

# HERALD of HOLINESS

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## Two Pictures



**A** PASTOR of a New York church recently received from one of his members a sealed envelope and was told to open it at his leisure. Upon opening it a little later he was surprised to find that it contained a roll of twenty-dollar bills amounting in the aggregate to a fine sum. In trying to return the money to the sender, he received the following explanation of the remarkable incident: "I have been lately convinced that it is unfair to ask a man with a twenty-five-thousand-dollar brain to work on a clerk's salary, especially since the preacher is a coworker with men who have unusual opportunities for large financial returns: And therefore I want to share with my pastor some of my own success." And then he added, "I hope this is only the first of many such dividends of our silent partnership." The pastor replied that he supposed this was a form of profit-sharing. He added, that on this basis he would accept his bonus. What a pity that more laymen could not catch the vision of their preacher as a factor in their business success, and would acknowledge that his gospel is a direct contribution to their personal success in business. The truth is the gospel which the preacher delivers alone makes it possible for business men to carry on their business with safety from open marauding and speculation from the dishonest and evil-minded, as it civilizes. Instead, the business world prefers still to pay Jack Dempsey \$225,000 for fifteen weeks in vaudeville and to pay their preacher a few hundred dollars for an entire year's hard work. The business world thus puts muscle several hundredfold higher in value than morality, and brutality as much higher than brains. And yet this same preacher may be a man who could shine in some profession or conduct some line of big business and make his millions. Behold the gross unfairness and the profiteering carried on in the matter of preachers' salaries by their own members!

## Two Facts

There are two facts which no one can deny who knows a very little about the Bible. The first is that holiness is the great overmastering doctrine of the Bible. The supreme, not to say exclusive, aim and end of this Bible is to make men holy and get them ready for the coming of the Christ. It seeks to make them holy in heart and in life that they may be like Him in both spirit and conduct so they may be able to enjoy communion and fellowship with Him. The other fact is that comparatively few Christians have any definite views or convictions about this tremendous truth of holiness as the cardinal and central truth and idea of the Bible. The most of them take but little interest in the matter, treating it as a state or condition of a sort of transcendental character to be enjoyed by the saints of heaven some of these times in the dim future after existing long enough in heaven for God to have made them holy. Yet holiness is an experience to be possessed *here* in this life and to be lived day by day before the world. How far from the New Testament platform are the Christians living today these facts will help us to see.

This truth puts a tremendous obligation on those who understand the truth as it is in Jesus. How important it is that we teach the truth and live it faithfully before the world and a gainsaying church so that they may have the true light and be without excuse if they fail to accept it! Let every preacher and every layman who knows what holiness is be careful to stress it and live it and witness to it and thus let their light shine before men that they may see their good works and be led to glorify God.

If we do not put the truth properly before them we may rest sure that somebody else will put it before them in the wrong light so as to prejudice them and keep them from it. A great writer said once to his Methodist brethren, "If you Methodist preachers, who have promised to seek it, do not put the doctrine in the proper light, some one else will come along and put it where it ought not to be." Let us be faithful, brethren!

## How to Preach

WE mean how to preach the Bible. No other kind of preaching is worthy the name. If we were asked this question seriously by any young preacher it seems to us we would want only one verse of Scripture by which to give a scriptural answer, and a scriptural answer is always the very best for everything. First, let us emphasize the fact that it is a question of how to preach THE BIBLE of which we are writing. We have no use or respect for any other kind of preaching and there are many other kinds besides preaching the Bible. Men can preach themselves and this is a very popular kind of preaching. It often gets the crowds and hereby helps to deceive the poor preacher who has been betrayed into this kind of preaching. He thinks because he succeeds in getting the crowds that therefore he is succeeding in preaching. Then, men can preach about things. The latest novel or the popular craze at the playhouse or some political topic absorbing the public mind, or some such absurd and utterly unauthorized subject can be substituted for the simple Word of God.

Now to the answer: Let us have only one verse of Scripture. Read Nehemiah eighth chapter and eighth verse, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Let us emphasize three words here for our analysis or outline for study of this verse. These three words would be *distinctly*, *sense*, and *understand*. These words determine the whole question. They are the key to the understanding of the verse and to learning how to preach the Word.

Distinct reading of the Word is fundamental, though this may seem at first thought an exaggeration. So much depends on proper reading of the Word. There are the fewest number of good readers and still fewer good readers of the Word of God. People can not hear or appreciate the Word when mumbled out instead of being read. We have been grossly hurt at much of the reading of the Word we hear from pulpits. By proper reading an immense help is rendered to the hearer in understanding the Word. The chief element in proper reading is distinctness of articulation. The voice must utter clearly and distinctly the syllables of every word; not too fast but deliberately and solemnly and with expression. The preacher should study and practice reading aloud the Word in his study much and with prayer, for it is basic in his usefulness as a preacher.

Then let the SENSE be given of the Word read. Not some strained or fanciful or secondary or illustrative application or use of the Word. Give the original use intended by the inspired writer first, even if you design making a use of it as a topic or as an illustration or subject for discussing something in your mind. As rarely as possible be betrayed into these unscriptural meanings or uses of the Word in preaching. Stick as closely as possible to the real and intended sense of the passage in your preaching.

Then, lastly, be sure you do not leave the passage until you have induced an UNDERSTANDING of the Word on which you discourse. After all, if you fail here you fail utterly; for it is the understanding of the Word that lies at the basis of its usefulness in convicting people and leading them to the great Physician of souls for healing. God has declared that His Word shall not return to Him void, but the implication is plain that it must be brought to the understanding of the people before the promise will avail of its being efficient in their conviction and salvation. These three elements must inhere in all true preaching of the Word.

We append the beautiful poetic interpretation of this verse from Nehemiah by Adelaide Addison Pollard:

"Distinctly" may I read Thy Word—  
God's saving message must be heard.  
"Lift up thy voice!" so cried the seer—  
Can men "believe" who do not "hear"?  
And I must give "the sense" that none  
May fail to "understand" Thy Son;  
For all who "know" Thee, God of grace,  
Behold Thee in the Savior's "face";  
And in Thy "Word" the Christ we see—  
The Word "made flesh." That Word is He!  
Let me not "add" one word of mine;  
Nor "take away" one word of Thine;  
Nor stumble, reading carelessly,  
Lest souls should "stumble," too, through me!  
With "godly fear," O may I read,  
And not with bold, irrev'rent speed—  
Rememb'ring at what awful cost  
God spake by Jesus to the lost.  
May I not on myself depend  
But on the Spirit Thou didst send  
To "teach" and "guide" me, day by day,  
And "glorify" Thy Son alway.  
So may I read, that hearts shall move  
Responsive to Thy voice of love!  
So may I read, that men shall seek  
And find Thee, when they hear Thee speak!

## A Certain but Unwelcome Visitor

THERE is one certain but unwelcome visitor coming to see all of us whom we dislike to see very much. Dislike him as we may we can not avoid his coming. This is AGE. We are all growing old and can not help it. Much as it may be distasteful to us we have to meet this coming visitor. How strange, in view of this fact, that we can treat lightly time as it flies by.

We once read of a man confined in an asylum for the insane. His singular hobby was to have his room filled with clocks whose incessant ticking made a peculiar impression on his mind and was the only thing that kept him from a complete mental collapse. The ticking of these clocks kept him from hopeless dementia and hence he was humored in this freak by letting his room be thus filled with clocks continually. One night he suddenly smashed every clock in the room and when the physician, who was hurriedly summoned to the room, arrived he found the floor strewn with the remnants of clocks. The poor maniac was standing in the middle of the floor saying over and over, "I can't stand it any more; they are chopping off bits of my life all the time."

This is just what the unsmashed clocks are doing for each one of us. There is no science or power in the universe that can stop the process. On and on it goes night and day ceaselessly until finally gray hairs are on our

heads and feebleness comes upon us and memory fails us and infirmities make us weak and unsteady on our feet. Then one day we lie down and die and are gathered unto our fathers.

## Worth Not Determined by Size

IF size determined worth the bale of hay would have it over the diamond, and the elephant over the angel. The Romish church would be the worthiest church in the world while she sells indulgences to sin and trafficks in the bodies and the souls of her dupes for revenue only, and keeps busy suppressing truth and substituting traditions of men for the commandments of God. But what sane man will say that the Church of the Nazarene is not inconceivably larger than Rome? Why do we say this?

Because not bigness but trueness to the mind of God and His call and commission alone are entitled to determine true size in His estimation. That church which most nearly reflects the very will and work of Christ in the world is the greatest in the sight of heaven and looms largest before angels.

We long since ceased to be swayed by numbers. The preacher who attracts the largest crowds is not hence the best preacher or the most biblical preacher. If the man who merely succeeds in drawing large crowds is, therefore, the greatest man, Barnum would be entitled to the blue ribbon, for he could outdo all of us along the line of drawing. Also the rotten movies would be entitled to be registered high up on the list of the immortal worthies among us, and the more rotten and shady and demoralizing the movies the more successful would be their drawing power.

Commend us to the crowd, however small, that represents the lowly Nazarene most truly, if you please; and we are persuaded that the church we represent which bears His name most fully represents His Spirit and His aim and purpose in the world where He suffered and died for us all.

WE HAVE A FRIEND who is mighty in the Scriptures, a most able exponent of the Premillennial Second Coming of Christ, and as strong in his strictures and exposures of the Romish paganism. His lectures on Romanism arouse the ire and hate of the hierarchy wherever he goes. His loving little wife said to him one day, "Dear, I am afraid that the Romanists will kill you." He replied, "Well, if they do they will send me where they will never find me."

GOD WANTS AND DEMANDS holiness of His children. If it be impossible for us to obtain it God has either made a blunder or committed a crime against us. Let the anti-holiness man take the case!

REGENERATION IS A PREPARATION FOR, and creates the hunger for, the second work of grace or entire sanctification.

Romans 3: 23-26 (R. V.), "For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

**W**E have been asked to write an article on JUSTIFICATION. It is always an important and timely theme. It is especially so now, when all sorts of unscriptural schemes are being advocated and pushed upon public attention for getting sinners to heaven without atonement, without repentance, without faith in the atoning blood of Christ, and, in short, without any help from God.

The new thought is: just help yourself. enlist in the army and die on the battlefield fighting for your country, or reform yourself and live according to your own notions of propriety, and expect a palace on a corner lot in heaven as a reward for your earthly excellence, and you will surely find it built and awaiting you when you arrive in the city. This is the popular theology, and the popular delusion that comes from the BOTTOMLESS PIT.

The passage from St. Paul which we have quoted above is the great classical text on the subject. Luther called it "the article of a standing or falling church." Some phrases and words stand out in bold relief, such as "justified freely," "the redemption that is in Christ Jesus," "propitiation by his blood," "righteousness and forbearance of God," "just and the justifier of him that hath faith in Jesus." All these words have infinite significance. They put our seeking souls on the right track and the only sure path to an eternal heaven. Woe to him who neglects this path, and tries to get there in some other way.

Nothing facilitates discussion like careful and accurate definition. We define thus:

"JUSTIFICATION IS THAT GOVERNMENTAL ACT OF GOD WHEREBY, ON CONDITION OF THE SINNER'S REPENTANCE OF SIN, AND FAITH IN CHRIST AS AN ATONING SAVIOR, GOD FORGIVES HIS SINS, SETS ASIDE THE PENALTY, RESTORES HIM TO THE DIVINE FAVOR, AND TREATS HIM AS IF HE HAD NEVER SINNED."

Primarily the term justification is a judicial term—a declaration of a judge that a man accused of some crime has been tried and found innocent, and the judge so declares. But the evangelical justification of God which we are considering is for guilty people. Our passage says "ALL HAVE SINNED." The whole universe knows our guilt and no judge, not even God himself, can declare us innocent.

God's problem was how He could save a guilty race and keep sinners out of hell and bring them ultimately to His holy heaven. Every government on earth knows that its most difficult problem is how to deal safely with criminals. If their crimes are ignored and they are all set free, it would break down all authority, undermine society, make law a mockery, and all government a farce! A judge could not do it: he must decide according to law and government and pronounce the penalty on the guilty. If a ruler or governor should do it, he would forfeit the respect of mankind, lose his own character, and brand himself as an accomplice with criminals in the eyes of the onlooking world.

Now this was the very difficulty that confronted God. His loving heart longed to save sinners; or at least to offer to save them, and to make it possible for them to be saved. But right in the way of such an act on His part stood infinite difficulties. First, God's own

## Justification

By A. M. Hills, D.D.

character as a holy Ruler, a just and righteous God, was at stake. Second, the honor of the broken law was imperiled if the penalties of sins were set aside. Third, the government of God might be broken down, on which the protection of innocence and virtue and the good of the whole moral universe depend. If these sacred interests can not be preserved, then the sinners must perish. There was only one way known to God by which men could be saved, and these interests protected. God must himself first suffer in making atonement before He can even offer salvation or sinners must suffer forever.

It was for this very reason that "God in love gave his only begotten Son, that whose-

## "Press On!"

BY FRED C. DAVIS

*AMID the storms of life and stress  
When toils and trials and cares press,  
When God it seems has ceased to bless,  
Faint not; keep up the fight;  
The battle shortly will be won,  
Our labors here will soon be done,  
A little while and we are gone —  
Press on with all thy might!*

*GOD may have planned in His design  
A weary vigil to be thine  
While here, to know the will divine,  
To understand HIS way;  
But know this, brother, be aware  
That all thy tests and trials and care  
Are suffered that thou may'st dare  
To lean on God thy stay.*

*WE pilgrims here within this pale  
See but in part, there is a veil  
Obscuring vision, thus we fail  
To see all in His plan;  
Some day, however, we shall know  
Why God was pleased to have it so,  
When once beyond this pale we go  
Things now unseen to scan.*

*THEN trust in Him to stem the tide;  
The storms of life thou shalt outride;  
Betwixt thee and the other side  
But little intervenes.  
Press on! thou tired and weary soul;  
Faint not while heaven is the goal,  
A few more years will swiftly roll  
Beyond life's dreary scenes.*

PASADENA UNIVERSITY.

ever believeth in him should not perish, but have eternal life." It was not an unnecessary gift or superfluous suffering. There was no easier way for God to take to save sinful men. "And now," says the apostle, "God can himself be just, and the justifier of him that hath faith in Jesus." As much as to say, without first making an atonement God could not preserve His own justice and holiness, and save one sinner from the penalty of his sin.

What then is the atonement? "The sufferings of Christ are an atonement for sin as a conditional substitute for penalty." Under proper conditions it honors God and His law and government as much as the infliction of the penalty would do.

What then are the conditions of receiving justification? In our definition we named them (1) repentance of sin; and (2) faith in the atoning Savior.

1. The sinner must abandon forever the sins that made all the trouble with God and His government and cost Him all the sorrow and the sacrifice of His dear Son. Repentance means going out of the sin business forever (Isaiah 55: 6, 7).

2. He must accept by faith the atonement of Christ—the substitute for the penalty of his sins. "My sins were laid upon Him." "He died for me." "Saving faith apprehends the atoning work of Christ as the only remedy for sin, trusts directly therein, and receives forgiveness now as the immediate work of grace" (Miley). This saving faith by which we are justified is a present faith: not yesterday's faith, nor tomorrow's faith, but a faith actually existing and exercised now. It involves (1) The assent of the understanding to the truth of the gospel about Christ as the sacrifice for our sins. (2) The consent of the affections to this plan of salvation and the renunciation of every other plan and way; (3) and the act of will in the appropriating trust in Christ as OUR SAVIOR NOW.

This saving faith implies a preceding repentance because no man can believe that Jesus will thus save him while he is still hanging on to his sins and remains at war with God and breaking His law.

And now what is justification? What four things does God do for this repenting and believing sinner? Oh, amazing grace!

1. God forgives his sins. Every sin he ever committed is forgiven. The very record is blotted out (Ps. 103: 3 and Ps. 51: 1 and 9; Isa. 1: 18). What a wholesale pardon!

2. God sets aside the penalty. No thunderbolts of wrath hang over his head now. The cloud of indignation that hid from his guilty soul the face of his heavenly Father is all gone. He can see now the blessed smile of divine love.

3. God restores him to His divine favor. The poor sinner's lost sonship is restored. The ring of adoption is put on his hand. The tattered rags of sin are displaced by a robe of salvation. He is given a seat at the family table where he may feast on his Father's bounteous love.

4. God treats him as if he had never sinned. He is not looked down upon or treated as an outcast, or ever twitted of his past. He has blessed fellowship with his Father and basks forever in the sunshine of his paternal love. What an immeasurable and undeserved salvation!

It will be seen that forgiveness and justification are synonymous terms. The Scriptures leave no doubt on this point. "Be it known unto you, that through this man is preached unto you the forgiveness of sins:

and by him all that believe are justified from all things" (Acts 13: 38, 39).

And where does this justification take place? Regeneration takes place in the sinner's heart, renewing and changing his inner life. But, simultaneously with that, justification takes place in the heart of God just as the forgiveness of a child takes place in the mother's heart. Justification is God's work done for us, making us at peace with His law and government. But this peace is lost and this blessing is forfeited the moment we turn back

to the commission of known and wilful sin.

Oh, reader, are you justified? If not, the reading of this article brings you face to face with a solemn alternative. You must choose either your sins and their penalty, which is eternal death, or choose Christ, the atoning Savior, as its substitute. Will you not accept Christ and live? For every soul it is Christ's atonement by faith or damnation. "How can we escape if we neglect so great a salvation?" No one can answer.

PASADENA, CAL.

## Justification and Holiness

By E. E. ANGELL

**I**N popular religious thought it is not usual to associate the term justification with the term holiness. In fact, a complete separation is often made, and many frequently say "When I was only justified" in such a way as to leave the impression that the work of justification is inferior to the work of holiness. Then again careless speech leaves the impression that there is a place in Christian experience where justification ends.

We need to constantly remember that the Lord never does any poor work. Each is perfect in its kind. Justification is as perfect a work of grace as the work of entire sanctification; but each work of grace has a distinct and limited as well as related sphere in religious experience.

Entire sanctification can not justify us and justification can not sanctify us. Any work of God is a holy work. He never does an unholy thing. Justification is just as holy as holiness. It does not make us holy, but it does prepare us for holiness, and it took as much of the holy blood of atonement to justify us as it takes to sanctify us.

It is not correct to compare justification with holiness. They are not comparable terms. It is all right to compare our experience when justified and when entirely sanctified; but we must remember it is a *comparison of human experiences* and never that of divine graces.

Whatever fault we find in ourselves before our entire sanctification was not the fault of our justification but that of our carnality. Our justification was perfect and always will be perfect. He justifies perfectly or not at all.

Justification in its primary meaning refers to the act of divine forgiveness; the "being justified freely by his grace through the redemption that is in Christ Jesus."

It may be surprising to some to know that according to Miley "Justification effects no change in the interior moral state." As another theologian says, "It is a work done for us and not in us." Regeneration and entire sanctification are works of grace performed in us and on us. Both of these works of grace are perfect acts of God.

In conversion two distinct and perfect acts of God which we call justification and regeneration are wrought at the same instant of time.

It is a great inspiration to realize that God is no respecter of persons in justifying or regenerating. One person will have as good and complete a forgiveness as another and because of this will be as royally adopted into the family of God as heir and joint heir with Jesus Christ as any other justified soul.

It is equally inspiring to feel that when regenerate life is produced by the Holy Spirit that this life is just as healthy and robust in one newborn child of God as another. All God-made conversions are sky-blue.

The difference in the strength of Christians is not because of differences in the life principle of regeneration but because of differences in soul feeding and environment. Two children might be born into this world with equal vitality but the one having the best food and most healthy environment will thrive the best. So it is with babes in Christ.

It can not be emphasized too strongly that all the acts of God in our religious experience are perfect acts. Because of the greatness of our imperfections He is obliged to perform two instantaneous works of grace, each involving two instantaneous acts to complete the work. In the experience of conversion we are instantaneously justified and regenerated; two acts of God in the one work of conversion.

Finite man may wonder which precedes in point of time, but there is no such thing as the limitations of precedence to an eternal God.

In the experience of complete holiness we are instantaneously cleansed from inbred sin, that is, sanctified wholly, and at the same instant of time are filled with the Holy Ghost, or in other words, we are given "the glory" Christ prayed might be granted His disciples; or, to use another expression, "filled with all the fulness of God." In this work of making a man holy God performs two perfect acts in the same instant of time, as realized by man, and neither act has precedence over the other because the Holy Spirit is eternal with God the Father.

We have endeavored to show where justification begins in religious experience and also have tried to define the scope of this act of God. Another important question is the duration of justification in our experience. Does justification end with our justification or our entire sanctification?

While justification is a complete and instantaneous act of forgiveness, it is also more. We have no other term that as well expresses the state of our relationship with a placated God as justification.

In the second work of grace we have two terms, entire sanctification and holiness. By the first we refer to the act that makes holy, by the second we refer to the state and condition resulting from the act.

In the first work of grace justification and regeneration both refer to an act and a state. Justification as a state may be thought of as "the smile of God," and as such should be most carefully maintained throughout our entire experience.

We shall never be so sanctified that we do not need the smile and approval of a justified relationship.

Justification as an act was obtained by fulfilling the human conditions of repentance and faith. Justification is maintained as a state by continued and constant obedience.

That strong holiness text, "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," is as full of justification as a state, as it is of entire sanctification as an act. Not only are we to be cleansed from the fact of sin, but the blood is all that will avail for the guilt of sin.

We can only maintain a guiltless state of justification as we walk in the light. Any refusal to follow light not only forfeits holiness, but it also forfeits justification. God can never smile on our rejection of light. Whatever is destructive to our regeneration destroys our state of justification. It is also true that whatever causes the loss of entire sanctification will at the same time bring about the loss of our state of justification. If we fall from holiness, we fall to the bottom.

Any one that has lost holiness will never be justified in any attitude of mind that is not earnestly seeking to regain this experience. When the state of justification is lost the divine act must be again performed on the ground of repentance with confession and faith in our Advocate.

A very common heresy that is sapping the power of the Christian Church is based on the thought that the state of justification is retained and maintained by the imputation of the righteousness of Christ. It is true that the act of justification is obtained through imputation, but it is retained and maintained through the impartation and retention of regenerate life.

The term righteousness is very closely allied to the thought of justification as a state. God can never justify man in the practice of unrighteousness. "What then? shall we sin because we are not under the law but under [the] grace [of justification]? God forbid." Justification as a state is just as necessary to the experience of holiness as is the practice of righteousness and whenever we pass from righteous living into unrighteousness we pass out of justification into condemnation.

The witness of the Spirit to our state of justification, in other words, the smile of God, is the great test as to whether we actually possess holiness as a present and continuing experience. A condemned soul can never be entirely sanctified while under condemnation for any act of transgression or wilful neglect of duty.

"Justified" is an expression we can and should delight in from the time we could first sing "My God is reconciled" until we see Him face to face; and then our song of gladness will surely continue forever and ever. Amen! Hallelujah!

## Extravagance

By F. B. JANZEN

"Wherefore do ye spend money for that which is not bread?" (Isaiah 55: 2).

**I**BELIEVE that every man and woman is born into this world for a purpose and that purpose is to glorify God and promote His cause. To promote the cause of God we need farmers, the farmers need the land and the necessary tools to cultivate it. They need houses for shelter, buildings for their stock and grain, clothes and food for their bodies. To promote the cause of God we need the business men so the people will have a place to purchase such things as are necessary for the maintenance of their bodies and for the cultivation of their land. We need the manufacturers, bankers, common laborers, the ministers of the gospel, the Sun-

day school teachers, the layman—yes, we need all of these to carry on God's work. But how much have we in this world today that is not needed! that is a hindrance to the cause of God! even an abomination in the sight of God!

Our country spends billions of dollars for that which is not bread.

The statistics of the United States show that nearly \$1,400,000,000 is spent every year for the filthy, body-and-soul ruining weed, tobacco. The war has increased the use of tobacco alarmingly. Let me quote from an official report by the assistant secretary of war of the United States government:

Tobacco has established its claim to a recognized place in the soldier's life. Probably 95 per cent of the soldiers of the American Expeditionary Forces used it in one form or another. The Subsistence Division purchased for overseas shipment, a monthly average of 20,000,000 cigars and 425,000,000 cigarettes. Abundant supplies of tobacco were on hand in the commissaries overseas, and the soldier could buy it at actual cost.

One billion dollars is spent for amusements which contaminate thousands of our boys and girls by their poisonous influence. Thirteen million persons attend motion pictures daily at 16,036 motion picture theaters in the United States, paying \$2,340,000 each day to see motion pictures. The *Minneapolis Journal* states that more than 8,000,000 persons attended theatrical entertainments in Minneapolis in 1919. They paid for their admission \$2,500,000.

Over \$800,000,000 is spent annually for plate and jewelry. Millions are spent every year for toilet articles, such as perfumery, certain soaps, powders, rouge, toilet waters, so-called beauty compounds, and the like. Figures secured from one department store show, for every million dollars in sales its customers buy \$13,000 worth of toilet articles. Mr. Wooley says:

American women are highly scented. From almost every woman one passes on the streets of the cities there comes an aura of roses or perhaps violets. Our girls demand scents, in infinite variety, not only in perfumery itself, but in hundreds of products. Merely to gratify our sense of olfactory luxury we spend tens of millions of dollars annually.

I wish that everybody would read Isaiah 3: 16-26 in connection with this.

The barber shops take from us immense sums of money—for what? Shave, 25c; haircut, 50c; shampoo, 35c; face massage, 35c; manicure, 50c; shine, 10c; tips, 20c; total, \$2.25. It is not uncommon for men to go through nearly the whole list. It is said that the people of the United States spend at least \$100,000,000 a year for shoe shines.

Now, please don't understand me to mean that none of the above-named things are necessary; but much of it could be done away with and we would hardly notice it after getting in the habit of shaving ourselves when convenient. Our soldiers had to do it; why can not we, at least part of the time?

Again, we bury millions of dollars in the ground to rot in expensive caskets. Why pay \$200 to \$1,000 for a casket when one for \$85 would do just as well? Why spend \$50 to \$100 for a suit for the dead body when a cheaper one would answer the same purpose and look just as respectable? I believe God would be much better pleased if this wasted money be used for the salvation of souls.

"Wherefore do ye spend money for that which is not bread?"

Dear Christian brother and sister, are you spending your money for that which is not bread? (I am directing these questions to myself as well as to you.) Are you living in luxury and faring sumptuously while thou-

sands of children are crying for bread in the European countries, and starving to death? Are you spending money indifferently and carelessly when millions of heathen have not the bread of life and don't know of a Savior? Are you indulging in wearing highly expensive, worldly fashioned clothes and jewelry while thousands of men, women, and children are going in rags? Are you freely indulging in candies and gum when so many would be glad to have a crust of bread to chew on? A girl dressed in rags entered John Wesley's already bare room one day. He wanted to help the poor girl, but found that he had no money and could not spare any more of his furniture. His eyes fell upon a highly prized picture on the wall which he sold to help the poor girl to food and clothes. Have we not many things in our possession which we could easily spare and which would bring great joy and comfort to some one in need?

Maybe you are living in luxury and fare sumptuously while your pastor, carrying the

burden of his church, preparing his messages, visiting the sick, and performing his hundred other duties which fall upon a pastor, is struggling along with hardly enough to keep him from starving? On the other hand; preacher, are you indulging in riding taxicabs and street cars when in easy walking distance? In shoe shines when you could easily shine them yourself? In shaves, shampoos, and massages when not necessary? In telephones and telegrams when a letter would do as well? In joyriding unnecessarily, and all of this when a poor washwoman or a hard-working laboring man, who is doing without these pleasures and comforts are turning over a good bit of their hard earned money for your support?

Let us get our eyes more upon the great need of the millions around us without a Savior. Let us earn all the money we can, help, sacrifice, pray, and give all we can to promote the cause of God and some day we will receive our great reward and wear the crown of glory.

KNOWLTON, MONT.

## Adorn the Doctrine

By REV. GEORGE SHARPE

"Shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things" (Titus 2: 10).

THE holy people in all things should reveal the presence and power of God. That is the gist of our text and the chapter from which our text is taken. The free and the bond in Paul's time were privileged to enjoy the blessings of the gospel, and all received practically the same message to adorn the doctrine. Read the chapter and note the words addressed to the aged men, the aged women, the young women, the young men, and the slaves (servants): the whole is a treatise on holy living. No place or condition is to be considered free from the phrase "in behaviour as becometh holiness." Even the slaves are admonished to "adorn the doctrine of God our Savior in all things." The bond might believe and then say, "Our position should exempt us from a life of holiness such as the free ought to live. In bondage to other men we are hindered in our ideals as we see them in Christ, hence since we are free in Christ we ought to be free from the bondage of men, and without this freedom we can never live up to the doctrines taught us by the servants of Jesus Christ." Here is a temptation of the gravest kind to throw over a holy life because of the physical conditions of service; but Paul's teaching to them is to reveal the presence and power of God in submission, meekness, faith, and beauty where they are, that they may adorn the doctrine of God our Savior in all things. "Adorn the doctrine" is the need of the present age, and is applicable to every Christian in every place, and in every condition and circumstance of life.

Here we would discuss the positive side of Christian experience. May the blessing of God be upon us while we so do. It is seen:

### I. BY THE CONDITION OF FAITHFULNESS.

Fidelity is so uncommon because the feelings of many are forever changing. They are accordingly hot and cold in their service and consequently their lives are devoid of power. The lack of fidelity was an outstanding weakness of slaves. In modern-days servants are forbidden places of trust. The lock and key are evidences of experiences in homes, stores, offices, and banks. Praise God, any one cleansed from all sin and filled with the Holy

Ghost will change the whole aspect of their life through continued faithfulness. We illustrate. Burke, the famous burglar, who had spent years in jail, was converted in his cell through reading a sermon of Moody's on "How the Philippian jailer was caught." On leaving the prison he was shadowed by the police authorities. He journeyed east and failed to get work. He returned west with his faith at the breaking point when he was sent for by the sheriff. Was he again to suffer imprisonment? was the question he asked himself on the way to the interview. A surprise was in store for him. The sheriff outlined his travels, told him about his efforts to live a Christian and his failure to find work, and then wishing him well offered him a position as warden in the jail. He accepted. How faithful he was may be realized when he was trusted with the loot of burglaries that amounted to many, many thousands of dollars. In the midst of the wealth he wept as he remembered what grace had done. Faithfulness enters into holy living. A sanctified soul is not a shirker at work, or a groucher at business, or a grumbler in any state. In the will of God his faithfulness shines out that God may be glorified through him.

### II. BY THE CONDITION OF BEAUTY.

"Adorn the doctrine." We are to put on exhibition the beauty of Christ. This is not merely a question of clothes or the parade of jewelry. You certainly need clothes to wear; but does the adorning of them proclaim to all a "meek and quiet spirit"? We do not believe that the "hook-and-eye"-coated man is usually of a meeker and quieter spirit than the "button-and-hole"-coated man. Invisible things may speak of pride more than visible things. Without imitating any one this is the standard for the holy people: "Be not conformed to the world," neither in spirit nor practice. It is a proclamation of love that discards the fashions of the world, hideous in their make-up, suggestive of the immoral, and derogative to the profession of holiness. The parade of society, and those who ape society, is the trump card of Satan to lead to sin and lust, and that vexes the souls of righteous and holy people as Lot was vexed with the things he heard and saw in Sodom and Gomorrha. How sickening it all

is to the holy people! How sad the picture in the house of God of the brazen display of worldliness by professed members of the body of Christ! The heart is false and the life unreal with such facts existing. The pride of the world sits lightly on the conscience of the Church, for she is a partaker of it. We are to set off the beauty of Christ. How so? Humility, suffering, and love always speak of Christ himself. These obliterate our will, our person, and our place in the world. The unselfish soul is forever saying, "Jesus first." The sanctified life shines out with obedience to the Holy Ghost, and joy in following Christ through the garden of suffering. The willingness to suffer for Jesus' sake and the sake of others, and when the suffering comes never to whine, or complain, or murmur, or find fault, or question Why this? is the revelation to the Devil and men and God that you are adorning the doctrine of God our Savior. Holy living is expressed in the beauty of divine love.

### III. BY THE CONDITION OF BELIEF.

Doctrine is something that we can not escape. Doctrine is the foundation of knowledge necessary for the soul's enlightenment. Slaves would not be theologians, but they were disciples, believers, members of the body of Christ, and while they had not studied creeds, yet they were unflinchingly to stand upon the grace of God. We are free indeed! It is good, however, to examine the condition of one's belief. This is necessary to holy living. What about the doctrine of divine leadings? It is easy to say, "We are in the will of God"; but do we trust God for every moment of the day? Do we really accept the fact of being in His hands and that always and everywhere? That His will is exercised in us, through us, and always for our spiritual and temporal benefit? Has this passage from Romans 8: 28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose," become simply words, or are they really experimental in our experience and life? These words are wonderfully comforting when we can confirm them in our faith and belief. But do we adorn this belief? Do we set it off to advantage? When the "all things" include offenses from the brethren, rebukes by the pastor or teacher, losses through your children, your workmen, or your debtors, or absolute failure in your business, do you sing and shout the victory? The ship riding safely through storms and tempests sets off to advantage the power and skill of the commander; so with the sanctified passing through life with its ever-changing conditions: they testify to the divine leadings, and with this faith they set off and adorn the will and power of God our Savior.

What about the necessity of prayer because of man's need? Do we put prayer in its true place? Is it an effete thing with the children of God and only necessary in the big things of life? Men stumble over the little things. Many backslide because of little things. Believers have been hurled from lofty eminences of power and glory through little things. Little things, after all, make up life. They are not on exhibition, but they bear out the idea of subtlety that finds the flaw in the will to trust God and failure comes. Prayer changes things. Prayer speaks of dependence. Prayer believes in the ability and power of God to meet all in my life and keep me holy. Do we reveal our trust, our faith in God? Do we really match our faith with the text, "With God all things are possible"? Is the condition of our life satis-

factory there? A holy life demands that it should be.

What about the doctrine of holiness? The scriptural teaching is one thing, but the possession of the blessing and its power in the life is another thing. More and more we can see that the message for this age is "holy living." Luther struck the truth for his time in justification by faith. It gave a new vision of God. Wesley and his helpers declared the necessity of sanctification by faith and again the Church and the world had a vision of God. It brought the glory down amongst men. As a Church we stand for the two works of grace; our Manual states them, our sermons proclaim them, our songs of praise rapturously magnify them, and they cause unbounded satisfaction and joy in our congregations. But we humbly declare that all lose their effectiveness, their freshness, and their power for conviction when the lives of professed holiness people are not consistently holy lives. This is Emerson's condemnation of hypocrisy: "What you are speaks so loud. I can't hear what you say." Holy living sets

off to advantage the doctrine of holiness. It produces conviction, and gives to all the needed vision of God. The believer feels the power of holiness in the inward parts, but the shining glory of a holy life adorns the home, the office, the shop, and the Church.

The outcome of such an experience will be an unquenchable zeal for souls. Your beliefs will not only affect your own life, but will tremendously affect and touch other lives. You will become a savior of men for a holy life is burning with zeal and compassion for the lost. The sanctified men and women who are accomplishing this feat are adorning the doctrine of God our Savior in all things. Slaves in the first century challenge the free people of the twentieth century. Paul expected that their faith would be equal to the teaching concerning a holy life, hence he would surely expect nothing less from us. Our standards are right. We believe in them. *But do we adorn them?* Do we live them? Do we answer the words of the prophet Isaiah, "They shall be called the holy people?"

GLASGOW, SCOTLAND.

## God's Glory!

By REV. R. PIERCE

NO doubt some who read our recent article on "God's Fire" will very likely say, "If you take away our forceful slogan of 'Fire,' what will you give us in place of it?" Well, we think that any scriptural term is better for Christians to use than one which has no scriptural authority and which is misleading. The more simple our words and the clearer our statement the easier it will be for the people to understand the truths that we preach.

It would seem that we need not go outside of the Word of God for *strong* terms to convey the holy joy and victory of the saints: indeed, the Bible teems with expressions of holy joy that stagger and baffle the finite mind. Any one of the hundreds of such declarations has in it enough glory to start the saint shouting and praising God until he finds himself in the eternities. Of course it all depends whether we are "enjoying" salvation, or merely enduring religion.

If we were to choose one sentence out of the many in various forms in the Word of God, it would be

### "The Glory of God"

Not the glory that God has inherent in Himself, but the glory that comes from Him, and which He pours upon His people by the Holy Ghost.

How often have we been moved, quickened, and inspired as we have heard our beloved founder, Dr. Bresee, lead on the saints with the shout of "Come, brethren, let us pray the glory down!" and when the saints had gathered at the altar he would cry, "O Lord, show us Thy glory." God intends that we should have the glory that Jesus speaks of in His last prayer for His disciples (John 17: 22), "The glory which thou gavest me I have given them." It was a real transference of glory, and abode with them after Pentecost; and it should be a real "Hallelujah factory" in our souls—working full time. The glory that falls flat as soon as the shout is over is not the Christ kind. There is a shout that brings the glory—the shout of *faith*; there is a shout because of the glory—the shout of *experience*; and there is a shout after the blessing—the shout of *assurance*.

If we are "hungry and thirsty" for the divine arousal; if we are longing to see and feel the holy sense of God's presence in our

Assemblies; if we would see the sinners struck with conviction, the backsliders crying for restoration, and the saints weeping for joy, let the Church get a vision of the *Glory of God*. Surely there is food enough in the Word in reference to the glory of God that can satisfy the leanest soul. Oh, beloved, if it takes us long before we get "happy" on reading the precious Word there must be a lack of affinity somewhere, or a hindrance in the way.

Do we want to see the glory of God in our Assemblies and feel the glory in our hearts: let us know that the ability of God is the measure of our obtainments in spiritual things—for "All things are yours, and ye are Christ's, and Christ is God's." The promises and possibilities of the Bible are all amen and hallelujah points when properly applied. If we would praise God more, we would possess God more—that is, have a clearer sense of His presence.

When Dr. Bresee spoke so often of "liquid glory" we were impressed with the fact that it was something that ran and spread like water, and if we get filled with God's glory, He will make us vehicles of spreading the glory.

Dr. Hills has said, "For real joy and singing and soul uplift and abiding restfulness and peace and holy mirth there is nothing in all the world that equals a gathering of the anointed saints, who are filled with the Holy Ghost." The Holy Ghost is the Spirit of glory, by whose power we are "changed from glory to glory"—to more glory.

Surely, brethren, we should be a glad people, and make more "ado" about our inheritance. What a shouting time we should have over the psalmist's declaration that "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. 84: 11). How we should say, "Praise the Lord" when Isaiah tells us that "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away." Is it not time that we should "run over" more often when we listen to David's cry: "Thou, anointest my head with oil; my cup runneth over" (Ps. 23: 4). How secure and well provided for we should feel when the Word

says (Rom. 8: 28), "And we know that all things work together for good to them that love God"; for here is a successful co-operative association established by our Father that is sure to produce good dividends of glory on the investment of love to the Organizer. Something to shout over.

Oh, what a glory of awe should come upon us when we listen to Paul saying (1 Cor 3: 16), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you"; and what a hallowed time of glory we would have also if we are producing "The fruit of the Spirit" in our lives (Gal. 5: 22, 23). A big crop of love will produce exulting Joy, restful Peace, patient Longsuffering, enduring Gentleness, active Goodness, flights of Faith, humblings of Meekness, and controlling Temperance.

Even in the midst of affliction and reproach we can have the glory, for Peter says (1 Pet. 4: 16), "If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you." And Paul in the midst of persecutions, perplexities, and distresses, seems to mount up above them, and cries out (2 Cor. 4: 6), "For God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"; and thinks very little of the afflictions, "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory," as we look at the eternal unseen verities. It should not take us long to get the glory upon us, for a quick way is to just think of the "Unseen One whom we love, in whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1: 6). The joy of the Lord is something more than human enthusiasm, and the glory which Jesus imparts something more than a mere emotion.

Say what you will, brethren, it is the "Spirit of glory and of God" that we need. As sanctified believers we must pay more heed to "God's Glory" than to "God's Fire." When the glory is upon the saints, sinners, backsliders, and the unsanctified will get into some trouble, and sinners will be converted, backsliders will seek to be reclaimed, and fire will fall upon the believer to consume sin. God will send the fire of purging without asking, just where and when it is needed, to burn out the old carnal nature as soon as the full consecration is on the altar.

All through the Acts the apostles and saints are spoken of as "being full" of the Holy Ghost, their hearts being the Home of the Spirit; and John says that the "Anointing" that we have "abideth": so that Paul admonishes Timothy to "Stir up the gift" that was in him—give the Holy Ghost a chance.

Nazarenes! let there be family altars and closet prayer to get the glory in our souls and on our faces, as well as church going, and then God will burst forth in glory and give "refreshings from his presence," and we will be then truly able to sing:

Glory, glory is my song,  
Glory, glory all day long:  
A sinner saved by grace divine  
To live for Jesus, shout and shine.

LOS ANGELES, CAL.

"A HEART TO SING"

If I believed in missions when I stood on the platforms at home, I believe in them today a thousand times more. I have seen the hard side, I have tried the everyday grind of the schoolroom, have dressed loathsome wounds; have placed my hopes in some, and

they have failed me already. But, on the other hand, thank God, I have seen in others things so encouraging as to make my heart sing all the day through. I learn that we are responsible for 75,000 people of this tribe; and we purpose, by the help of God, to get the gospel to them. We believe with all our hearts that in a few years, under the blessing of God, there will be a work established here on so large a scale that our people will have a right to be proud of it.—Miss ORA V. LOVELACE, Africa.

THANKFUL FOR REINFORCEMENTS

By REV. MRS. M. L. STAPLES

SINCE we last wrote you God has been so good to us. A number of souls have sought salvation or heart purity, and the Christians are getting stronger and are under the burden and working hard. It is blessed to see their faith in God, and their love for Him and His Word.

We especially praise God for sending us two new missionaries. Sister Privat is located at Okayama, and Sister Karns is with us here in Kumamoto. How we thank God for this dear woman. We feel sure that God sent her to us. The month that she has been with us has been one of great blessing; she can rejoice with us and enter right in and pull and work with us; and last, but not least.

she can weep and pray with us and we have blessed times of prayer together, bless His name.

She is earnestly studying the language, and we believe with God's help will in time be able to give the gospel to the people who are in such darkness. She was much blessed to see the simple, sweet, childlike faith of the people and to hear their earnest prayers and testimonies, though she could not understand what they said. They gave her a warm welcome, and several nice gifts as tokens of their appreciation of the new missionary. I am so glad to have some one with me.

We are praying for more missionaries. We need more men and women who are filled with God and love for a lost and dying world.

SPECIAL MEETINGS IN SAN JERONIMO, GUATEMALA, C. A.

By MISS SARAH COX

BROTHER SCOTT has already advised you of our safe arrival in Guatemala. Truly we have had journeying mercies; the angel of His presence has gone before, and we see nothing but His blessings scattered all along the way. Our hearts rejoice in the fact that we are here and about to take up our labors among a people so needy as we find these to be.

Lincoln the Liberator

By E. WAYNE STAHL

THROUGH the roar of cannon thunder, 'mid the flash of powder  
Of the stormful days before the dove to Appomattox came [flame,  
There is heard majestic music as sweet Freedom's trumpet blows.  
Rising louder than the din of carnage and the shrieking battle woes.  
And I need but name the one who blew that trump of Liberty,  
Him who to the fettered black man brought the year of jubilee:  
"Abraham," a word whose meaning Holy Scripture doth proclaim,  
"Father of a multitude," a wonderful, prophetic name.

Gaunt, ungainly figure, to unseeing eyes all homeliness;  
But to those that knew him truly form of comeliness.  
Fairer far than earthly beauty, grace into his lips was poured,  
For their message smote oppression like a sharp two-edged sword.  
Oh, I think the sons of heaven must have shouted once again,  
When they saw that proclamation that was traced by Lincoln's pen,  
That was scattered o'er the Southland by the swords of Lincoln's men:  
When that prophet of a people to a proud slaveocracy  
Thundered forth Jehovah's message, "Let this people now go free":  
Words that to a race in chains as sweet celestial music came:  
Hail, thou godlike, human Lincoln, fragrantly immortal name!

In remotely future ages, when the Anglo-Saxon clan  
Shall no more a living portion have in all the tribe of man;  
When the noble English language not a living tongue shall speak,  
And it is read in universities as now we study Greek;  
When Columbia's stately capitol, the pride of Washington,  
Shall in the dust as low be laid as now the walls of Babylon;  
When the tourist from the Congo, versed in archeology,  
Shall explore the mighty ruins of Manhattan-by-the-Sea;  
When her proud commercial banners shall forevermore be furled,  
And the City of Chicago shall have vanished from the world;  
Then the seven sacred letters (in that far-off future time)  
Which compose the name of Lincoln shall blaze a word sublime;  
As the great high-priest of Freedom, in eternal halls of fame,  
Like the brightness of the heavens, shine the splendors of his name.

ROCK ISLAND, ILL.

We spent the holidays very pleasantly and profitably with Brother and Sister Franklin in Salama. He has a splendid work here and God is truly blessing him. On December 31st Brother Scott and family and Miss Phillips set out for the fifty-mile ride to Coban, while I remain here to help Brother Franklin in his evangelistic campaign. We are now in the midst of the battle in San Jeronimo, a station seven miles distant from Salama. We are having good attendance, good interest and are praying that God will give signal victories. I am leading the singing and playing the organ some. Brother Scott left Cleo, one of his little girls, to assist in the music, and she is doing good service at the organ. Brother Franklin is doing the preaching. This is a hard place and a needy place, but we believe God will give us some souls here.

#### FRALEY HOME APPRECIATED

By MRS. EMMA D. OSBORN

We are very comfortably settled in the new house, and enjoy its comforts very much. It truly is a pleasure to live in a real house again, after living in a Chinese mud house and being as crowded for room as we were in the old compound. We are living upstairs and the Deales downstairs. Each family has four rooms and a large hall, besides the cellar and attic to store extra things.

We are having pretty cold weather just now, as we usually have our coldest weather around Christmas and during the month of January. There is a great deal of sickness around us, and many are dying. It seems to be a sort of a grip or influenza. Six of our old ladies have died and gone home to be with the Lord, five were baptized church members and one was not, but she seemed to know the Lord as her Savior. We are thankful that a few are prepared to meet God and enjoy eternal life.

We are earnestly beseeching the Lord to send a revival in our midst, and we expect Him to do it.

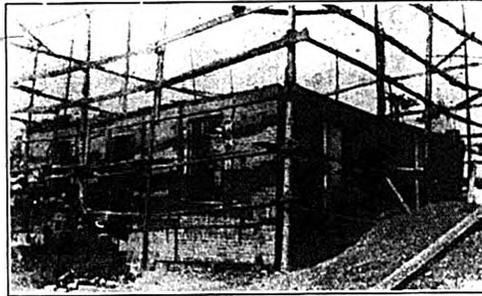
#### A CAMPMEETING IN AFRICA

By J. F. PENN

Since our last report it has been our privilege to attend what might be called a campmeeting in Africa. The native Christians and workers, as well as missionaries from the different stations and outstations, are called together at one station, Peniel. It is certainly a beautiful and soul-stirring scene to watch the Christians from the various stations gather. They come in a crowd from every station, their missionary or native preacher with them. They can be heard as well as seen for some distance before they reach the station, for they come singing some beautiful song in their native language. It stirs my soul now as I think of the way they came, company after company, marching and singing. It makes me think of the time when the saints will be "marching in." What a glorious time that will be! I am so glad some from Africa will be in that great throng, and I am persuaded they will look more beautiful and sing more sweetly than ever before. Let us help swell that number. Amen!

The meeting began on Friday and closed the following Monday morning. Perhaps you think this was a very short meeting. Well, it does seem like a short time for a meeting, but it seems difficult to run much longer here. Many of the Christians come from heathen kraals, and their parents, I understand, are

unwilling for them to stay away longer, or perhaps home duties call them home. Then again, it is different here from what it is in America. There many times a meeting is run for several days—possibly a week—before there is a break, but not so here. As a rule, I think, about the second service or second day the break comes. People come forward for prayer by the dozen or by the score. In this meeting I suppose there were as many as forty or fifty seeking the Lord at one time. The most of these, I think, had professed to be Christians before this, but had gotten under a cloud in some way, and they wanted victory, or perhaps in many cases it was a clean heart that they were seeking. How many of the seekers really got victory. I can not say; but they seemed very earnest in their seeking. It is no trouble here to get a seeker to pray aloud. He goes at it, and the tears flow down his face. Though I could not understand their testimonies, after they had got-



The Fraley Missionary Home, under construction at Chaocherghien, made possible by the gift of Mrs. Lizzie B. Fraley, Los Angeles, California.

ten up I could see evidence in at least some faces, I believe, of a real work done in the heart. I praise the Lord for the privilege of having had a part in breaking to these people the bread of life. How glad I shall be when I can speak to them without an interpreter. I believe the Lord is helping me to this end, for which I praise Him.

Since the first of September my wife and I have been stationed at Fitkin Memorial Station. Brother and Sister Shirley went away and left us in charge of the station. I have been quite busy studying the language, making cupboards for my wife and for some of the other missionaries, building a veranda to our house, etc., in the day, and teaching a school for boys at night. The Lord is blessing in the work at this station and, since I came, in September, two heathen have been forward for prayer, and I trust they have found the Savior.

Continue to pray for us and for the work of the Master in this Dark Continent, that we may ever be at our best by His grace for Him, and that many precious souls who are now in heathen darkness may be brought into the marvelous light of the gospel of Jesus Christ, may be transformed into His likeness, and be prepared for His appearing.

#### THE WORK IN WESTERN INDIA

By REV. K. HAWLEY JACKSON

ON November 15th we left Poona, where we had been in language school, and returned to Buldana. It is remarkable how quickly a missionary feels at home at the station where he has been placed. It seems almost as if we had always lived here. We are perfectly content, and not a bit homesick. Hallelujah!

On our way to Buldana we spent a few days at Khardi and Vasinid. A distinct re-

vival spirit seemed to be among the people. My heart longed to be free from other duties that I might set out as an evangelist with some of our Indian workers and visit every village in our western India territory. I trust some time to be able to do so, but at present I must be contented at one station, with regular routine work and language study.

At Vasinid we found Miss Carpenter with her hands full. She was also planning to start her touring for this season. Miss Basford is now in Khardi, as bubonic plague has broken out in Murbad and all persons living in the village have fled. The Sunday we spent in Khardi the Spirit of God came on all the people. Some praised God. Others shed tears of rejoicing. Some confessed wrongs and asked forgiveness. Some who had been careless in their Christian lives were renewed. Some who had certain habits confessed them and voluntarily promised to quit them. One man, who formerly was a Brahman, but who, after being baptized by one of the denominations operating in Bombay, became a drunkard and cigarette user, claimed deliverance from both cigarettes and whisky. He is a learned man, and if he will give himself to God he can be greatly used of the Master.

In Buldana we are on the eve of a campmeeting. I am starting work on a brush tabernacle now, as our room in the house used for a chapel is too small. The Christians from the outstations are coming in. Our hearts are crying to God for an old-fashioned revival.

Yesterday was the day set by the General Assembly for the \$25,000 Love Offering for the Publishing House. Our Buldana Christians enthusiastically joined in the offering. You will hear later of the amount given. It will not be much, but Buldana wants the world, the flesh, and the Devil to know that we believe in our church and its institutions, and that we are in the fight to promote their interests. At the time of the Hallelujah March Buldana gave the largest offering of any of our foreign missionary stations. The people are poor, but perhaps we can again give a good offering. Those who gave yesterday included Indian preachers who support themselves and their families on \$8 a month; schoolboys who live on \$4 a month; and men who labor for 12 cents a day, upon which they support their families, and women who work for 8 cents a day, doing about the same work as men. But they want the Publishing House and every other part of our church to go on in a blaze of triumph and victory. And on we press into the thick of the fight.

#### A QUESTION FOR CONSIDERATION

##### EVANGELISM THE DOMINANT NOTE

HERALD of HOLINESS:

The question for consideration propounded by General Superintendent Williams is very timely, and demands serious and prayerful thought. Our general boards and institutions doubtless are indispensable for the successful propagation of the great cause of holiness. I do not know of any one of these great arms of our beloved church that could be amputated without bringing suffering and a serious loss of vital energies. The lifeblood must flow and circulate through them all. Evangelism of the Pauline and Wesleyan type is the very lifeblood of our movement. It is, and always should be, the dominant note. What saith the Word? "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). If spirituality and fire-baptized evangelism is the clarion note in our District Assemblies then God will direct our fiscal business.

Are we in danger of a funeral dirge in our Assemblies? I trow not. But, brethren, I stand com-

mitted to fiery evangelistic fervor as the all-important and fundamentally essential note that should and must characterize our annual gatherings. In my judgment, it would be well for all our Assemblies to pass a resolution of a permanent character committing us inviolably to strict evangelism in our evening services.

The writer remembers how that our sainted founder, Dr. Breese, stressed evangelism and it was a source of great grief to his loving heart when this, if ever, was not paramount. Also I have heard Dr. Walker, of saintly memory, speak with his characteristic fervency to the same effect.

Our people need the spiritual uplift and new people are constantly coming to us. Some delegates attend for their first time. What shall they hear and feel? What impressions shall they receive? We want them, when gone, to be cognizant of the fact that intense spirituality prevailed throughout. I fear, if we unduly stress money in almost every service, the psychological effect will be deleterious. Our representative men of the various boards are worthy of place and recognition in our Assemblies, and we love them all and must loyally support them and the institutions they represent, but let us go to the local church direct for our money.

*Yours for fire-baptized evangelism,*

E. E. WORDSWORTH,  
Supt. Ohio District.

GO TO THE LOCAL CHURCH

HERALD OF HOLINESS:

In your issue of January 21st appears "A Question for Consideration" by our General Superintendent Williams. He asks the question, Shall we go to the District Assembly for our money or shall we go to the local church for it?

It has been my conviction for years that the District Assembly was devoted too much to money raising, instead of being truly evangelistic. I believe the time of the Assembly, particularly the night services, should be devoted solely to evangelism—that part of the time, of course, not given to the regular District business.

I believe such arrangement would strengthen the Assembly, enthuse the people, and extend the vision for greater undertakings. Let the anniversaries also be times of seeing God in all our undertakings. Then our people can anticipate the Assembly time as a time of salvation and spiritual uplift.

The money pledged at District Assemblies is paid by the local congregations—without, as it has been carried on, the inspiration resulting from the presentation of the institutional work by its representatives. As the local church is the source of revenue, it would be a time of real help and inspiration to make the gatherings direct and thus along with the meeting of the pledge receive the inspiration of the presentation by our representative men.

In answer to the question raised by our beloved General Superintendent I say, Go to the local church for the money and leave the District Assembly free for evangelism.

*Yours for His service,*

REV. J. W. CHISM.

DANVILLE, ARK.

CALLING THE PASTOR

By J. W. MIDDLETON

A GREAT question confronting the average congregation every year or two is calling a pastor. The success or failure of the church depends upon the wisdom displayed in choosing a leader. The problem confronting them is, Whom should we call as pastor? and how long should we keep him? It is historically true that most of the churches in Christendom that have become great centers of fire have been those which called their pastors and kept them for years. This fact is very evident, even in our own denomination. The influence of these churches and their noble pastors will be a potent factor for good throughout the coming ages. The main reason why these churches have succeeded is that both pastor and people began with a determination to swim or sink, live or die, succeed or fail together. They tied up not for a year only but for life. Thus they avoided the annual periods of spiritual deadness which come as a result of petty electioneering in the church. It is obviously true that when people get to pulling wires prior to the

Get the Vision!

By DORMAN D. EDWARDS

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

THE people of God are commanded to preach good tidings to the world. We have a "Whosoever Gospel." The organized church has been the evangelizing agency through the gospel dispensation and must continue to be until Jesus comes.

While the church and its message must remain the same, with the advancement of the world through inventions, the methods of reaching the masses must necessarily be changed.

In the last days we are told to go into the byways and hedges and compel them to come in. In where? The church house? Not necessarily. We are to bring them to the marriage supper of the Lamb.

In my mind there is no doubt but what we are in the "Byway" age. The automobile takes the people into the country for their recreation. Books and periodicals feed their intellects. The phonograph gives them the finest music that can be produced in their own parlors. When they want a loaf of bread they use the telephone. When you want to make a pastoral call in the modern home you have to state your business through a speaking tube. How, then, are the people to be reached? The answer is plain: Through the channels they are using. One of them is the printed page.

We must sow the country down with holiness literature. The tract society is a step in the right direction, but their efforts are largely wasted. Thousands of their tracts are shelved and many of the tracts that are distributed are ignored. You will find very few people who will distribute tracts and also very few who will read them.

When Russellism wanted to indoctrinate the country, what method did they use? They published a small, four-page monthly paper and put it into every home they could reach. They made people recognize them through their persistency. Many people were prejudiced against them and month after month their paper was thrown into the stove unread, but finally, out of curiosity, they read it to see, "What they really do teach." Today, as one calls from house to house, he is amazed at the number of people tainted with this doctrine. They have been wiser than we holiness people.

church meeting they are doing very little praying; and it is doubtful if the wires they are manipulating are connected with the throne of grace. These old-time, Spirit-filled churches and pastors had no time for divisions and "rows" over calling the pastor. A large portion of their members were not growing cold, backsliding, keeping back the Lord's money, and remaining away from church because they were not satisfied either with the pastor they then had, or with the one that was to succeed him.

Under the present plan which predominates a great number of our congregations the church gets only nine or ten months' service out of the pastor. And not all of this is well invested for the reason that it takes him a month or six weeks to become settled on his new charge. Then, he is rightly concerned about his family and their future: where they will go next, and whether the scarred and broken furniture will hold together or not after another move. The last month of his stay must be utilized in packing and planning for the trip to the new charge. Many of our pastors are wanderers upon the face of the earth.

Few men succeed in getting under the surface of things in less than a year. It stands to reason that if God sends a man to a place and helps him to win the hearts of the people He would be better pleased if that man would stay and use his influence and that of the people he has won to build up the kingdom of Christ. Churches that change their pastors every year or two rarely prosper.

The Church of the Nazarene needs such a paper. Let the tract society take up this work, and they will build on a solid foundation. The paper should be small, filled to the brim with the gospel message, and so red-hot that people would read it. We should take upon ourselves the great task of teaching the masses the doctrine of holiness. The paper should be published in attractive style and its messages scriptural, logical, and to the point. The false doctrines of the day should be throttled with gospel facts. Such a paper could be produced on common news stock for not to exceed four dollars a thousand. Then let each pastor get the vision and order enough monthly to put one in every home on his charge. Such literature would be read. If not the first time, the second. If not the second, the third, etc. Let us make this paper a perpetual part of our church work and it will pay us a thousand-fold. "Where there is no vision, the people perish." Let us give ourselves to scattering holy literature and be sure that it is done with wisdom.

"How shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" We might add without doing violence to the text: How shall they know, with the number of false prophets in the pulpits, where they can hear the gospel preached unless we reach them with the printed page?

I am not talking at random on this subject. This is the second pastorate in which I have published such a paper. I have written most of my articles, done all the composition, and hired the press work done. I am now publishing such a paper at a cost of \$5.50 a thousand. The pressman's profits come out of this amount, so you can closely figure what our Publishing House could put out such a paper for.

In my next article I will tell you how I got the "Vision," and the work accomplished by my papers. Also how God raised me from a bed of pneumonia to present this matter before the preachers of the Portland Center of the North Pacific District and how they responded to it. I believe that if the church at large can have this matter put before them in the proper light, that it will take fire as it did at that meeting.

ASHLAND, ORE.

The Santa Fe is probably the wealthiest and most perfectly adjusted railway system in the world. The officials of this company will tell you instantly that its success is due to the life's efforts of its president, Mr. Ripley, who passed away a few days ago. He made good because he remained with his job as long as he lived.

Our church has the most perfect form of government in existence. It is also the greatest full salvation institution in the world. But in spite of legislation and a well regulated system the Devil has determined to make tramps out of as many of our preachers as he can. And nothing plays into his hands better than for a few unscrupulous politicians to get on the inside and stir up sentiment for a change of pastors. He knows there is nothing that will injure a preacher more than to be continually on the move.

Of course this does not apply to every church. There are exceptions to any rule. A church should not tie up for an indefinite period to just any preacher that comes to them as pastor. Many men who claim to be called to preach are indolent, have no vision, no spiritual life, no burden for souls, and no energy. The little stock of sermon outlines they have on hands are the first ones they ever attempted to use. They expect to draw their salary, and make this little "batch" of sayings cover the whole year's work, and then go to some other charge from the next Assembly. If they take the prescribed course of studies, as soon as the examiners pass them they sell

their books and stop studying. These men should have a fair and impartial trial; then if it is evident that they have failed through no fault of their own give them another chance. God demands this of us. And woe be unto that man who tries to hinder one of God's chosen servants. But if they fail because of their own indifference to the needs of the cause, or from lack of energy on their part, then God demands us to dismiss them from the active pastorate. We can build up the standard of efficiency of church and pastor in no other way.

There is one way to remedy this state of affairs, and make every church a center of fire. First, the preacher who does not have charge of a work should not interfere in any way with its affairs. (No minister of God will meddle with the affairs of another man's charge.) Second, the pastor and members should live so close to the bleeding side of the Master that they can not see anything but souls dying without God. There will be no chance for the enemy to engineer any scheme of division if pastor and people realize that the destiny of immortal souls depends upon the amount of burden and zeal possessed by the church. No church can do what God wants it to do if it is wrangling over calling a preacher a great portion of the time.

## HELPFUL HINTS FOR DISTRICT SUPERINTENDENTS

By U. E. HARDING

WHILE the writer spent only five years as a District Superintendent and does not feel that he is able to tell others, he yet feels that an exchange of thoughts and ideas by District Superintendents through the columns of our church paper would be mutually helpful.

The following are some of the things I found of much help on the District:

First, an atlas of the state or the District—a map with every church location marked, with every prospective field marked.

Second, for my convenience, I placed the churches of the District in three classes: a church paying a living wage for pastor's support and having a place of worship without heavy encumbrance and with a fair membership was placed in Class A; a church that was struggling under a heavy burden of support of the pastor, weak membership, or heavy indebtedness was placed in Class B; while a class or church that was weak, struggling, and to our best judgment showed signs of having to be disbanded was placed in Class C.

This list was not made public, being kept for private use. The constant effort was made to advance churches in Class B to Class A, to plan to advance churches in Class C to Class B, and many of such churches were, under God, advanced. Sometimes a great evangelistic campaign would be put on, if one of the churches in these classes could get some financial help in the way of calling an evangelistic party.

In our great home missionary campaign we must not only go out and blaze out the way and organize new churches, but we have already organized a great number of churches that must be assisted in order to become a permanent work; and to my mind the follow-up system, in the way of fostering young or weak churches is greater than that of blazing out the way in evangelism.

We have a number of pastors throughout the country living on meager salaries, who at times, with their families, are almost in destitute circumstances. Prethren, this is not right. The Home Missionary movement must do something for this class of churches and men. We need in every one of our local churches a Home Missionary committee or society, to plan Home Missionary rallies and prayermeetings, to spread literature, to inform the people, to raise funds, to make up Thanksgiving and Christmas boxes, clothing, bedding, provisions, etc. God would bless such a Home Missionary society for their deeds, and oh, what a blessing they would be to many a poor preacher and his wife and children, who at times become discouraged and wish that husband and father would seek some occupation to give them a better support and a proper education. Many people have in their homes things that are useless to them that would fill a great need in some preacher's home. We need to be better organized along this line.

Third, a report blank was used for our preachers

## Is the Bible Inspired? Some Suggestions

By J. WARREN SLOTE

### Section 1.

NEXT to God, the greatest fact in the universe is Christian experience. To know God is to have the greatest knowledge obtainable, for the fear of the Lord is the beginning of knowledge. To experience the joys of fellowship with God is to enjoy the supremest bliss, and that happiness to which St. Augustine referred when he said that the soul of man was made for communion with God, and that no soul could be satisfied unless it rested in Him. All Christian experience must be tested by the Bible as the great touchstone to attest its genuineness, and the Bible therefore at once becomes the greatest Book in all the world; or, as Sir Walter Scott put it when he was dying, THE BOOK, for, said he, there is but one.

There are so many evidences to prove conclusively that the Bible is inspired that to suggest such a thought seems superfluous; and yet there are persons in so-called Christian lands today, in our own country, and among them many who are members of Protestant churches, who believe that the Bible is inspired only in the sense that Shakespeare was inspired, or that Benjamin Franklin was inspired, or that any other man who stands out pre-eminently as a great genius was inspired. It therefore behooves us to look honestly and earnestly to see that we have a correct understanding relative to the very foundation of our religious life. If we accept one of the definitions of inspiration, which interprets it as a stimulation of the intellect or emotions, we may readily concede that all geniuses of all ages have been inspired, but we shall then wish to be distinctly understood that we believe the Bible inspired in a different way, and our interpretation of the word must take on a different character.

The Bible is God-produced; God-breathed, as Paul says; not in-spired as we commonly understand that term, but breathed-out, created, supervised in every detail by God, and consequently the result of

the undertaking of His own plan, and power, and wisdom.

That the Bible is a God-created book, no one who has given the subject proper consideration would dare deny. It tells of God, whom no man could know, much less explain, except by divine revelation. It pictures man, at his worst and at his best, and gives a true picture. Incidentally it refers to the created universe, and that in language wonderfully accurate, some of which we are hardly able to appreciate, even after having studied it for generations.

We know it is God-created by the results it has produced. It may well be likened to a safety match, which, when struck against the box produces fire; for when man examines himself he finds the statements made in divine Writ regarding him remarkably true, and when he complies with the condition laid down therein for the reception of transforming grace, the promises materialize—the fire is produced. God answers by fire when conditions for the revelation of Himself to the individual are met, so that surely God must have arranged those terms or conditions and the Book which contains them, as well as have provided the results which ensue after the conditions have been met.

The most humble, beautiful, and happy people are those who accept the Bible as God's Word, believe it, live by it, trust it implicitly, and endeavor on all occasions and under all circumstances in life to apply it to themselves; and this is perhaps the greatest testimonial to the fact that God has produced the Book. Oh, that we might all receive it as it really is, God's Word to us, created by Him according to the pattern in His own mind, the result of His own contemplation for the well-being of a poor, helpless, fallen race! In obeying it in every detail we would know and trust God, love men, and labor for their welfare. Then would we know joy supreme!

CHICAGO, ILL.

on the District to report their work at the District Assembly, in addition to the statistical report blanks sent out by the General Statistical Secretary. These blanks afforded blank space for the past year and the present, showing the value of church property a year ago and now, the indebtedness a year ago and the present date, the amount raised for pastor's support and various things one year ago and this year, the membership, the number of HERALDS of HOLINESS taken, in fact, we touched every department of the local church. In many places the reports at the Assembly are nothing more than a testimony meeting. We believe in testimony meetings and love-feasts; but sometimes the man who could get up the most enthusiastic testimony, if you could see his report compared with that of last year would show that he is a failure as a pastor; and sometimes the man who is a successful pastor is not much on testifying when giving in a report. Men don't like to report deficiencies, and this blank gets them to working. I know of some who are successful pastors today after using these report blanks. I would be glad to furnish one of these blanks to any person on application.

NEWCASTLE, IND.

## SEVEN DON'TS FOR PASTORS

By W. D. SHELOR

Don't neglect the children and aged of your congregation. The children are children and like to be noticed and the aged are children of an advanced age and appreciate your attention. Where children are, God is. The aged is the wheat of your congregation ripened for the garner. Don't neglect the harvest!

Don't slight the Sunday school. It is the kindergarten of the church, and so much depends upon the early training of the child. The Sunday school is a hothouse that supplies the church with plants for future growth and prosperity. The Nazarenes of tomorrow are the Sunday school pupils of today. This department of our work certainly demands the

care and attention of the pastor. Sunday school revivals is no mean idea!

Don't engage an evangelist and expect him to do both his and your work in the meeting. He can not be pastor for you. Your presence and best effort are as valuable to the meeting as are the evangelist's. Revival time is no time for a pastor's vacation.

Don't employ an evangelist for a four- or five-Sunday meeting and pay him for a two-Sunday meeting. This is sometimes done. If you want him for a long meeting prepare to pay him for the same. Money is not the first thought of our evangelist, but it takes money just the same to pay his and his family's bills so that he can keep in the field for God and souls. A pastor never loses anything by doing unto the evangelist as he would want to be done unto should he be the evangelist.

Don't dictate to the evangelist what he shall, or what he shall not, preach. By doing so you will hurt the evangelist's usefulness and cripple the meeting. Let the evangelist preach his own convictions. Don't put your hand on the ark of the Lord.

Don't criticize the evangelist. If he is a man of peculiar methods and small ability, don't despise the day of small things. This is the kind of men God sometimes chooses to turn things right side up. Or, if he is a man of talent, thank God and take courage. He may not preach as you would, or he may not conduct the meeting on your style, but possibly your style is out of style, and the evangelist feels that the place needs something fresh. Don't stop up the wells!

Last, but not least: Don't preach holiness (perfect love) with harshness, for, "Love suffereth long and is kind." Don't covet the place or position of another, for, "Love envieth not." Yours is the highest calling in the world. Don't put yourself in another's place, for "Love vaunteth not." Don't be possessed with the air that you are an extraordinary fellow—that your gifts are above your fellows, for, "Love is not puffed up!" Don't be rude and unmannerly, for "Love doth not behave itself unseemly." Good manners and holiness are a fine combination. Don't let con-

ditions, though hard and trying, discourage you, for "Love beareth all things, believeth all things, hopeth all things, endureth all things." Don't give up the fight; "Love never faileth"! Don't stress nonessentials, but rather the one great essential, "Love," for "Prophecies shall fail, tongues shall cease, knowledge shall vanish away," but "Love never faileth"! Love is eternal and "Now abideth faith, hope, love, these three; but the greatest of these is love."

**A NEW EVANGELIST**

Rev. Burton A. Hall has been for the last eighteen years an evangelist in the Baptist church and has enjoyed the fellowship of the brethren in that church, holding meetings in the largest churches in the denomination, among them Len G. Broughton's Tabernacle in Atlanta, Ga. With fourteen calls for meetings in his hand from Baptist churches, but with a desire to have a clean heart, he came to our church in this city and God marvelously sanctified him wholly, and he at once identified himself with the Church of the Nazarene at this place and is now in his first holiness campaign in El Centro, Cal. Brother Hall is a great preacher and has swayed large crowds without the Holy Ghost, and I bespeak for him a large field of usefulness among us. He has traveled very extensively in eleven nations of the world and has witnessed over twenty thousand conversions under his ministry. I am sure that our brethren over the country will be glad to greet Brother Hall and you can not do better than call him for your meetings.

His wife is an accomplished musician and stands nobly by him, for at the parsonage here she was gloriously sanctified one afternoon. She will travel with him, and with her trained voice and work at the piano and on the violin she will render great service for the Master. They can be addressed at 868 23rd street, San Diego, Cal. As their pastor I heartily recommend them.

J. E. BATES.

**THE NAZARENE EVANGELISTS' ASSOCIATION**

At the recent meeting of the General Boards of the Church of the Nazarene, which met at Kansas City, Mo., there were several of our evangelists that met with the boards.

Owing to the fact that the Home Mission Board underwent such a complete change, it was thought best to merge the Evangelists' Association into the Board of Home Missions and Evangelism.

There will be a notice in the HERALD OF HOLINESS as to the complete change in the plans of the Home Mission Board. The United States and Canada have been divided into six zones, which, with a minor change, will cover the educational districts. A field secretary was appointed by the Home Mission Board over each zone, to have charge of all Home Mission work in co-operation with existing forces.

These zone secretaries will need all the evangelistic help they can secure for the great amount of work before them. This will automatically merge the Evangelists' Association into Home Missions and Evangelism. This solves the main problem for which the association was organized: that of concentrating their work in certain sections of the country, thus saving carfare to the evangelist and to the church.

We trust that as soon as due notices are given about the plan of Home Missions and Evangelism, that our evangelists will get in touch with the field secretaries, whose zone they wish to work in, and thus arrange for concentrating our efforts for the greatest campaigns of evangelism that have ever been known in the holiness movement. The hope of our church is the spirit of evangelism.

C. E. ROBERTS.

**ARKANSAS NAZARENE SEMINARY**

Our midwinter meeting has just closed. Rev. R. M. Parks was the evangelist, and brought us many helpful and heart-searching messages. The saints had been praying for the meeting, and God answered their prayers by sending conviction upon the unsaved, even before the evangelist came. As the meeting progressed this conviction deepened and many made their way to the altar. They prayed through on the Bible route and found God in the

NOW READY  
**General Assembly Minutes**  
PROCEEDINGS of the Fifth General Assembly of the Pentecostal Church of the Nazarene (subsequently "Church of the Nazarene") held at Kansas City, Missouri, September 25 to October 6, 1919.  
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saving and sanctifying of their souls. At one morning service God opened the windows of heaven and the atmosphere seemed to be charged with the Holy Spirit. The saints shouted and the preacher gave an altar call and the altar was soon full of seekers. We are now shouting the victory because our God is conqueror.

The school is making excellent progress, we have passed the two-hundred mark in our registration for this year and others are looking our way. We are thanking God because, so far, we have been spared any serious sickness and have had only a few cases of the influenza, which were light cases. We find this to be a healthful climate physically as well as mentally and spiritually.

We are pressing forward in the name of our God holding high our banner of holiness unto the Lord.  
L. T. CORLETT, President.

**AMONG THE CHURCHES**

**LITTLE ROCK, ARK.**

—God is wonderfully blessing in the revival that is in progress at the Church of the Nazarene here. Large crowds, deep conviction, and souls are praying through to victory. Meetings will continue for two weeks. Pray for us.—Frank Daniel, Evangelist.

**GRAND SALINE, TEXAS**

—These are good days to us here. We have accepted the work as pastor, giving them only two Sundays a month. The number of members is few, but they have the blessing good. Had a great day Sunday. The glory swept over us and there were shouts of victory in the camp. We are expecting great things ahead. I give half of my time to Home Mission work in the rural districts. God is wonderfully blessing us in this work. My mail address is Peniel, Texas.—C. W. Johnson.

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**FREEWATER, ORE.**

—We have been able by the help of the Lord to open up an old run-down church building that had been abandoned, windows broken and taken possession of by bats and owls. By the help of Brother William Hull we drove the feathered occupants out, fixed up the windows, warmed and lighted the church, and then waged war on the fortified hosts of sin. Rev. C. D. Mayfield and wife came down and rendered valuable service in song and preaching of the old-time gospel. Rev. Kline of the Free Methodist church preached a few evenings and the Lord greatly blessed his messages, also Rev. S. Snively and Rev. Davey Reynolds. Many souls were saved and we have a union Sunday school now and preaching every Sunday, also a real, live prayermeeting on Wednesday evening.—M. L. Baltzore.

**AUBURN, IND.**

—Our revival closed Sunday night, February 22, in a great wave of pentecostal demonstration. This certainly was a very successful meeting in every respect. Rev. Howard W. Sweeten proved himself to be a very able preacher and evangelist. There were several souls prayed through to victory for either pardon or purity and some for both. Finances came exceptionally easy and far exceeded our expectation. Auburn church is moving on. The last service was one long to be remembered. After the message on "The Door Was Shut" the altar was filled with young men and women, who wept and prayed their way through to the Lord and then got shouting happy and almost took the place. Glory to God. They were all newcomers to our congregation. The evangelist took a goodly offering for the pastor in the last service. I have the church at Fort Wayne, Ind., also and we begin a revival tonight there with Evangelists A. F. Balsmeier and wife. Pray for us.—Howard Pesehal, Pastor.

**HUTCHINSON, KAS.**

On our way home from the meeting of the General Boards at Kansas City, in company with Dr. Henricks of Los Angeles, we stopped off at Hutchinson, Kas., for the Sabbath. Brother Dunham, the pastor of the church and president of our college here, has things well in hand and the glory was on. He has a fine looking class of Spirit-filled young people in the school, and, backed by a progressive citizenship, he is planning for great things in the way of development. Sunday was a great day. In the morning service we presented the plans of the General Orphanage Board, and while we did not press an offering, they responded enthusiastically in cash and pledges for the work. In the afternoon Dr. Henricks delivered a powerful and interesting address on "Christian Education," with the emphasis on "Christian." The hearts of the people were stirred. How I wish every one in our church could hear this great, good man on this theme which lies so close to his heart. We preached an evangelistic sermon at night, and God smote the hearts of the people with conviction. When we concluded hungry hearts quickly filled the altar—there must have been twenty-five or more, and such praying you seldom hear. The most of them prayed through before they stopped. Some were still lingering at the altar when we left at a late hour.—Oscar Hudson.

**CARO, MICH.**

After much praying, we started our revival meeting with Miss Blanche Shepard of Gaines, Mich., as evangelist. We had the greatest revival our church here ever had. We spent about \$40 in advertising and started five weeks before the meeting. We had crowds from the beginning and seekers from the very first service. The Evangelical folks in town responded warmly to our invitation and with their pastor came regularly and some of their own folks were helped at our altar. They acted just like Nazarenes. There were fifty-three different ones bowed at the altar. They were there from seven different churches. The last Sunday morning God's glory came down on the morning service in such a precious way that no one will forget soon. The Lord seemed pleased. In this meeting God sent us a good Methodist lady, a singer at holiness camps, to join us. Between Assembly and this revival five good Nazarenes moved away but now we have new ones and more to be received, and the work never in such good shape. The whole town is stirred. One great disadvantage was that the very next week after the meeting the "flu" ban was put on here and is still on. In conference with the church treasurer he said, "We have paid so far this year for all purposes \$900 and I

don't know where it has come from." We are trying to take care of our connexional work, too. Our Home Mission pledge of \$60 will be ready in a few days to send in. A little boost will get us even with the District Superintendent and part of our Foreign Mission apportionment is already pledged and money going in monthly to that treasury from the Sunday school and doing something for church extension. "And the end is not yet, praise the Lord." After some more revivings we want to entertain the Michigan Assembly next fall.—Ira E. Miller, Pastor.

#### AUGUSTA, KAS.

God is blessing in the work here. Sunday was a day of victory. Our Sunday school has grown to twice its size since the Assembly. Great interest is being manifested. One at the altar Sunday evening service. Brother Mitchell, our beloved pastor, brought a soul-stirring message from Heb. 13-14. Many souls were stirred. There was never more perfect harmony among the saints than now. Our prayers are going up as one for the salvation of precious souls. We are launching a campaign beginning Friday, February 7, with Rev. B. H. Edwards as evangelist. We expect great victory. All who know the worth of prayer please pray for us.—Mrs. W. L. Tanner, Deaconess.

#### PLAINVIEW, TEXAS

—Our midwinter meeting, led by Rev. Oscar Hudson, Peniel, Texas, has come and gone, but some of the results remain. There was much sickness which kept many away, but in spite of it all several prayed through. Brother Hudson's preaching was of a high order, and we feel under God was a great blessing to the church. Brother J. Walter Hall, our District Superintendent, came in on the last of the meeting and preached several times to the delight of all, and helped to raise something over \$800 in cash and pledges on our parsonage, which we have recently bought. Our work is moving on under the blessing of God and we feel the saints are gaining higher ground. The burden for the lost is coming upon us and we believe there is victory ahead. Pray for us.—J. P. Ingle, Pastor.

#### BENTON, ILL.

—We are thanking God for His blessings bestowed upon us. While the epidemic has been raging for weeks our people have all been spared so far. We have not been shut down yet and our attendance is fine. Our Sunday school is moving nicely. Our young people are greatly interested in their Bible study and prayermeetings and God is leading them into a closer walk with Him. Some few are being saved in the prayermeetings. Our cottage meetings are reaching the homes of the spiritual people of other denominations and are well attended.—Grace Edwards, Pastor.

#### LOOMIS, S. D.

—We have just closed a good revival meeting with Sister Ryan, pastor of our church at Mitchell, S. D., as evangelist. Good interest was manifested in the very first service, and the Holy Ghost was faithful and took the messages home to the hearts of the people. Sister Ryan preached with the power and anointing of the Spirit. Fourteen were at the altar and they prayed through definitely. Just when the meeting was well under way and conviction was settling down, the "flu" epidemic broke out and we had to close the meeting, but the revival fires are still burning and we are looking forward to a continual revival in our church here. God placed a burden upon Sister Ryan that the pastor needed a car in order to reach the people in the country. She placed the need before the people and they responded willingly. We now have a new gospel car.—Rev. L. W. Collar, Pastor.

#### PHOENIX, ARIZ.

—Sunday, February 15th, was another big day for Phoenix church. Dr. Goodwin with C. J. Kinne, Glen W. Siefarth, and Sister Myrtle Mangum gave us a great missionary service. How our souls were blessed as Dr. Goodwin brought us the message on "Getting the Vision" and again in the afternoon when Brother Siefarth told of his call to the West India islands and Sister Mangum told us of India. We will never forget this service. Five missionaries will be supported by members of the church, one being Miss Mangum. In less than twenty-five minutes over \$5,000 was subscribed in the morning service. Other pledges coming during the day brought the amount up to \$6,150. This is remarkable as we have

## Church Manual

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only about 100 adult members. This makes \$14,650 raised by our church in less than three months. The pastor's salary has been increased five dollars a week. The Lord is blessing us along financial lines. Best of all, souls are praying through. At the close of a recent prayermeeting there were ten seekers, most of whom prayed through. Some were strangers, but they went away rejoicing because of their new-found joy.—H. W. Gratton, Reporter.

#### GOLDENDALE, WASH.

—Our midwinter revival closed last Sunday with the tide running high and men and women weeping their way through to Calvary's cross. Evangelist C. A. Gibson was the leader in this battle, and a leader he is. Surely the anointing of God is upon this His servant. Twenty-three seekers were at the altar, all for pardon, and almost all were happy finders. A class of six more new members was received into membership, and there are at least six more that will join later, who were hindered by sickness. We were appointed pastor here last October and upon arrival found a small class struggling along. We have labored and prayed as we sowed the precious seed, and are being blessed as we see the Lord giving the increase. This is a good, live, up-to-date town, right in the great wheat belt of Washington. If any one is looking for a good place where they can make money and have a good, live holiness church to attend, this is the place.—J. T. LaRose, Pastor.

#### CAMBRIDGE, MASS.

—God is blessing us abundantly, not only spiritually but financially, and our people are giving, especially for Foreign Missions. The missionary spirit is on the increase among our people. Last evening was a special time for our Woman's Missionary Society. Mrs. Lanpher, wife of the pastor of our Cliftondale church, gave a very interesting and instructive address on India, illustrated with a native Hindu altar, and a number of other things connected with heathen worship in that country. Although the society is only three months old, it is

doing a good work in education along missionary lines and helping to raise money for this great work. Last Saturday the children were organized into a mission band, under the direction of the society. We expect great things from the children in the future. In our Sunday school work, God is blessing us, and our numbers are increasing. Under the preaching of the pastor, our people are desiring and attaining new heights and higher ground.—A. R. Shepherd, Reporter.

#### YAKIMA, WASH.

Our revival with the Wilde-Knight quartet opened on Thursday night, January 22d. The first Sunday night the church, which holds about five hundred people, was packed to the doors. From that night to the closing, February 16th, excepting perhaps four nights, the church was crowded every night and Sundays scores of people were turned away. The altar was filled with seekers time after time, many being wonderfully saved or sanctified. The city was aware a revival was in progress as the meetings grew in interest and power and the people flocked to the church. Brother E. F. Wilde is forceful and convincing, and never preaches a dry sermon. Mrs. Wilde is an excellent song leader, and Mrs. Knight, Rev. C. E. Cornell's daughter, puts inspiration into the music by her playing. When the quartet sings they all play guitars and make a congregation laugh, cry, or shout. On the closing Sunday morning we received a fine class of seventeen new members, a part of those who will unite with us as a result of the revival. Brother Wilde suggested an extra closing night on which the quartet would sing several selections and he would preach on "Isms on Trial," and the offering would be used for missions. The church was packed and STOR was put into the impromptu well, "for a drink in Brava," which Brother Knight made on the table. Beside this we gave one other night offering during the meeting for Foreign Missions which amounted to \$97. The prospects are we will have a membership of two hundred by the Assembly.—A. M. Bowes, Pastor.

#### MOHALL, N. D.

—Sunday, February 16th, was a great day in the history of the Lord's work here. After a four days' meeting with our District Superintendent, Brother Pounds, a Church of the Nazarene was organized in this place with thirty-one charter members. We have a Sunday school of about forty and it is on the increase. Also a Young People's Society of twenty. God is giving us seekers at our regular services. We predict a great future for this church. Mohall is the county seat of Renville county with a population of about one thousand and no doubt will become a much larger town in the near future. We are trusting in the God that answers prayer.—C. C. White, Pastor.

#### STUART, OKLA.

—Sunday was truly a good day at the Canaan church. Our people know how to pray the fire of God down. We have not a large membership, but they are all true blue. The most of them take the HERALD of HOLINESS. We are expecting great things of the Lord this year.—C. C. Johnson, Pastor.

#### BACKUS, MINN.

—I was requested to send in a report of the revival meetings which were held in the Pleasant Lake schoolhouse. At New Year's there were only about a half dozen Christians in this neighborhood, but God laid the burden for a revival in our midst upon us. He showed us how responsible we as Christians were for our neighbors and that it was our fault if they remained so ignorant of the gospel of Christ. Many of them had not been inside of a church for years. We commenced the new year with a week of prayermeetings held in our own homes and wherever we were invited. In the very first meeting one lady sought and found Christ. We continued having prayermeetings twice a week and prayed for a revival at every service. In the meantime we wrote to Brother Nels Olsen of Bock, Minn., whom we had met and heard preach at Hackensack last summer. We knew he preached the straight gospel and felt that he was the one we needed to help us here. He came immediately and commenced services two weeks ago last Saturday. He said that conviction was on the faces of the people from the very first and believed it was in answer to our prayers. Fifty-two were converted and three sanctified. Some of the conversions were especially remarkable. What pleased us so much was to see how many felt con-

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## International Sunday School Lesson, March 14, 1920

## John on the Isle of Patmos

Lesson, Rev. 1. PRINTED, Rev. 1: 4-18

By REV. C. E. CORNELL

denied about using tobacco, although Brother Olsen never preached especially against it. We expect Rev. Earl Pounds here next week. We want to organize a Nazarene church. Brother Olsen is holding special meetings in Backus and if God wills he wishes to organize a society there too, and we believe we can easily support a pastor between us. I hope this report will help other Christian people whose neighbors are worldly to see how God might work in their midst if they let their light shine, and do all they can to win their neighbors to Christ. We can never praise God enough for what He has done for us in answer to prayer and we only regret that we did not awaken to our duty sooner.—Mrs. Francis Brown.

## HAMLET (MOHALL), N. D.

—Sunday, February 16th, we closed a very successful meeting here with the assistance of Sister Mabel Stake, pastor of our church at Surrey, N. D. The weather was very much against us, and while we did not have a great landslide as we desired, yet there were some definite results. A few were saved and sanctified and we are sure that much prejudice is broken down among the outsiders. On the last Sunday we took in a class of five new members. We are encouraged to push the battle here.—C. C. White, Pastor.

## VILONIA, ARK.

—We have just closed our mid-winter revival here. When we arrived we found the pastor, president, teachers, school, and people earnestly praying and waiting for the revival—a revival was what they expected. The power of the Lord was present from the very first, for in response to the first Sunday morning's call there were at least twenty-five seekers. This revival spirit was kept up during the entire meeting, manifesting itself in awful burdens on the saints, the penitent cry of the convicted, the shouts of the newborn and the "Hallelujahs" of the peoples. Rev. G. H. Harmon, pastor of the church, and Professor Corlett, president of the school, are doing things and the world will hear from our Vilonia school. It was delightful indeed to work with this good pastor and his consecrated and Spirit-filled people, this wide-awake president and his godly teachers, and also this God-called and divinely commissioned band of young people.—R. M. Parks and Wife, Evangelists.

## SHAWNEE, OKLA.

—Our church here, under the leadership of our pastor, Rev. Tommy Hays, is in the soul-saving business. God is blessing the work here and souls are being saved and sanctified in almost every service. Among the number are many young people, some of whom are answering the call to preach the gospel in its purity. We are expecting great things through the power of God.—N. A. Mahan, Reporter.

## TEXARKANA, TEXAS

—God's blessing is upon us. Every part of the work is on the upgrade. Crowds are good and appreciative. The Young People's Society is blessed of God. The Bible Class Missionary Society is doing good work. The Sunday school is growing and the weekly prayermeetings are times of refreshing. Souls are getting saved and sanctified. Two joined the church Sunday who will be a great blessing to us. Rev. L. A. Miller and wife of Greenville, Texas, came to us the first of February for a revival. We had a good start, some already praying through, but had to close the third night on account of so many being sick. The writer and wife and quite a number of our folks have been sick, but the Lord is good to us and all have been spared. Pray for us.—R. B. Gilmore, Pastor.

## OLD-TIME SINGING

By MRS. CARRIE BARBIEUR

I WISH to offer a word, not of criticism, but of entreaty in regard to our congregational singing in our churches. What has become of our old-time hymns? Why have we discarded hymns from the Wesleys, Toplady, Bonar, Phoebe Carey, and others, for some of the syncopated songs we have today? True, some of these modern songs are good and do bless us sometimes. But these old hymns are inspired and were given to the church, that in our singing we may worship God. As spiritual singing is worship, I wonder if we could improve on this:

Amazing grace, how sweet the sound  
That saves a wretch like me,  
I once was lost, but now am found,  
Was blind, but now I see.

The Bible begins with the Book of Genesis, meaning, *beginning*, the first book of the Pentateuch. The last book of the Bible is Revelation. The first word of the Bible is *in*, and the last word is *Amen*. The Bible begins with a *Garden of Eden*, and closes with a *Paradise*. Between the first word and the last word is presented the diversification and eternal destiny of the race. The Bible extols righteousness and its abhorrence of sin. It delineates the weakness and sinfulness of men, as well as the strength and godliness of men. It does not shun to declare the whole truth.

The Book of Revelation virtually means, according to McClintock and Strong's Biblical Encyclopedia, "A disclosure of something that was before unknown; and divine revelation is the direct communication of truths before unknown from God to men. The disclosures may be made by dream, vision, oral communication, or otherwise.

"Revelation is not to be confounded with *inspiration*. The former refers to those things only of which the sacred writers were ignorant before they were divinely taught, while the latter has a more general meaning. Accordingly, revelation may be defined: That operation of the Holy Spirit by which unknown truths are communicated to men; and inspiration, the operation of the Holy Spirit by which not only unknown truths are communicated, but by which also men are excited to publish truths for the instruction of others, and are guarded from all error in doing it."

The Book of Revelation is the only *prophetic* book of the New Testament. Its authorship is conceded to be St. John the Divine, who was banished to the Isle of Patmos in the Egean sea, twenty-four miles southwest of Asia Minor. He was sent there because of his testimony for Jesus Christ. While on this lonely isle, he wrote the Book of Revelation. There are many different opinions with reference to this book, and hundreds of interpretations. But it would seem that John had in mind the encouragement of the early Christians, who were in the midst of severe persecutions. Of course the book contains much more than this, but since so great a man as Adam Clarke declares that "he scarcely has an opinion to give concerning the book," it would seem folly for the writer to suggest any interpretation.

"The Book of Revelation," says Peloubet, "is the unveiling of the unseen spiritual world, in order to give assurance and hope and faith to those who were being persecuted and martyred, by means of a vision of the souls of martyrs triumphant and living in heaven; and of the ever-living Christ, their Lord and King."

God seems to have opened heaven to St. John so that he could look in. He wrote of these wonderful visions not only for the people of the time in which he lived, but for those who would live down through the ages. He gives a picture of the glorious kingdom of Jesus Christ and the final triumphs of Christianity, and the final coming of God's kingdom on earth as it is in heaven. Our Christ shall reign from pole to pole, and all of His enemies shall be cast down. The Devil is to be put in hell and locked up forever. Reader, it will pay you to be on the side of the Christ of Calvary.

Let it be noted that the Devil overreached himself

or this,

Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;  
I am weak but Thou art mighty;  
Hold me by Thy powerful hand,  
Bread of heaven, feed me till I want no more.

Oh, how many saints of God, who have rested from their labors and have gone to their eternal home, have been blessed with this:

Jerusalem, my happy home,  
Name ever dear to me,  
When shall my labors have an end  
In joy and peace with thee?

I am sure these later songs have their place, but in our morning worship we need not only "old-time religion" preaching, but we need good old-time singing.

What precious redeemed soul is there whose heart could not be lifted in adoration with this blessed gem:

O could I speak the matchless worth,  
O could I sound the glories forth  
Which in my Savior shine,  
I'd soar and touch the heavenly strings  
And vie with Gabriel while he sings  
In notes almost divine.

How well I remember one saint of God who in his last hours sang:

when he succeeded in having John banished to a lonely isle. Had this not been so, perhaps we would not have had the marvelous Book of Revelation. If John Bunyan had not been shut up in Bedford jail, in all probability we would not have had that wonderful book that has blessed thousands, namely, "Bunyan's Pilgrim's Progress." "Sir," said Dr. Johnson to Boswell in Skye, "when a man retires into an island, he is to turn his thoughts entirely into another world." Retirement to one like the beloved John would mean an opportunity to come close to the very heart of God. No wonder God talked to him. The secret closet is of advantage to every Christian. Alone with God, oh, how sweet!

It is clear from verse 7 that John indicates the second advent of Christ. The early Christians were looking for the second coming of Christ. The church, we fear, has almost entirely lost this vision. It is very important that we keep it in mind. Our Christ is coming back to earth again.

Verse 17 is significant. When John saw Him, "I fell at his feet as dead." Happy is the man who falls prostrate at the feet of Jesus, and surrenders his all of self and sin. It is then that the Great Emancipator transforms him into newness of life, and he is a partaker of the divine nature and a child of heaven. Translated from the kingdom of darkness into the kingdom of light. What a remarkable change when one gets a view of Jesus!

Jesus was very gentle with John. He had His right hand upon him—a gentle, brotherly touch. He said: "Fear not." Spurgeon points out seven "Fear Nots":

Luke 8: 15.  
Matthew 10: 28.  
Luke 12: 32.  
Acts 27: 24.  
Luke 5: 10.  
Luke 2: 10.  
Rev. 1: 17.

Of this last one found in our lesson he says, "In this text our Master gives us three reasons, three solid facts why we should at once cease to fear. The first reason why Christ may well bid us 'Fear not' is on account of His eternal existence: 'I am the first and the last.' He is the living Savior. The second reason is on account of His victory. He says, 'Behold! I am alive for evermore.' Note that word 'behold!' It means that, in spite of all death and hell and the Devil can do, Christ, nevertheless, is alive forevermore. They tried to destroy our Master, but He conquered them all, and so His message is to each one of us, 'Fear not!' The third reason is this: He has the right to do so, because He has the power and authority, all power and authority over the unseen universe. He says, 'I have the keys of hell and of death.' Keys there mean authority, power, possession. Christ declares that He has the power, therefore death and the grave can only open as He pleases. One day Christ will shut the door of death, because He came to destroy the work of the Devil. One day He will shut the door, and when Christ hath shut it, no man openeth it."

Our triumphant Christ is to be victor over the world, the flesh, and the Devil. Those of His children who love and revere Him, will likewise be victors over every power of the enemy. The last enemy is death; we shall triumph over death. Glory!

My latest sun is sinking fast,  
My race is nearly run,  
Oh, come, and angel band,  
Come, and around me stand,  
Oh bear me away on your snowy wings  
To my immortal home.

Friends, we talk so much about getting back to old-time religion, but are we getting back to old-time singing? I don't believe revivals—that is, the kind we used to have—are a success with some of the "hoppity, skippity, jumpity," songs of today. I think there are times when the Lord greatly uses and blesses our later songs; and some I could name are jewels; but I like the old hymns for morning worship hour. I love this old Scotch song:

I am far frae my hame, an' I am weary often-  
whiles,  
For the lang'd for hame bringin' and my Father's  
welcome smiles.  
I'll ne'er be fu' content until my een do see  
The golden gates of heaven and my ain countrie.  
The earth is flecked w' flowers, money tinted fresh  
and gay;  
The birds warble blithly, for my Father's made  
them see,  
But these sights and these sou's will as naething  
be to me  
When I hear the angels sing in my ain countrie.

INDIANAPOLIS, IND.

## The Church Moves Forward

Statistics oftentimes are dull reading. But statistics showing definite and real advancement for the church, such as are offered in *The Year Book of the Churches for 1920*, the official volume issued annually by the Federal Council of the Churches of Christ in America, are certain to be of absorbing interest to all Christian people.

First of all the figures reveal that 44,788,036 persons were members last year of the various religious organizations of the country. Such a showing refutes any argument that the church is not in touch

with the people. Almost one-half of the entire population of the United States definitely enlisted in some religious work! These figures represent a gain of 2,861,182 over the census of 1916, despite the disturbed social conditions which come as the aftermath of the war.

The total number of churches now stands at 233,834, an increase of 6,347. There are 195,315 ministers, priests, and rabbis—a gain of 3,519 for the three years.

The total expenditures of the churches for the year 1919 reached the astounding total of \$326,287,951, a mark which only a few of the greatest industries of the country can excel. But even this huge figure represented a decline of \$2,522,048 for the year. This decline is attributed not to any weakening of the churches' strength but to the decrease in local church building enterprises due to disturbed conditions and high prices which make it advisable to defer many such projects. While figures show the increase in contributions for missions and other general benevolences are lacking, it is known that because of the enormous sums raised by Methodists, Presbyterians, and other bodies during 1919 these figures have far outstripped those of any previous year.

The total Protestant church membership reported is 25,980,456, while the Roman Catholic membership is placed at 17,549,324. These figures fail to bring out the comparative strength of Protestantism, for the Catholic figures represent baptized members, both children and adult, while the Protestant churches list only communicant members.

There are only 260,000 who hold membership in the various Jewish synagogues, in spite of the large Jewish population. This is due to the fact that in most cases only the heads of families hold membership in Jewish congregations, so that the strength of the Jewish faith really is much greater.

The two Mormon bodies report a membership of 494,388; the Greek Orthodox church reports 119,871; the Russian Orthodox church, 99,681; and the Syrian Orthodox church, another oriental body, 50,000.

The membership of the denominations making up the Federal Council has increased 816,922 over the total for 1918. This is due in part to the admission into the Council of the Christian Reformed Church and the Churches of God in North America (General Eldership), which together number 66,615 souls. However, the total means an actual increase of more than 750,000 in church membership. There now are affiliated with the Federal Council a total of 19,504,102 individuals.

The new figures show an increase of 5,013 in the number of Sunday schools reported, but a decrease in the number of persons under formal religious instruction amounting to 596,534, the present number of Sunday school pupils being 21,291,987. Reports from some denominations were lacking, so recourse was made in some instances to the figures of the 1916 census, but even these fail to explain away the apparent loss in the number of Sunday school pupils in the United States.

The membership of the larger Protestant bodies is as follows: Methodist Episcopal, North, 4,175,502; Southern Baptist Convention, 2,887,428; Methodist Episcopal, South, 2,152,974; Presbyterian in the United States of America, 1,603,933; Northern Baptist Convention, 1,502,341; Disciples of Christ, 1,103,423; Protestant Episcopal, 1,065,825; Congregational churches, 808,122; the newly-formed United Lutheran Church in America, 782,807 (the membership of the twenty Lutheran bodies in the United States total 2,451,007); the four leading colored denominations, National Baptist Convention, African Methodist Episcopal, African Methodist Episcopal Zion, and Colored Methodist Episcopal, total 4,101,257.—*Christian Herald*.

## TELEGRAMS

GUIDE ROCK, NEB.

HERALD OF HOLINESS:

Closed revival here. Organized with sixteen. J. G. Demoret supplies pastorate.

THEODORE LUDWIG.

VINCENNES, IND.

HERALD OF HOLINESS:

This is the end of the first week of the revival at Vincennes, Ind., with Rev. R. L. Morgan as evangelist. Brother Morgan is at his best for God and preaching is owned of God. Twenty-one found pardon at the altar of prayer. Great crowds attending. Sunday morning was a shouting time. End is not yet. This meeting will continue until March 14th.

J. R. PAYTON, Pastor.

## NOTES AND PERSONALS

Rev. Vernon Hodges, professor of Science and Mathematics, Missouri Holiness College, joined the church triumphant at 1 a. m. of Saturday, February 28, 1920. Brother Hodges was in, thank God, one of His very elect. He was faithful to the end of this earthly pilgrimage and enters upon his eternal reward with great rejoicing.

As assistant to the pastor and first aid to the evangelist the HERALD OF HOLINESS is proving itself. In a telegram recently received a large number of both the HERALD OF HOLINESS and *The Other Sheep* were requested for the Walla Walla church where the Wilde-Knight evangelistic party are meeting with marked success in preaching and singing the old story of Jesus and His love.

D. L. Mounts, of our Chicago Heights (Ill.) church, wired the following to the HERALD OF HOLINESS too late for our issue of February 25th: "Great break follows three weeks of prayer and preaching. Nine at altar Sunday evening. Revival continues."

J. H. Crawford (no address noted) announces that he is entering the evangelistic field, ready for service anywhere.

In a recent communication Brother L. N. Fogg, of the New England District, now in Nebraska, writes that the "flu" ban prevented meetings arranged for, and that he is at liberty to arrange for other meetings while in this section of the United States. Mail will reach Brother Fogg if it is addressed to 2109 Troost avenue, Kansas City, Mo.

Another of our efficient evangelists was intercepted in his work by the "flu" epidemic, Rev. B. H. Edwards of the Kansas District. He also is open for calls, anywhere in the country, and can furnish a talented song leader and pianist if so desired. Write him at Wichita, Kas.

Rev. R. M. Parks, of the Owen-Parks Evangelistic Party, writes that after the first of June the party, either singly or together, will be available for revival work for places in addition to the Arkansas District, where they are at present engaged. Address them at Ingersoll, Okla.

While attending the meeting of the General Boards at Kansas City, Brother J. F. Sanders was taken sick and was compelled to spend several days at the hospital. However, he is much improved and was able to start on his homeward journey this week. Also several others were sick a day or more at that time, namely, Brothers N. B. Herrell, U. E. Harding, Samuel Krikorian, Sisters J. T. Benson, and Louise Robinson.

Space forbids the publishing of the excellent resolutions, adopted by the Topeka, Kas., church, upon the resignation of Rev. T. W. Sharp, as pastor. He was compelled to leave Topeka on account of his family's health.

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# ANNOUNCEMENTS

## SUNDAY SCHOOL DEPARTMENT

Pursuant to the recommendation of the General Assembly the Board of Publication has arranged for a supervising editor of Sunday school publications and has duly elected C. J. Kinne to that office. His responsibility for the publications will begin with the first issues of the year 1921. He is now making preparation for this work and will be glad to receive communications from any who have criticisms or suggestions to offer as to any of our Sunday school helps. His home address is C. J. Kinne, 2324 Blanchard street, Los Angeles, Cal.—Board of Publication.

## OUTGOING MISSIONARIES

Seattle, Wash.  
 Rev. E. G. Anderson,  
 Kansas City, Mo.  
 S. S. Arabia Maru just sailed carrying Brother and Sister Jones and Brother Hada, outgoing missionaries to Japan. Fine farewell service Wednesday. Good company at dock.—G. S. Hunt.

Yakima, Wash.  
 Rev. E. G. Anderson,  
 Kansas City, Mo.  
 Held a special meeting here last night. Took up missionary offering to dig that cistern in Brava. Got over one hundred dollars. Preached special sermon, "Isms on Trial." Church packed, many turned away. Special delivery letter following with check and details of meeting.—Wilde-Knight Evangelistic Party.

Notice—To Michigan Men: Mrs. May Taft is a member of the Caro Church of the Nazarene. She has had some real experience in the holiness movement leading congregational singing and is a fine soloist. Can conduct children and women's meetings also. You will have to write quick if you get her, I feel. Write her at her Washington, Mich., home, or I will, as her pastor, assist you in getting her.—Ira E. Miller.

Notice—Indiana District: March 28th has been set for a great Home Missionary Rally Sunday on the Indiana District. Let every pastor plan for a special day and good offering, that we may launch our summer campaign for opening new fields.—J. W. Short, Supt.

## 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—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.

WANTED—Books in the Course of Study. What have you? State price. M. F. Grose, Mitchell, Ind.

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