian men, but the Chinese in charge was not willing to work under a committee of missionaries and Chinese preachers, and so left and the school has just recently been disbanded. The latest is his arrangement to supply a place and equipment for each mission in Changteh to take in forty of the more illiterate populace into a night school, the mission workers to give an hour's teaching in books and an hour's preaching of the gospel each evening. He wants to establish a refuge and school for the blind; and so it goes, on and on.

He has also now had for months a large industrial department exclusively for his own soldiers—for the wounded, the weak, and the older men—so that they will not need to be left to brigandage as a means of livelihood when they are disbanded. It is beautifully organized, clean and orderly—well over a hundred knitting machines for socks, a score or two of looms for towels and washcloths, about two dozen Singer sewing machines for making uniforms, a printing, note-book, and stationery establishment, and a rattan chair factory. With the possible exception of envelopes and easy chairs, all the produce is used by the men, sold them strictly at cost of materials, the work being the happy portion of these men's soldier lot for half of each day, so that their drill and book study and other soldier duties do not suffer.

The city of Changteh has never been so orderly as since the establishment of General Feng and his men there. He has cleared out the bad houses of their occupants, has repaired the streets, and greatly improved sanitary conditions, required the butchers to cover their meat with netting (a thing unheard of before in China), and forbidden their selling leftover meat the next day in the hot weather. The streets are cleared and silent and safe before nine in the evening.

His men, however, are early risers and as soon as the fifth watch sounds, about 4 a. m., the bugle practice begins. It is certainly a good reminder to lazy Christians to rise and pray. Another striking thing is squads of soldiers marching through the streets singing "Onward, Christian Soldiers," or "Oh Happy Day that Fixed My Choice," or some other hymn. My Bible classes at camp headquarters came just after their breakfast time. I was a bit early some-

times and as I waited unbeknown to the men in the officers' sitting room, how thrilling it was to hear one table after another of the men in the rooms round about start up their Christian Hymn of Praise before taking their food. Did you really ever hear of such an army amongst so-called Christian nations—to say nothing of poor heathen China? I believe Cromwell's army kneeled to pray before they went into battle; and, in fact, I understand that Cromwell's example has a strong influence with General Feng. A friend of the latter's in still higher authority than himself, though not yet a professed Christian, has incorporated these Christian elements of Cromwell's life in his course of study for his men—as a part of their ordinary military training.

Well, I could spin on and on about this subject—for instance, the many delightful young officers I met. I did not have nearly enough time to get acquainted with them as I would like to have done. One of the pleasantest sights of my whole stay was meeting a group of these officers on a Sunday morning with beautiful leather bound Bibles—the gilt edges shining in the sun—and a still brighter shine on their faces as they bowed and passed on their way to or from some meeting or Bible study hour. I was invited to preach at the Sunday morning worship in the auditorium at camp headquarters, each of the two Sundays I was there—the first Sunday at 6:30 and the second at 7 a. m. Early? Hundreds were on hand, bright and interested and interesting.

Between my Bible class hours I found time to examine over fifty candidates for baptism—many more waiting. We accepted fifty-three. They seemed very clear on turning from sin to righteousness and on trusting Christ in His atoning work on the cross. I certainly never before in my life baptized so many at one time; and doing it by immersion was no small task; but the Lord brought me through. It required almost an hour to do it, and then another hour or so for me to get warmed up again. Fifty-one out of the fifty-three came afterward and had their pictures taken with me. I may be able to send the photo for publication to the Alliance paper. Although he could not be with us for dinner afterward as we had invited him, the general found time out of his busy life to come and unhurriedly witness the baptism of his beloved men; and oh, how he prayed the next morning at worship for all his soldiers, most of them far away from their northern homes!

My classes in the Bible school have been lying fallow, while I have been away. I want to throw myself earnestly into them, when I get back, for Mr. Ekvall and Mr. Birrell are also to take their turns in visiting Changteh at this time of special opportunity there, and now I must be prepared to stand by the staff at home.

P. S.—With all this religion—meetings and hymn-singing, etc., among General Feng's men, he is by no means a weakling, nor does he fall short in his military discipline and equipment; but he rather excels in the essentials along these lines, too.

## Fail Not in Time of Famine

By REV. H. B. GARVIN

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water," but of hearing the words of the Lord" (Amos 8:11).

THROUGH her providential rise and progress under the leadership of godly and holy men the Church of the Nazarene has proven herself a very healthy and vigorous child of grace. The great spiritual upheavals of the past twenty years have sought out and called together in one body from various parts of the country a people peculiarly chosen of God for the vital work of evangelizing in this modern age. And because we have been so chosen, and mightily used and favored of God in this holy evangelism, we do well to remember that we are not free from the dangers, nor entirely immune from the perils that have spiritually wrecked, either wholly or in part, so many of the church organizations which have preceded us. We are constantly in the midst of wrecking perils, not only as individuals and institutions, but also as a ministry. How important in the presence of such dangers that watchmen on the walls of Zion be vigilant. We are commanded to "cry aloud and spare not."

The text refers to a prevalent danger, namely, the neglect of the Word of God. This seems to be the

# Graded Sunday School Lessons

By Rev. C. J. KINNE

SOME years ago the International Sunday School Lesson Committee adopted a series of graded lessons for Sunday schools. These lessons have been recommended for use by all Sunday schools, and have been adopted by many of the larger schools.

When this system was a new thing and as yet almost untried, quite a number of our schools clamored for the graded lessons. As the years have passed and the nature and effects of the system have become more apparent this demand has seemed less. Still there are those who think that we, as a church, ought to provide lesson helps on the International Graded Lesson Course. It seems to the writer that it will be profitable for

us to consider the question in its various aspects. To this end let us inquire as to just what is the Graded Lesson Course.

The course is divided into several departments with a three or four years' course in each department. The plan for teaching is to have a teacher for each year's lessons who is to teach the same lessons year after year while the pupils pass on from one class to another each year. This plan gives the teacher a new set of pupils each year.

It is presumed that the teachers will have special training for their respective grades and thus be better equipped to teach the subjects. In the complete system there are fifteen classes in addition to the beginners' department. It will

readily be seen that this plan can only be used in large schools. However, there is a shorter or abridged course which is recommended for smaller schools.

In discussing the question, we wish to give the fairest treatment to the graded lessons of the International Sunday School Lesson Committee. To do this we think it will be best to give an outline of the claims of this system as presented by one of the editors representing one of the great denominations, under the title, "The Essential Significance of Graded Lessons." Then in a later paper we will give further consideration to the question as related to the Sunday schools of the Church of the Nazarene.

## The Essential Significance of Graded Lessons

### RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

### BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

### PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners' course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while

the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

### JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the Book of Acts, and closing with stories from that larger Book of Acts, the lives of later Christian missionaries.

### INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself; a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every age, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

### SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

### NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

### THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; but it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its store is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

most constant, persistent, and general danger facing Christendom today. Indeed, most other dangers spring from an ignorance of the Bible. There is no question in my mind but that we are now living in that age mentioned in the text when there would be a real famine for the Word of God: A lukewarm profession of religion, and even of holiness; broken-down family and church altars; a painful shallowness in prayer and faith; and the looseness and insincerity seen even on the part of some ministers—all indicate a neglect of the Bible and Bible standards.

The carnal world, and that part of intellectuality which is being swayed by carnality is setting aside the Bible; but Nazarenes and Nazarene institutions can not afford to do so. Do we not hear from secular college and university halls God's Word belittled, ridiculed, wrested, and even profaned by carnal-minded intellectual giants who are trying to de-throne divinity in order to enthrone super-humanity, and to give free course to a professed intellectuality? This great country of ours, though of Puritan origin, is saying to the disgust of Christianity, "No Bible in education," "No Christ in politics, or society." A vast majority of the people have quit respecting the Bible, much less reading and obeying it. The tendency on every hand is to get away from God's Book. Public schools

discard it, secular college and university curricula fail to recognize it, and the tendency in modern preaching and teaching is to ignore its authority.

We trust that the time will never come in the future of our Nazarene schools and colleges when there will be a greater demand for science and art than for the study of the Bible. May we ever be privileged to see our institutions respecting, exalting, and expounding the Holy Writ by giving Bible study that superior position in chapel and classroom which it ought to have in order that students go forth literally saturated with the Word of God, having a deep reverence and a fervent love for its sacred pages; that they may be taught to understand its prophecies, accept its promises, obey its commands, and give it a place of supreme importance in their daily consideration and study. Nazarene institutions must not fail in this, their exalted calling. We must have proper and profound respect for scholarship and intellectuality, but spirituality must have the supremely important position in hall and classroom. Such can be the case only when God's Word is honored and studied as it should be.

Of late years it seems that what we might term a professional ministry has arisen, and in some ecclesiastical circles men have been admitted to the ministerial ranks who did not profess to have even an unmixed intellectual faith in the Bible. Stand-

ards have been lowered for them, and such have been drawn into the folds of the church and exalted in the clergy in order to give social and intellectual prestige to the movement. Loose and liberal views and conduct have been allowed until spiritual darkness and death are now settling down upon a church-going, pleasure-loving, sin-stained, Bible-hating world.

Surely there is a sense in which our ministry may need to guard against such a famine. We need to attend the instruction given to the young evangelist to "preach the word in season" and "out of season." Could we not adorn our preaching with a little more gospel fact, and indulge less in the theoretical? "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2: 7). A potential drop in the spirituality of our ministry will eventually mean a corresponding potential drop in the spirituality all along the line in school and church. If we can keep our ministry correct, clean, and empowered we shall be able to keep our movement from backsliding as we develop and adjust ourselves to future generations.

May His Spirit help us to hold to the Bible in preaching and practice. Bible preachers and Bible preaching is the need of this modern day, as well as the strength of our movement. Bible preachers

are called and commissioned of God, but they must be thoroughly and efficiently trained for their divine calling. That being the case, courses of study for young minister-students should embrace plans for a thorough and systematic study of the Bible. Theology, science, history, composition, and biography are all proper and right in the rounding out of such a course, but such can not take the place of a thorough and correct knowledge of God's Word. Ministers should know the Bible—it is not enough that they know facts about the Bible. Our doctrines are Bible doctrines; our standards of piety and preaching are Bible standards. If the minister believes the Bible he should preach it with all zeal and earnestness of soul. If he does not believe it he should not attempt to preach it at all. For him to believe personally in God; in man's origin, his fall and depravity; in the necessity for the sacrifice of the Son of God; in the merits of the atonement; in the reality of hell with its eternal torments; in the prospects of heaven and its awards; and in the eternal necessity of holiness of heart and life, will mean for him to preach these truths as a "dying man, to dying men." We are sure that the Bible, accompanied by faith and practice, is the only universal, and absolute cure for depraved humanity.

MITCHELL, S. D.

## Good Words Concerning the Aid Societies

EVANSVILLE, IND.  
January 19, 1920.REV. A. H. KAUFFMAN,  
233 Mount Vernon Ave.,  
Grand Rapids, Mich.

Dear Brother Kauffman:

I want to thank you for the good, kind letter just received this a. m.; also the check for \$750, which makes the total \$1,000. This is surely received with a thankful heart by myself and family. As to a few words for the HERALD of HOLINESS you might add as follows:

Dear readers of the HERALD of HOLINESS: I want to give you my testimony of praise and appreciation to God and the General Board of Mutual Benefit, also the members that are helping to bear one another's burdens. I am sure this is fulfilling the law of Christ our great burdenbearer. I feel this is a heaven-born privilege and a duty we owe one another.

May God add His richest blessings to one and all interested in our Master's service.

Your brother,

JOSEPH E. BROWNING.

REV. A. H. KAUFFMAN,  
Grand Rapids, Mich.

My Dear Brother:

I received the \$2 check a few days ago, making \$800.67, if I have made no mistake. I do thank you, and indeed it is welcome. May our God richly bless each one who contributed and made this benefit possible.

Your sister under the blood,

MRS. FRED H. MENDEL.

SEYMOUR, January 20, 1920.  
REV. A. H. KAUFFMAN.

Dear Brother:

I want to thank you for \$1,000 and your words of sympathy and encouragement in this time of great trial. It is very comforting to know that one thousand of God's real saints are remembering me and holding me up to the throne on their prayers. Our God is a great God and He hears and answers the cry of His children. Some ten years ago God gave me a pillow of Isaiah 41:10 and today He is still allowing me to pillow my head on the same promise with the same assurance and repose. I am more than grateful for the promptness with which you have met this claim, and wish to assure you that "the Mutual Benefit Society" will always receive the highest word of praise from me.

I heartily recommend the Mutual Benefit Society and feel that it should be brought to the attention of every member. Many of our members are still in ignorance relative to this great institution of our church. We will not admit into our membership

## Just What I Think

HERALD of HOLINESS:

I have just read General Superintendent Williams' article in the HERALD of HOLINESS, "A Question for Consideration." The writer of the article did not say what he thought about the matter, but seemed to want to hear from others. I am ready to register just what I think.

I believe that we should have a better system on these financial plans, the various funds to be budgeted and taken up by the Districts and carried on systematically. I am a member of a General Board and Field Secretary of that board and have visited Assemblies as representative; and I suppose I will continue to do so, if we carry on the work as we are now doing. But, brethren, I don't believe that it is the best plan. It is educating our people to give according to enthusiasm and not scripturally and systematically. Also many of them pledge and never pay; this they can not do and keep an experience. I believe that the night services in our Assemblies should be strictly evangelistic and folks should be saved and every preacher and lay delegate return home encouraged and fired up for the work that is before them, and not feeling that all we have done during the Assembly was to pull the people for money.

On the Indiana District, where the writer was Superintendent for nearly five years, no night services were given to anniversaries. Many representatives of various boards visited the Assembly; but the committee on public worship saw to it that great wisdom was used in arranging the program for these meetings, and I believe it was one of the things that helped our District to grow. Those who visited these District Assemblies know that the crowds in attendance were large and I believe that was one of the reasons: because we did not constantly embarrass them in the night meetings.

In His service,

U. E. HARDING,  
Secretary, Gen. Bd. Home Missions  
and Evangelism.

## Raising Money or Evangelism?

HERALD of HOLINESS:

Recently General Superintendent R. T. Williams signed an article in the HERALD of HOLINESS on the above-mentioned subject. This article, in the form of questions, was read with much concern on my part. And permit me to state that I am not alone in the position I take in this matter.

I have noticed that in the last two Colorado District Assemblies especially spirituality and evangelism have been pressed into a corner on account of different ones trying to raise money for the ad-

men and women who are connected with secret organizations. They have to give up the insurance to which they would be entitled by such a membership. How glad I am that we have something to offer them that will not only bring financial help when death comes, but will also bring love and fellowship of multitudes of God's saints up and down the country. I trust the society shall double in the next year.

Your sister in the Lord,

MRS. V. GERBER.

## Running the Church as a Business

"Stenographers and store clerks average from 25 to 50 per cent more pay than the preacher. Day laborers, whose sole requirement is brawn, do even better. Chorus girls fare twice as well. Yet the preachers never have struck for higher pay, and never will, despite occasional suggestions of such a course," says the Philadelphia North American.

"They, at least, recognize the worth of their calling in something better than dollars and cents. But

# "A Question for Consideration"

vancement of the department of the church to which they were elected or called.

Without question their work is the work of the church, and as we grow and develop we have these things to look after; and we admire the zeal and efforts of these brethren who are working at their job. God bless them!

But after having seen the results, not only in these Assemblies but others in which we have attended, we are convinced that the better way to raise the money is to go directly to the churches on the Districts for the cash, and by the assistance of the pastors raise the amount.

The facts are, the pastors are not as well able to present to their people after returning from their Assemblies these various important matters as is the one who has the vision and has that particular part of the work on his heart; therefore it is important that the spirit of that particular work be presented in a manner which will appeal to the people of every church.

We are all with one accord, I think, with the General Superintendent, that the Foreign and Home Mission work should come under these Assemblies, as this is the work that lies nearest our hearts, as well as the great heart of God. These Anniversaries may be held in the Assemblies, as preparatory to the visits on the Districts among the people, who are really the ones that will have to give the cash to these different departments of the church.

These visiting brethren will tend to build up our churches if they come to us in the spirit of meekness and fear, and our people will have the privilege of meeting them and they will feel that their money has gone to a work that they now are acquainted with, and with joy shall we all keep going on with victory and money enough to run these different departments.

Many times the delegates pledge at these Assemblies for their churches, seeing the need, but when they get home they are not able to get their church to see what they saw at the Assembly; consequently a deficit at the end of the Assembly year, and many times the delegates are blamed for making the pledge. This has been my experience.

In conclusion would it not be better to go to the local church for the money rather than the Assemblies, as Brother Williams has asked? I suggest it would.

Yours in love for the kingdom,

J. R. HUNTER.

## Which Note Shall Dominate?

LOWELL, MASS.

HERALD of HOLINESS:

The question raised by our dear General Superintendent Dr. Williams concerning what is to be the dominant note of our future District Assemblies is both pertinent and timely. It is a matter for choice and determination as to whether it shall be a note of spiritual or financial dominancy. It can not be both as was proved by our recent General Assembly; for while the tide of financial enthusiasm ran high the spiritual tide, according to unofficial reports and based upon results about the altar, was at a much lower point. The writer does not underestimate the importance of the financial phase of our work; but he is irrevocably committed to the idea that any financial effort or enthusiasm, either in our Assemblies or local churches, which militates against spiritual power and evangelistic zeal is not of the Lord.

It has been a matter of much concern in the past to keep the fiscal business of our District Assemblies from encroaching upon the time allotted to evangelistic effort, but with the increase of boards made by the last General Assembly, and their official representatives pressing for a hearing, it seems that, of necessity, something will have to give way. Hence

the perplexity and question of Brother Williams, which shall it be?

In the vision of Constantine the cross was presented to him as the symbol by which he should conquer; and though we may not have the reverence for it, as a mere instrument, that the devout Romanist has, nevertheless we must not suffer any other symbol to transcend or supersede it, even though it be one so potent as the symbol of the American dollar. It is true, in a sense, that "money makes the wheels go round," and we are getting so many wheels on our vehicle that it requires a great deal of money to keep them revolving. We need, therefore, to exercise great care in our financial propaganda lest we kill the goose that lays the golden egg. The source of all our strength, financial and otherwise, is a spiritual one and should we permit circumstances to force upon us a fiscal program that would impair our spiritual interests and dry up the streams of our spiritual life and power will be found that, by a reflex action, the streams of finance, however freely they may have flowed, will have dried up also.

The greatest asset of our District Assemblies is our evangelistic fervor and spiritual power. That asset the value of which can be fully realized only by the preacher whose one opportunity for blessing and enlargement under the ministry of another is found at that time; but can in a measure be realized by every pastor, for we have felt the inspiration and impulse of that time of singing and power projecting themselves far out to the ensuing year.

I trust the General Superintendents will make such ample for the conduct of the business of the Assemblies as will, at any cost, safeguard the spiritual interests thereof. Or that the Assemblies themselves limit such a rule. Let all fiscal business be confined to the day sessions, and the evening time be left for evangelism.

With no disposition to criticize we would suggest that if time and traveling costs anything a well-planned plan of representation be worked out. We are not so fortunate in past Assemblies as to have several representatives from one institution or department of our work, when any one of them could have easily and profitably used all the time at their disposal. Of course it was a treat to have them; but was it good business management? The enlarged program of our church has brought into being some big problems which will test the quality and wisdom of our leadership. Next to the smile and blessing of God we must have the love and confidence of our people if we are to succeed as a church. And anything that would alienate these qualities from the leadership of our church must be religiously avoided, while anything which will inspire them should be studiously observed. It is vital therefore to our highest success that on the one hand the matter of money be not pressed until an impression is made upon the minds of the people that the matter of paramount concern is the financial, and on the other that the financial resources of the church be so husbanded and so judiciously expended that no one should get the impression that we have forgotten how many cents there are in a dollar.

We hear much these days about "getting the lion's share," but let us not forget that true vision has with as well as breadth, and that vision is illusory which sees only the immediate and forgets that which lies beyond. Speaking of the \$ I have been feeling that our dear old HERALD of HOLINESS has been imposed upon to the very limit. Many of the issues have been so laden with appeals for money that when it has fallen into the hands of those without whom we have had to apologize and explain that this is an exceptional issue; but sometimes to our embarrassment the next issue would be more heavily laden than its predecessor. We are not finding fault by the last General Assembly, and their official representatives pressing for a hearing, it seems that, of necessity, something will have to give way. Hence

as well as economic judgment. It probably will be impossible to avoid financial appeals entirely in the HERALD of HOLINESS, but when it is possible, for the sake of our spiritual credit, let the circular letter be the medium, rather than that the only denominational organ we have shall degenerate into a weekly bulletin of financial needs.

May the dear Lord unstintingly supply our leaders with both wisdom and strength to meet the difficult problems and bear the heavy burdens that fall to their lot.

Yours for Him,  
JOHN GOULD.

## Money! Money! Money!

HERALD of HOLINESS:

The question raised by our General Superintendent, Rev. R. T. Williams, as to our District Assemblies is timely and his point well taken. "For all intent and purpose our Manual in its government for our District Assemblies does not set forth the idea that we are to turn our Assemblies into a mutual aid society for our various church interests. The anniversaries are all right to arouse interest and set the slogan for the coming year; but the money to put these interests over should be raised by the budget system through the local churches.

Our church is an evangelistic movement in every sense of the word. Our District Assemblies are the annual climax of a year's evangelistic campaign. If we lose this we lose all. Every report given is to the one end: How many souls got to God? Are we getting the gospel to the lost of earth? Are we as a church fulfilling our mission in the world? We should hear reports and set slogans for the coming year at our District Assemblies. Then with an enlarged vision, a stronger faith, and a courage bold go to our local churches as pastors, evangelists, and Superintendents to carry on a systematic campaign through a local, District, and General church budget to raise all the money needed to put every interest over the top.

The world is going money mad. It will mean everything for the church to keep her pole through this wildcat storm of money-raising campaigns. One crowd tries to outdo the other. This toboggan is as slick as grease, and the Church of the Nazarene is exposed to a slide down its infernal way to destruction. We must steer our ship of state clear of all carnal motives, aspirations, and keep straight on in the good old way of preaching salvation to lost souls everywhere.

A place for everything, and everything in its place is a good thing to practice.

Yours for evangelism,

N. B. HERRELL,  
Supt., Idaho-Oregon District.

they can't feed and clothe themselves on this something better. Salvation is free, but butter is 9 cents a pound, eggs 80 cents a dozen, prunes 30 cents a pound, shoes \$10 a pair, hand-me-down suits \$50, and calico 35 cents a yard!

"Congregations are acquainted with these prices. They know, too, that if the preacher is faithful to his long list of duties, he hasn't time to make anything 'on the side.' Like the doctor, he must hold himself in readiness for calls at any hour. Unlike the doctor, he can not suggest some one to take his place.

"Yet, with a handful of exceptions, congregations have done so little to alter their belief in the Minister's dictum that today in every part of the land preachers and their families are forced to go in debt for the bare necessities of life, and forego scores of comforts and pleasures enjoyed by the poorest of their parishioners.

"The church is a nation-wide organization with business functions which materially affect life at many points. It is a great corporation, with physical property valued at more than \$2,000,000,000. On its proper administration depend many issues as close akin to material as to spiritual or moral progress.

"For instance, there are millions of persons—among them a large proportion of men and women

financially profitable to any community—who would not live in a town or city minus churches. Let some busy manufacturing center try the experiment of ousting all churches, to test this assertion! Will any dare?"

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## Wholly Whole

By W. H. MORSE, M.D.

REV. R. J. DIXON, pastor of the Church of the Nazarene, Hartford, Conn., and one of the heartiest holiness men of my acquaintance, said recently from the pulpit of his church:

"We must do more, and still more, for the near-Americans, the recent immigrants, the strangers within our gates, the Italians, Czechs, Slovaks, Russians, Greeks. The question which confronts us is as to whether they shall be aliens or Americans."

There is no mistaking the significance of the pronoun. "We" are the holiness people. The work is work for them. If there are those who should undertake it more than others it is they. It is a splendid privilege, a noble duty; and it is refreshing to find it recognized by one who has had long experience in evangelistic service.

But there is something else to say, and to be said from the standpoint of the near-Americans. It has already been said by them, and I quote strong and yet simple words. It was spoken when "Americanization" was being named.

"If," said the astute "sunny son," "if we come to be true Americans we will have to be 'wholly holy!'" "Wholly whole!" The words used in Italian are the same as those for "holily hol." It makes one blush to repeat them. The idea that the true American is wholly whole, holy! Would that he were! What a grand conceit! The true American a holy man!

But having made this remark the astute observer continued:

"Those are the kind who had ought to be in Americanization work. They, the wholly whole. We can so much better understand them!"

Do you catch that?

To let me add an observation of my own, made after many years' experience in missionary work among the immigrants from southern Europe.

There are not far from five hundred Italian Protestant churches and missions in the United States. As far as may be I am in correspondence and other acquaintance with them, by virtue of the fact that I am interested in the equipment with the Scriptures of those who return to their homeland. And, invariably, it is the church or mission that is most spiritually successful, which has in it men and women who are wholly whole, and who are more perfectly Americanized. There are such. Understand me. I say, without any hesitation, that there are among the Italian and Slovak Protestants some of the noblest and best of holiness people; men and women as wholly whole as any of other races. Moreover, those who have gone and are going back to the old country carrying the gospel in hand and heart to those who are starving for it are these same wholly whole ones. When one comes and proffers doing carpentry work on reaching Italy or the Balkans, I know that person to be one of the wholly whole. And when from Dr. Whittingill, Dr. Clark, or some other leading worker in those countries, I hear of men and women from America who are doing notable work in the churches, I know to a certainty that these are the wholly whole.

These facts obtaining, do I need to second that which Brother Dixon has so well said? I think as he does, because I know what the results are. We want all the wholly whole near-Americans possible, both for their own sakes and for that of their home countries; and it is up to the holiness people to see to it that they are produced. It is to be regretted that more are not interested. And why not? These people are here, and other thousands are coming. God brings them here for us to lead to Christ. They are out of tune with Roman Catholicism and Greek Catholicism. They need the Word of which they have been deprived. And the true holiness people have it to give. To neglect the duty is to be in partnership with pope and patriarch in inflicting the famine.

BIBLE MISSION, HARTFORD, CONN.



### COLORADO DISTRICT

Since last report we have visited nearly all the churches and some a number of times, besides many new fields, preaching at all points. A goodly number have been converted and sanctified, and God's blessing is otherwise upon the work. Most of the churches are keeping the revival fires burning and are increasing in membership.

Six building projects are being pushed through to perfected plans or finished buildings. Quite a number of new towns without the gospel of holiness are looking our way and expecting us to help them—such as Glenwood Springs, Alamosa, Monte Vista, Saguache, Las Animas, Sterling, and others. Because of the congested condition of every city it is practically impossible to get into many of these, as no hall or building of any kind for meetings can be obtained; so we must enter with tents in the summer. The District is buying two new tents for this work next summer.

However, we succeeded in renting halls in Palisade and Florence for meetings, and revivals are in progress in these towns at this writing. Rev. and Mrs. G. J. Beckman are in Florence, and Rev. and Mrs. George Munns and singer, Brother Lavan, are engaged in Palisade. The Lord has given a goodly number of souls at each place. In two or three towns we have found church buildings abandoned or soon to be abandoned which we will secure for meetings (D. V.).

Several meetings in Wyoming have resulted in the salvation of a goodly number of souls, and we feel sure our work will be organized there in several places before our next Assembly.

Pastor J. R. Hunter, of Delta church, has seen a most gracious outpouring of the Spirit in Reed, Colo., where he was the evangelist in a union meeting of Methodists, Baptists, and Nazarenes. Over 200 were converted, many sanctified, including the Baptist preacher, and fields opened up better in the Somerset valley, such as Cedaredge and Hotchkiss. Plans are being perfected for Brother Hunter to go to these two towns for meetings.

The missionary convention in Montrose in December was blessed of God. An initial move was made to open up Mexican work for those people in that great irrigated region where so many of that nationality work, and some \$200 was pledged the writer with which to open up work in the spring in the very neglected and wicked city of Telluride. Nestled away up in "the Switzerland of America" this city has four churches closed up and given over to much wickedness. Pray that great outpourings of the Spirit may be visited in this and other of our great mining towns, such as Silverton, Guray, and Durango.

A. E. SANNER, Supt.

### BETHANY TRAINING HOME DAILY BREAD CAMPAIGN

About twelve days ago the Lord laid it upon my heart to pray for seventy men or firms to give us \$10 a month or \$120 each, this year for the support and maintenance of the Home for the year. Up to date we have thirty-five that have given us \$120, making a total of \$4,200. We are praying and believing God will give us the other thirty-five to make the seventy that will keep up the running expenses of the Home. Then we have \$7,017 to raise to finish paying off the debt on the property. Then we have to have about \$600 to build a barn with a cement floor for the cows. We need \$175 to build a fence around the place, and \$1,650 to buy a lot and a half (which was sold before we bought the place) right in the front yard that will make twenty-four lots. The property is easily worth \$35,000. The Lord is blessing most marvelously, for which we are so grateful to Him.

We are having the best services in the Home we have ever had. The Lord is truly pouring out His Holy Spirit upon us.

Twelve girls have come in this month already, and more are to come. The past year was a year of great success and victory. We are looking up to God to make this the very best year in the history of the work. We believe when we get the building paid out the Lord will give us a modern brick building here where we can care for one hundred girls at one time. We don't ask folks for money; we only trust the Lord. If any one reading this, feels that they want to build the fence, buy back the lots, send money to build the barn, or send \$10 a month for the support of the work for the year we will appreciate it, but our trust is in God. We just pray and trust Him.

A. J. VALLERY, Supt.

### IDAHO-OREGON DISTRICT

The din of battle is heard from every part of our District. Rev. H. J. Elliott has closed a good meeting with our church at Buhl, Idaho. Rev. C. A. Gibson finished a successful meeting with Pastor Parker at Emmett, Idaho. Rev. W. K. Cain enjoyed a sojourn with Pastor Wines and wife at Ontario, Ore. They received some twenty members at the close of the campaign. This was one of the best meetings in the history of the work.

Rev. W. P. Jay and wife closed their meeting at Palmer and opened in a nearby town. From these two meetings we will gain one church and maybe two. We hope to secure the Presbyterian church at Palmer and the Baptist church at Roswell. Evangelist Lewis, with some students, held a good

revival at Huston, Idaho. Rev. Parks and wife are pastors here. Rev. Gozee reports a big meeting at Richland, Ore., with Pastor Holms. And the end is not yet.

Rev. W. E. Shepard reports some seventy-five seekers or more since he took up the work at our Nampa church. Rev. W. R. Brewer writes they had eighteen seekers last Sunday night at our church in Caldwell, Idaho. Rev. Ralph Hertenstein begins a meeting with Evangelist Mattie Wines January 20th. Rev. Mrs. Dickerson, our new pastor at Boise, Idaho, reports all going well with good victory. Rev. A. L. Whitcomb will begin a meeting with Pastor Shepard soon. Brother Whitcomb will also conduct a campaign with our Boise church. On with evangelism!

N. B. HERRELL, Supt.

### PASADENA UNIVERSITY

The Pasadena University is opening its second semester under the most favorable conditions. A

### HOME MISSIONS CAMPAIGN IN FLORIDA



CHAUTAUQUA BUILDING  
GAINESVILLE, FLA.

We have a campaign now on in Gainesville, Fla., in this Chautauqua Building, which seats more than one thousand people. The building is well seated with elevated floors, and is free to us. Gainesville is a beautiful little city of over ten thousand population and Florida State University is located here. The workers in charge of this campaign are Rev. C. B. Jernigan, Rev. L. T. Wells, of Hammond, Ind., Prof. B. D. Sutton and wife in charge of the music.



CHURCH CAMPAIGN BUILDING  
JACKSONVILLE, FLA.

This beautiful church building is located in Jacksonville, Fla., within three blocks of the center of this beautiful southern city, which has a population of over one hundred and ten thousand. Jacksonville is the gateway to the state of Florida. The building is furnished and the lease on same to us is \$25 a month. The campaign here has not opened up yet. Arrangements are being made for the meeting to open within the next few days.

The writer is at present in a campaign in a large new tent at Tampa, Fla., within a few blocks of the center of the city. The tent is seated with seats which were used in the Billy Sunday tabernacle a year ago; the ground has been covered with a coat of shavings, and a good piano is on the platform. Up to the present fully fifty persons have requested prayers. We are being assisted here by Rev. O. Montgomery, of Terre Haute, Ind., Miss Marie Cecil, of Parker, Ind., as pianist, and Mrs. Harding. Pray earnestly for these campaigns.

Florida is a small District; in fact, is not considered at the present time as a District, as it has been joined again to the Georgia District. It is a new field and a ripe one and can be made a great District.

U. E. HARDING, Field Secretary.

large number of new students have arrived from different parts of the country, and many more are on the way. Our enrollment will run over four hundred. This indicates a student body for next year of from five to six hundred.

We are aware of the fact that our problem from now on is not to secure students, for they are writing us and coming from all parts of the country. Many of them come because here they can find work to pay their expenses and secure a first-class education without going in debt. Our problem for the future is to provide the necessary buildings and equipment to take good care of all these students, and to be able to give them the very best preparation. And the Lord will surely help us in this as He has in everything else, for this university is a vine of His own planting.

We are already making preparations to make a drive ere long in Pasadena for at least half a million dollars for endowment, and God will surely help us get it.

We have the finest location and fifty-acre campus in the country; we have the climate and opportunities for students to work their way; we have the faculty well qualified to do the work; we have a good equipment which we are enlarging to suit our needs; we have the people in Pasadena and over the country who are able and willing to provide the necessary means to make this a Great Center for Higher Christian Education along holiness lines.

Will you not help us by your prayers, and by sending your young people who want an education and who may need to work their way; and we premise you and the Lord to do our best for them, and send them forth on fire for God and the salvation of the lost.

A. O. HENRICKS, A.M., D.D., Pres.

### DAKOTA-MONTANA DISTRICT

Since my last report I have visited a number of our churches, and the following is a brief note of each visit:

**Norman:** One real good service. The weather was cold and not many were out. Brother H. C. Downey is the pastor here and at Pleasant View.

**Mohall:** Here we began a siege meeting with Rev. C. C. White, pastor of the Hamlet church. God honored His Word and the faith of the saints and gave us a gracious revival. We expect to organize there in the near future.

**Smoke Creek:** We spent a few days with this church, but, owing to bad weather, not many were able to attend. Brother W. Sieber is pastor, and is planning for a revival campaign in the early spring.

**Homestead:** I spent Sunday with this church. For some time they have been without a pastor. However, they are having their regular prayer-meetings and Sunday school. We had communion service and God blessed in both morning and evening.

**Van Hook:** The writer has lately moved his family to this place where he is acting as supply pastor together with the District work. On New Year's night in company with Sister Mabel Stake I opened a meeting in Lewistown, Mont. This is a city of about 10,000 people and is the commercial center of the Judith basin, a very rich farming and stock raising section in central Montana. Brother J. C. Kidneigh, a Christian railroad man, came here about two years ago and together with his family prayed that God would open the way for a Nazarene work. In due time he secured a good hall in the central part of the city well lighted and seated and the meeting began. From the first service it was evident the Lord was blessing. Souls were at the altar and found God according to their need. This was the first meeting as far as we have been able to learn ever held here on definite holiness lines. During the meeting definite plans were laid for a great tent campaign next summer. We now have six Nazarenes in the city beside quite a number of other holiness people who will stand by it, and we expect to have a strong church here by next summer.

Rev. A. L. Ford, pastor at Sawyer, N. D., has been having special meetings with Rev. C. B. Prime of Yelva as his helper. We understand they are having a successful meeting.

We recently visited at Surrey, N. D., where Sister Mabel Stake is pastor, but owing to stormy weather we had only prayer-meeting at the home of Brother I. T. Zook. Some of "Gideon's faithful few" live here and they with Sister Stake are planning on a revival campaign in the near future.

Many calls are coming in for meetings in new places and the "fields are white unto harvest and the laborers are few." We ask you to pray with us and for us.

Brother C. J. Penn, pastor at Bock and Ann Lake, Minn., reports victory with a number of new additions to the church.

Brother Scott, of St. Paul, is still holding the fort in that great city and asks an interest in our prayers.

EARL C. POUNDS, Supt.

### PREACHERS' MEETING OF THE EASTERN OKLAHOMA DISTRICT

Truly the Preachers' Meeting of the Eastern Oklahoma District, held at Durant, Okla., was the greatest I have ever attended. The attendance was

## International Sunday School Lesson, February 22, 1920

## Peter Delivered from Prison

Lesson, Acts 12: 1-10. PRINTED, Acts 12: 5-17

By REV. C. E. CORNELL

not so large but the Spirit was with us in such power that we had a constant stream of salvation flowing from the very first service.

Every one present seemed to have a message, and delivered the same with power, and yet with such tenderness that it always brought the desired results. Sweet unity pervaded the place. No one seemed to be seeking a place, but each seemed to prefer his or her brother or sister to him- or herself.

A number of visitors were present, among them Rev. T. W. Sharp of Topeka, Kas. Also Brother and Sister Akin, of Denison, Texas.

The papers read at this convention were inspiring and edifying to all present. Some of them were sent to the HERALD of HOLINESS for publication. I am sure they will prove a blessing to many that have to face the different problems so ably discussed at this meeting.

The District work is moving along nicely. There is no friction. All seem to love their District Superintendent, and I can testify that the District Superintendent is surely in love with those godly men and women. They are standing nobly by in this work, and great things are to be accomplished by them this year. The pastors are working and leading their people out to a greater life of sacrifice than ever.

B. H. HAYNIE, Supt.

## COAST TO COAST CONVENTIONS

The first meeting on the coast was in Tacoma, Wash., a city of over a hundred thousand, about an hour's run down from Seattle. One of the famous shipyards is here; not a great deal of manufacturing, but a thriving, busy, western city. The convention was held in the First Evangelical Church, Rev. Able, pastor. The church is in a good location, seats upward of five hundred, and was crowded every night. We had anything but a quiet time there. The people were genuinely blessed and they gave vent to their feelings. It certainly was a spiritual and glorious convention. There were many seekers during the meeting and thirty-eight on the last day. There was a freedom and a swing to the entire meeting that was most refreshing. The meeting was quite representative, and many good friends from Seattle and other adjacent cities were in attendance; the crowds were as big as could be handled in that church. We were invited there by the Pierce County Holiness Association. Brother Dexter, pastor of the Free Methodist church, is president. The people were most generous in their response to the financial need and the convention was easily self-sustaining. May God graciously bless the good people of Tacoma, for "They showed us no small kindness."

A pleasant ride of a few hours brought us to Portland, Ore., in good time for the opening service. Portland is one of the great cities of the Northwest, and one of the really great cities of the United States. It is beautiful for situation, offers splendid attractions for tourists, and vies with some of the California cities for flowers. It is becoming proverbial as the "Rose City." The city is thronged, the hotels are crowded to the limit, and what all the people are doing. I don't know, but they are there.

We began our convention in the Church of the Nazarene, Brother Little pastor. This denomination has moved from their old church to a better and larger church on East Tenth street. They have a splendid auditorium seating upward of five hundred; they have a good, spiritual congregation, and, of course, are revival in spirit. The church was full for the opening service and literally jammed for the second night. The atmosphere was good, and we had seekers and salvation from the start. It soon became evident that the church would be too small for the crowds, so the brethren were on the outlook for a larger auditorium. They soon found one, and we had a hearty invitation from the great Centenary Methodist Church for our Saturday night, and two of the Sunday services. The auditorium is commodious, seating upward of twelve hundred people.

It began to rain on Friday night and by Saturday it was down to it in good earnest. It literally poured all day Saturday, and that night it was sluicing. As we went over in the car Brother Bud said, "Well, I don't think there'll be many venture out tonight," and besides this was our first night in the big Centenary Church, but when we got there the auditorium was crowded to the doors, they carried in extra chairs, and the ushers said there were upward of sixteen hundred people present at this service to hear Brother Robinson tell of the sustaining grace of God in his months of suffering in the hospital. The people were deeply moved under his simple story, and many of them praised God in the audience. Sunday the rain had not abated, but really the people paid no attention to it and came to the services in great throngs. In the mass meeting Sunday afternoon the house was packed again, the contribution was generous, Brother Robinson preached with the blessing of God, and the altar was full of seekers. Sunday night it continued to pour, but the auditorium was full, and the convention closed with eighteen or twenty seekers at the altar and most of them were blessed.

Time would fail me to tell of the many good and interesting people we met in Portland. They gave

The beginning of this chapter from which our lesson is taken tells of the killing of James, the brother of John, by Herod. There are two men by the name of James mentioned in the lesson. *James the brother of John*, the son of Zebedee, who was martyred about the year A. D. 44; and *James the brother of our Lord*, who, for many years was at the head of the church at Jerusalem and author of the *epistle of James*. There are only two words in the Greek to describe the martyrdom of James. This brief record seems all the more strange because James the brother of John had been a prominent apostle. It will be recalled that he was the son of Zebedee, a well-to-do fisherman of the Sea of Galilee.

He was one of the earliest disciples and favored by our Lord by being admitted to the death chamber of Jairus' daughter (Mark 5: 37). He was also one of the three on the mount of transfiguration (Matt. 17: 1), and he was with Jesus in His agony in the garden of Gethsemane (Matt. 26: 37). He was named by our Lord, "Boanerges" or *son of thunder*. He and his brother John desired to be the prime ministers of the anticipated earthly kingdom. Jesus told him then that he should drink of His cup of suffering.

Although the life of this good man was cut short, and although the providence seems strange, he had made a success of life. He had faithfully followed Christ, he had been tested and tried, he was ready to live and ready to die. God called James to a higher place and privilege. It might be well to note the contrast between James and his brother John. The one brother dying early, and the other living to become the oldest of the apostles, from 90 to 100 years old. Both were true to God, and both received the *crown of life*. Whether a short life or a long one, if Christ be in the ascendancy of our lives, we are a success.

Herod saw that the killing of James pleased the Jews, so he proceeded to take Peter also, and committed him to prison. Herod was an exceedingly wicked king, a time-server and a man-server, and a money-grabber. He died a horrible death soon after the martyrdom of James. His untimely and horrible death was a fitting close to a sinful life. Herod is in hell, a warning to all other sinners.

At this time Peter was, without doubt, the most conspicuous man in the church. He was courageous, fiery, and successful. He was the leader in bringing the Gentiles into the church, and his taking away would especially please the Jews. But it was a sad blow to the church, and much prayer was made for him.

Peter was imprisoned in the tower of Antonia, near the temple. He was carefully guarded by several groups of soldiers. But what are "four quaternions of soldiers," or what are prison walls when God takes a hand? Peter had been delivered from prison about fourteen years before, and this, no doubt, caused the leader's apprehension; and well it may. There is no indication that Peter got the blues, or was down-hearted because he was in prison. He

probably sang praises to our God that he was worthy to suffer.

There was a little (big) prayermeeting around the corner at the home of Mary the mother of John Mark. Many of the saints had gathered, and were earnestly importuning God for Peter's safety and deliverance. Let us look at this group of praying disciples a moment: (1) They were greatly exercised, earnest. (2) They were united, they just desired the one thing. (3) They persevered, continued, stuck to it, and got their prayers through. This kind of praying will win every time.

While Peter was asleep, chained to two soldiers to make him doubly secure, an angel of God came into the prison, and a heavenly light shined in the dark place, and the angel smote Peter on the side, and practically said, "Wake up, get your shoes and clothes on and follow me." As Peter raised up his chains fell off as if they had been cotton strings; the angel led the way and the iron gates of the old prison flew open, and Peter soon found himself outside on the street, where the angel left him. An impracticable and improbable deliverance in the sight of men, but how easy for God's messenger to do it! The ministry of angels is a sublime study.

When Peter had rubbed his eyes, when he had come to himself, he was not long in realizing the fact of his miraculous deliverance. He knew that he was delivered out of the hand of wicked Herod and out of the expectation of the Jews. He was delivered from the murderous hatred of the Jews, the combined watchfulness of the sixteen soldiers, and the mighty fortress of the Antonia prison. Shout the glad news that our God can deliver His people today! He has power over the elements, He has power over the material universe, He has power over the Devil. God's children are safe.

And now the astonishing thing is, the prayermeeting folks have had their prayers answered, and yet they are *surprised*. Well, God answers prayers so miraculously and so wonderfully, that we are often surprised. The deliverance of Peter was so unusual that it is no wonder they were *astonished*. This does not indicate that God would answer their prayers. "They were astonished, not at the *fact* of an answer, but at the *strange way* in which it came. God often answers prayer in a very unusual manner. *But He answers.*"

Peter escaped Herod, using the means at his command, and he lived many years after Herod was dead.

The Church of Christ has always been the subject of attack from Satan.

God's dear people have had to suffer. We are to *enjoy* the "fellowship of His sufferings."

Bad men are after pleasing men; good men are after pleasing God.

In time of adversity, the Christian's power is in prayer.

Luther said, "I have so much work today, that I can not get through with less than three hours' of prayer."

"Pray without ceasing."

us a hearty welcome; they sustained their convention, and co-operated with us for the largest measure of spiritual results. God bless the saints at Portland.

REPORTER.

## Among the Churches

LEAHODY, MASS.

—We have recently held a very helpful convention with Rev. E. Dearn, of Fitchburg, Mass., and Rev. F. W. Domina, of Belmont, N. H., as special help. These brethren did some excellent and timely preaching. Progress here has been slow, but steady, especially in our Sunday school. This department has nearly doubled in attendance.—D. Rand Pierce, Pastor.

SAN DIEGO, CAL.

—The First Church of the Nazarene has just closed a very successful revival campaign; one that was a success from various standpoints, especially because of the depth to which conviction went and the enlarged vision given to the people. For some time prior to the meeting we had been having special prayer, both in our regular prayer-meetings and special ones called for that purpose, and a great desire had seized the entire church for a real revival, one that should spread throughout the entire city. We are glad to say that great desire was rewarded of the Lord in the salvation and sanctification of many precious souls. We had as

special evangelists in the campaign Rev. Charles Babcock, a forceful preacher of the glorious gospel of holiness. Miss Virginia Shaffer sang for us. She was surely a great blessing to our people. Last Friday we began a missionary convention to last over Sunday under the direction of Dr. Goodwin, Brother Kinne, Miss Mangum, and Miss Sims. Really it has been great, and our people showed their interest in missions by giving in cash and subscription \$2,191, which is a little above \$20 per member. Beginning February 10th we are to have the National Coast to Coast Rally in our church running up to February 15. We are expecting a great time.—J. E. Bates, Pastor.

AUBURN, ILL.

—It is a pleasure to report the goodness of God to His people here. Since we last reported to the HERALD of HOLINESS there have been a number of people converted and several entirely sanctified. Beside this they are uniting with the Church of the Nazarene. Twenty-six in all have been received into membership since we came, not including the pastor's family. An ideal feature of the Young People's Society is a Tuesday night Bible class that seems to be very interesting, judged by the attendance. This department of this church is decidedly improving. The matter of church finance has been difficult until the members began doing with the tithe as the Lord commands in Malachi 3: 10, and 1 Cor. 16: 2 and since then God has been pleased to let this church write a new and striking chapter in its history. This matter of

titling, if done as the Lord instructs, will bring such a blessing from heaven as there shall not be room to receive. The work of salvation goes steadily on; this week we are opening a revival in an adjoining town, and Brother Wells, the assistant pastor, is helping Brother Millard Fitch in a revival at Dunfermline, Ill.—H. S. Hester, Pastor.

#### COOPER, TEXAS

—Just closed a good meeting here, where we organized a Church of the Nazarene. It is the first one as a result of our Home Missionary work on the Dallas District. God is wonderfully blessing us in this great Home Mission work. The weather has been very unfavorable, yet God is able to give the victory.—J. W. Best.

#### MALDEN, MO.

—The series of meetings, which continued through the entire month of January, closed Sunday night in a blaze of glory. This was the greatest meeting we have had for several years. The preaching, most of which was done by our pastor, B. F. Pritchett, was of high order and blessed of God. Over one hundred souls prayed through to definite victory. Thirty-four were added to the church. During the last week of the meeting, two prayer bands were organized. We are sure that all the results of this meeting are not apparent now. Brother Geitz proved to be a real blessing, as choir leader, soloist, and altar worker.—Church Reporter.

#### FAIRVIEW (BELKNAP), IOWA

—We began our revival meeting January 15th with Rev. A. F. and Leonora Balsmeier as evangelists. We had good crowds from the start, and several found the Lord. The church has been greatly blessed and encouraged.—Thos. F. McLearn, Pastor.

#### PLAINVIEW, TEXAS

—We opened a revival campaign with our church here on February 23. Rev. J. P. Ingle, the pastor, has been on the work but a few weeks, but is getting settled in fine shape. He has the confidence of the people, and some have been saved in the regular services. He has purchased a nice parsonage, and is planning for aggressive labors along all lines. We have had to contend with bitter cold weather and an epidemic of the "flu," which has interfered greatly with our attendance, but the Lord has been with us from the beginning, and many souls have been saved. Last night (Sunday) we had a great service. While we were preaching on the "Unpardonable Sin" the power of the Lord seemed to grip the congregation. A holy hush came over us and when the sermon was finished hungry souls lined both sides of the altar, most of whom found what their hearts desired. The meeting will continue all this week.—Oscar Hudson.

#### IRONTON, OHIO

—Just closed a fine meeting with our church in Ironton, Ohio. Was with them three full weeks. Found Pastor Welsh a real man of God, and one of the best pastors I've ever met. It was a great pleasure indeed to work with him and his fine people. They are spiritual and aggressive. A goodly number were saved or sanctified in the good old way. Some great seasons of grace were enjoyed. The tides rolled in and at times waves of glory swept the audience and then we let them pull the cork out and give their glad hearts vent. Haven't witnessed greater blessing on a church in a long time. The crowds were large from the start. We had to put in extra seats twice, then could not accommodate the people. On Sunday nights standing room was at a premium. Yet in spite of the packed houses we had fine order. But little disturbance was had at any time. The Ohio people go to church to listen. They are an easy people to preach to. The last week we were ably assisted in the singing by the two Bolt sisters of Rush, Ky. They are great singers, and deeply spiritual.—Jos. N. Spenkes.

#### NORFOLK, VA.

—The Church of the Nazarene held a three days' convention in the interest of Home Missions and Evangelism, January 16th to 18th, with Rev. J. N. Neilson of Darby, Pa., in charge. We went in for souls, and God gave us victory. At the Sunday morning service, the need of the District was presented to the congregation, and in a few minutes they gave \$278 for home evangelism. This was a great offering for our church at this time, for we are doing some repairing on the church; but our people saw the need, and came up to the help of the Lord. The result was that the Spirit of the Lord rested on all the services, and many souls were helped, blessed, and saved. Brother Neilson was made a great blessing to our people. These conventions are being held all over the District for the purpose of putting funds in our District Superintendent's hands in order to strengthen the work on the Washington-Philadelphia District.—J. A. Ward, Pastor.

#### LOS ANGELES, CAL., FIFTH STREET MISSION

—The battle is going good; some new forts taken recently. Sunday was one of the best days in the history of the mission. Five at the altar in the afternoon, eighteen at night, making twenty-three during the day. The glory swept over us until scarcely any time for preaching, shouts of victory in the camp, over fifteen prayed through to definite victory. The Huffman orchestra were at

## A Plea for South America

By WYLLIE S. MATHEWS

"Just an Indian low and mean,"  
Yet he could shine today  
As an eagle's pinions lustrous sheen,  
If cleansed in God's own way.

Realize the value—now!  
Of a living soul,  
Life is but a weakly flow'r,  
Striving for a goal.

Souls are dying every hour,  
Dying in despair,  
Sin in their life's furrows plow,  
They're hopeless, untold there,  
All because we do not heed  
The tender Master's call;  
Go and tell them of their need,  
Ere they make their fall.

"Go ye into all the world,"  
Go, or give, or pray,  
Get low before the Master,  
Let Him have His way.  
Just be open to Him,  
Heed His call today;  
He perchance may use thee  
In the faraway.

their best, their music lifted us heavenward. The special revival campaign with Evangelist Earl Curtis of the East will begin February 18th, running for a month or more. We are praying and expecting one of the greatest revivals in the history of the mission. The attendance is unusually large, the spirit of prayer and freedom predominates, and we are pressing toward the goal.—W. C. Frazier, Supt.

#### TERRACE, PA.

—We have just closed a series of evangelistic services with Rev. J. B. McBride as evangelist. God graciously honored His servant and blessed His people. Quite a number were saved, a number reclaimed, a number sanctified, and the saints were blessed. Shouts of praise and victory were heard in each service. The farewell service was of unusual power and blessing. We are expecting a great year here.—Daniel A. Keys, Pastor.

#### DENISON, TEXAS

—The outlook for our church here was never more encouraging. Last Sunday was the greatest day we have had since the Assembly. Our folks are loyal to the church and are getting a vision of great things. We have property worth \$5,000, and owe only \$1,500. Last Sunday amidst great rejoicing we received \$370 of that in pledges and cash. We are going over the top this year all along the line. The HERALD of HOLINESS is the best paper on earth.—Geo. M. Akin and Wife, Pastors.

#### DECATUR, ILL.

—Since coming here last September we have had 140 seekers, taken in 30 new members and our Sunday school has increased from 35 to 125. To God be all the glory. We have a constant revival, with hardly a service without one to twelve at the altar. Last Sunday there were eleven. In answer to prayer the Lord sent us a deaconess and she will be a great blessing here.—L. G. Milby, Pastor.

#### MADILL, OKLA.

—These are good days for us here. Since the District Assembly there have been sixteen saved or sanctified and sixteen received into the church, for which we give God all the glory. Thank God for a clean church. Pray for us.—F. C. Savage, Pastor.

#### DAVENPORT, OKLA.

—We feel that God is pleased with our work here. We give them only two Sundays a month.

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Address HALDOR LILLENAS, Peniel, Texas.

The number of members is few but they have the blessing good. God meets with us in every service, the church is blessed and souls are getting saved in the old-time way. Sister Bessie Williams was with us recently in behalf of Orphanage work, and brought us a thrilling message that stirred our hearts. We raised in cash and pledges for that work \$260.10. Our District Superintendent, Brother Hynnie, has been with us also and brought us a wonderful message. We pledged \$109 for Home Missions.—W. F. Cleghorn.

#### BAKERSFIELD, CAL.

—The church here has experienced a real revival. Rev. F. B. Smith and family, known as the Smith band, conducted the meeting. The singing, playing, and preaching were all that could be desired. The attendance was good and there were twenty-seven at the altar, most of whom heard from heaven. Some were reclaimed, some converted, and several sanctified. Five have already united with the church, several of them fine young men. Others are expected to join later. The church has received a new impetus.—Thomas Murrish, Pastor.

#### BEEBE, ARK.

God's blessing is upon us. The interest is rapidly growing. Our people have the vision and are planning for a general campaign in the interest of our Sunday school. Some have united with the church and others are coming. Pray for us.—S. C. Pritchett.

#### LAWRENCE, KAS.

—A good meeting closed here Sunday, January 25th, with Rev. A. R. Bean, Little River, Kas., as evangelist. There were eight saved and four sanctified. Four came into the church and there are others coming soon. Deep conviction was on many hearts who did not surrender. The whole church was uplifted and their faith and confidence in God enlarged.—H. A. Dunlap.

#### HUGO, OKLA.

—The Lord is blessing us here. The Devil has contested every inch of the ground ever since the Assembly, but God has given us the victory. Last Sunday was a great day. There were thirteen professions and great rejoicing among the saints. We are now planning another revival meeting.—F. R. Morgan, Pastor.

#### BLEVINS, ARK., BELL'S CHAPEL

—God is blessing in the work here. Every member seems to be taking on new courage. Great interest is being manifested in the two weekly prayer-meetings. Many of the saints are being burdened for the lost, and the unsaved are taking notice that God is in our midst. Plans for a nice new church building are in sight. We are expecting great victory.—Lola White.

#### LIVERMORE FALLS, ME.

—God is doing great things for us. Since last Assembly we purchased a fine church building, centrally located and convenient. It seemed quite a venture financially for so few a people, but God has proven to us that the days of miracles are not passed. Moving along in harmony with each other and God's will great things have been accomplished. At the dedication we had with us General Superintendent Reynolds, District Superintendent Washburn, and Rev. Samuel Krikorian. Over \$1,000 was raised at this time and a vote taken to raise our yearly missionary pledge to \$500. For about nine weeks we have been holding prayer-meetings every day except Monday and Saturday. The walls of indifference are breaking and hard cases are melting up. Prayer changes things.—Grace A. McEdward.

#### EL CENTRO, CAL.

—The revival here which has been running for several weeks is growing in interest and the tide is rising. The battle was put in array by I. M. Ellis, who preached for ten days. He had to leave and then our District Superintendent, Rev. Howard E. Eckel with Will O. Jones as singer pressed the battle for another ten days, God giving them seekers and souls. Then other workers have been called in to assist in planting holiness in this rapidly growing western city. Our District Superintendent contemplates forming this band of workers into an evangelistic party to evangelize and open work in new fields until the District Assembly in June.—M. M. Bussey.

#### EMMETT, IDAHO

—We have just closed a three weeks' revival here with Rev. Chas. A. Gibson, as evangelist. The congregation was made up of all classes. A number came regularly who had never before attended our church. A large per cent of the audience were men and a goodly number of young people were in attendance at the meeting. The revival was preceded by a watch night service of great power, and much real, intercessory prayer ascended during the meeting. About sixteen souls claimed pardoning grace; about six also entered the promised land of holiness. Six new members were received into the church. Thirty new subscriptions to the HERALD of HOLINESS were secured. The offering for the evangelist was raised easily and on the closing night \$225 was raised to pay the annual interest on the church debt.—W. H. Parker, Pastor.

ONTARIO, ORE.

—Evangelist W. R. Cain came to us for a two weeks' meeting but at the end of that time the revival was at such a high tide that we continued one week longer. More than one hundred seekers were at the altar. Most, if not all, of them were converted and sanctified. The house would not hold the crowds part of the time. On the last Sunday we received into the church twenty new members with more to follow. We secured a fine list of new subscribers for the HERALD of HOLINESS. The good work is going on at high tide.—J. M. Wines, Pastor.

BARBER, ARK., COCHRAN'S CHAPEL

—Our work here is moving along nicely with Brother Thornton as pastor, and we are expecting a great year. Brother A. M. Youngblood of Kingsland preached a few times for us and was greatly used of God. There were three saved and one sanctified. This is a new field and fully ripe for holiness. Cottage prayermeetings are being held, and we ask your prayers as we go from home to home.—Byrd Cochran.

WINCHESTER, IND.

—We just closed one of the greatest revival meetings the Winchester church has ever witnessed. God wonderfully blessed in the saving of souls and the sanctification of believers. The last Sunday of the meeting was a great day. Seekers were at the altar and prayed through in the old-fashioned way. We thank God for this good meeting. Rev. Washington Sherman, who came to us from another denomination at our last District Assembly, was our evangelist. He was at his best and preached in the power of the Spirit. The revival spirit is still on the church and souls are getting to God in nearly every service.—O. E. Egos, Pastor.

NEWCASTLE, IND.

—We have a loyal class of true Nazarenes here. The church is growing rapidly. They have caught the vision and God is wonderfully blessing in every department of the church. Our Sunday school is growing in interest and attendance. The revival spirit is on and we have seekers every Sunday. Last Sunday, January 25th, was a great day and we had six souls at the altar. The church is crowded every Sunday night. We are expecting a great revival in February.—Chas. M. Harrison, Pastor.

PORTLAND, ME.

—We have just closed a revival meeting with Rev. R. S. Phillips as evangelist. He was a blessing to our people. This has been a good year for us. Progress has been made on every line. We have made an excellent advance in membership. We are especially blessed with a fine company of young people, many of whom are regular attendants at our class and prayermeetings, and always ready to do their part. Our services are real seasons of blessing. God always fulfills His promise to meet with us. Our membership, though small, is of one mind and heart and the outlook is most encouraging.—H. C. Stebbins, Pastor.

FRESNO, CAL.

—The Lord is greatly blessing our church here. Souls are finding the Lord in our regular services and our congregations are increasing. The Sunday school has nearly doubled since the first of the year. Yesterday was a good day. The morning preaching was followed by a testimony meeting which developed into a real love feast. The Holy Spirit came, graciously blessing and melting the hearts of His people. At the close of the evening service we had a good altar service and one young lady was converted and one sanctified. We expect to begin special revival meetings the 14th of March with Evangelists Aycock and wife.—C. W. Welts, Pastor.

FIRST CHURCH, PASADENA, CAL.

—Our pastor, Brother Cornell, has preached to us two of his series of three sermons on "The Crucified Life." They are plain, practical talks on consistent Christian conduct. He is faithful in warning along some lines that are not always emphasized among us. Such as the danger of being too wordy, lack of reverence for the house of God, and of shouting ourselves shallow. Our prayermeetings are large, and are times of spiritual refreshings. Last night we closed a three-day missionary convention. It brought fresh inspiration to us and deeper resolution to live and to give for the man that has not had the gospel. Miss Pool, of Japan, Miss Mangum, of India; Miss Krikorian, who is going to Jerusalem; Dr. Goodwin, C. J. Kinne, and others brought the chief addresses. The singing and praying and giving were enthusiastic. We will be able to tell what was the amount given for the Memorial Hospital and for the general fund at our next report. One of the best addresses was from our dear aged Sister Berridge, who very humbly, but with pathos, eloquence, and spirituality gave us her version of the needy twenty-five millions of Indians of Central and South America. It is for these that the Indian Head Penny Fund is started. Our offering for that fund has reached about \$160. It was Missionary Sunday in the Sunday school. We set our stakes for an offering of one hundred dollars. We got one hundred and seventy. Dr. H. M. Kirk was re-elected Sunday school superintendent for the twelfth year. We thank God for this man as our

TELEGRAMS

GAINESVILLE, FLA.

HERALD OF HOLINESS:

Campaign closed with substantial church.  
Deal on for church building.

C. B. JERNIGAN.

LOS ANGELES, CAL.

HERALD OF HOLINESS:

Four days' missionary convention closed tonight. Women's district society organized on Friday. Sunday rainstorm caused light attendance, but Los Angeles First Church pledged over \$10,000 for missions. One thousand dollars was from Sunday school and \$1,000 from young people. Great interest and enthusiasm throughout.

C. J. KINNE.

FLORENCE, COLO.

HERALD OF HOLINESS:

Organized new church here today. Rev. G. J. Buckman and wife evangelists. Writer assisted last week.

A. E. SANNER.

leader, co-worker, and example. Eight souls were at the altar at the close of the service last night.—Anna L. Linberg, Reporter.

THE PLAINS, OHIO

—We just closed a three weeks' revival here. Rev. George Appleman was our engaged evangelist, but did not get to stay through the meeting. Rev. G. W. Erskine was also with us a few days and rendered efficient help. It was a real hand-to-hand conflict with the powers of darkness, but the Captain of our salvation gave us the victory. Seventeen different individuals bowed at the altar as seekers, but not all would pay the price. The last ten days of the meeting was hindered a great deal by the inclement weather. We secured five subscribers for the HERALD of HOLINESS during the meeting, and will also receive some new members into the church soon.—W. W. Loveless, Pastor.

BUHL, IDAHO

—Our special meeting with Evangelist H. J. Elliott closed Sunday, January 18th. It was a good meeting in some respects and some souls were reclaimed, for which we thank God. The afternoon Bible readings were real food for the soul and the church was greatly helped and much prejudice was broken down. Fairly large audiences were present almost every night. One young man united with the church and there are others to come later.—F. B. Gowland, Pastor.

CORDOVA, ALA.

—Our people of Cordova 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 seen. We have gone "over the top" on all our Assembly pledges, and are coming on to the place

where you may expect some real work from this people. Our Sunday school, under the supervision of Brother C. R. Nations and Brother J. J. Davis as assistant, is taking on new life and more enthusiasm as well as spirituality in all departments. We have an excellent Bible study each Tuesday night conducted by Rev. G. W. Franks, and much good is expected from this source. Our Dorcas Society, while only a few months old, has made good progress and is now well prepared to do effective work. We have quite a nice size "tithing band", and we sincerely hope to manage our financial affairs to the honor and glory of our Lord. We plan a great salvation time on the fifth Sunday in February. We ask you to remember this work in your prayers.—C. C. Butler, Pastor.

NOTES AND PERSONALS

We were glad last week to welcome Brother DeLance Wallace, General Manager of the Publishing House, at General Headquarters, after a three weeks' trip to the Pacific coast.

In a report received from Rev. Jos. N. Speakes, secretary of the General Board of Church Extension, occurs the following good news: "Secured a good list of subscriptions to the HERALD of HOLINESS, which will serve to keep the tide in flood and perpetuate the results of the meeting." Quite true.

Brother A. R. McDonald of First Church, Denver, Colo., made a pleasant though short visit to General Headquarters last week on his way to Denver from the East.

The following telegram from Rev. A. M. Bowes, Yakima, Wash., was received too late for publication in last week's issue: "Great revival in progress in Yakima. Largest crowds church ever had. Building packed nicely. Wilde-Knight quartet wonderful in singing and preaching. Ninety-five seekers first ten days. Tide rising."

H. R. Lee and wife of 518 East Sears street, Denton, Texas, write that they will be ready to enter the evangelistic field June 1st. They have a tent and will go whenever.

Rev. and Mrs. H. Calhoun, Fort Scott, Kas., announce the arrival of an eight and one-half-pound boy, Humphrey Bresee. Mother and babe are both doing nicely.

A mid-winter convention is in progress at the John Wesley Church of the Nazarene, Brooklyn, N. Y. Two special all-day meetings will be held February 22d and 23rd; celebrating the following anniversaries: Of Brother John Norberry and wife: The 21st of their marriage, the 38th of their con-

Pioneer Days  
of the  
Holiness Movement  
in the Southwest

By O. B. JERNIGAN

THE LATEST BOOK of our own publication; one that will be read with interest and delight by every lover of holiness. The narrative goes back to the days of the Civil war in 1863 when the author was born in the state of Mississippi. The rise and progress of the Holiness movement throughout the South and Southwest is told by one who practically grew up with the movement and who with other rugged pioneers of the Cross (God's heroes) blazed a trail for the spread of holy fire, the results of which work can not be known or told until the great Judgment day.

Numerous, interesting, and sometimes amusing incidents that occurred in connection with the work of these fire-baptized holiness preachers are related in the book—incidents that doubtless have been long since forgotten even by those directly concerned, and for this reason the more valuable. There isn't an uninteresting page in the entire volume.

We quote just one paragraph from the introduction by Dr. James B. Chapman:

"The book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit. It is, so far as I know, the only book of its kind and will serve a purpose that is both unique and important. It will have a wide reading and will commend itself for its candor and fairness."

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version, the 25th of Brother Norberry's ordination and the 26th of his entering the evangelistic field. We extend congratulations to these faithful workers and pray that they may have many more years of usefulness in the Master's service.

The report from Hull, Ill., in last week's issue should have read, "Since our revival in December seventeen persons were either converted or sanctified," instead of "In our revival, etc."

## 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 12½ cents a line, no ad to be run under 50 cents.—Managing Editor.]

WANTED—Second-hand Matthew Henry's Commentary. Address H. A. Dunlap, 509 Lincoln street, Lawrence, Kas.

WANTED—Correspondence with any person who speaks and writes both English and Belgian, and is a member of the Church of the Nazarene.—Mrs. Myra Crozier, Osceola, Neb.

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## ANNOUNCEMENTS

### NOTICE!

#### ADDRESSES OF NAZARENES IN GEORGIA AND FLORIDA

I want names and addresses of all who live in Georgia, or Florida, in places where there is no Church of the Nazarene, and who would like to have a revival campaign in their neighborhood looking to planting such a church in their section of country. We can secure tents when needed and evangelistic parties to go to such places for meetings if those who live in such sections will help us to open the way. Georgia has some Home Mission money to use in that way in that state. If you are really interested write me.

C. B. JERNIGAN, Superintendent.  
Donalsonville, Ga.

### CAUTION: WARNING NO. 2!

A few weeks ago we cautioned our people against sending money to persons who make appeals without first knowing that the parties are reliable and worthy of help.

We now want to warn our people again to be careful not to invite every person that happens to come their way to speak in our churches. We have it on very good authority that there are persons who seem to have ability to get our people intensely interested in work that they pretend to represent, but upon investigation it is found that some of these, at least, are absolutely unreliable and not worthy of support.

We would advise our people before making arrangements with a stranger to speak in your church on the subject of missions that you first find out

if the person is what he represents himself to be. We have exceptionally good reasons for giving this warning to our people and we trust you will all profit by it. If you are in doubt regarding any one who desires to speak at your church we might be able to give you information if you will communicate direct with this office. Our people should be protected, and we propose to do our best to help them. Write us for any information that you may want and if we can give it it will be cheerfully given.

E. G. ANDERSON, General Treasurer.  
2109 Troost Ave., Kansas City, Mo.

### ATTENTION, DISTRICT SUPERINTENDENTS!

It seems to me that it is very important that all of our District Superintendents be present at the General Board meetings in Kansas City, February 18, 1920, and I know of no better way that a District could spend some money than to pay the traveling expenses of their District Superintendent to these meetings. The various District Advisory Boards should take this matter up immediately, consider and try to have their District Superintendent present.

Remember that the Districts have their preachers' meetings, at which time the pastors and evangelists discuss plans, ways and means with which to push forward the work; but up to the present time, since we have been in existence as a denomination there has never been a meeting where the District Superintendents met and discussed plans, etc., for pushing their work, exchanging ideas, etc. A District Superintendent can not afford to miss these meetings, even though he has to pay his own expenses.

The General Board of Home Missions and Evangelism in session at this time will be considering how to push forward the work in the various Districts, and every District Superintendent should be present to lay before the board the needs of his District, giving unoccupied territory, population of cities, etc., all in written matter, that it may be given due consideration and arrangements made for putting on campaigns.

U. E. HARDING.

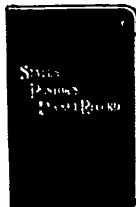
### IMPORTANT NOTICE!

As the General Board of Home Missions and Evangelism is to meet in session at Kansas City, Mo., February 18, 1920, at which time plans for pushing campaigns in various parts of the United States and Canada will be discussed, therefore if any District Superintendent, pastor, or layman, has any request to present to the board please arrange same in writing, that it may be given due consideration by the board.

If you want a campaign you should state the population of the city, if there are holiness people in the territory, any other organized holiness churches, any vacant auditoriums, church buildings that could be leased for the campaign, and whatever else that might be of interest to the board. Address same to U. E. HARDING, Field Secretary, 2109 Troost Ave., Kansas City, Mo.

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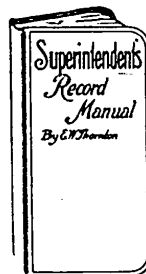


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NOTICE—To the Indiana District: Sunday, March 28th, has been set apart as Home Missionary day in every church on the Indiana District. Pastors will please pray and plan for a great time, and a big offering. Brother Enos will notify you later as to the plan.—J. W. SHORT, Supt.

NOTICE—There will be held in the Clarksville church, March 25th to 28th, a Preachers' Meeting. District Superintendent Patterson will preside and all the elders and licensed ministers of this District west of Nashville are expected and urged to be present.—A. L. PARROTT.

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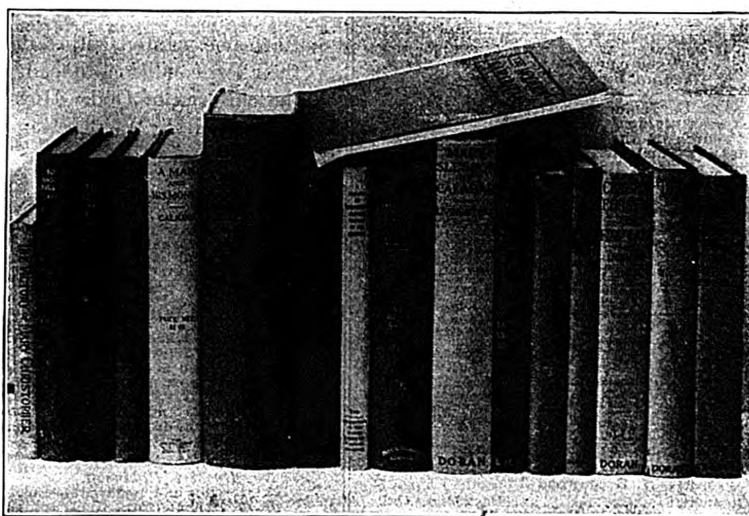
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Continued from page 9

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