

HERALD of HOLINESS

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

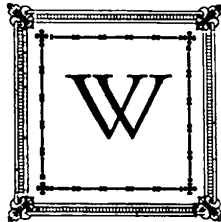
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EDITORIAL

A Sad Story



W E talked with a bright, successful pastor of a prominent church in a city. He had just returned from a town where he had gone to help in a meeting. The meeting was a great success; so much so that they prevailed on the assisting pastor to remain over Sunday. He did so, but wired and secured a brother to fill his own appointment on Sunday. Returning the following week he was publicly rebuked by one of his church officers on the next Sunday morning for his absence the previous Sunday. His manner was brusque, rough, and bitterly reproving, reminding the pastor that he was hired and had no right to be absent one day without permission of his church board. This was in a prominent church, and this insulting layman passed for a prominent, respectable business man in the city.

ANOTHER CASE

Recently talking with a still younger pastor of a different denomination, we found him almost broken in heart over the habitual nagging and irreverent and needless reproofs of one of his church officials who seemed to have appointed himself censor-general of the pastor. This young preacher is far above the average of young men of his age as a sagacious, diligent, prudent, and successful pastor. Sometimes even in public this censor-general dares to call this young pastor down for alleged mistakes or errors. Yet this high-browed critic passes for a respectable and prominent business man in his city. Asked how the rest of his church treated this pastor, he answered that their demeanor was strictly that of a kind but cold business relation between employer and employe.

ANOTHER'S STATEMENT

In a conversation recently with one of the highest leaders in a still different denomination we were deploing the decline of reverence for the pastors on the part of their officials and churches. This eminent church head said, "I am satisfied, Dr. Haynes, that this evil exists, but I believe it to be far worse in the South than in other sections. In fact, it seems that the 'autocracy' of ecclesiasticisms has shifted from the clergy to the laity. It is the laymen who now seek to rule the preacher rather than the clergy seeking to rule the laity." Being southern born, this editor had to blush.

OUR AFFIRMATION

We affirm positively from long observation and experience that there has been a distinct and definite and

deplorable decline in the reverence and esteem and honor in which ministers were formerly held by their churches. We also affirm that this is evil, only evil, and that continually. It augurs a sad harvest for all the future as it now is yielding a harvest of woe in a corresponding decline in the influence of pastors with their congregations and the general public. The pastor's solitary call from God, and his solitary obligation imposed upon him by the laying on of the hands of his church is to influence people toward God and salvation and the Church. Whatever retards or lessens their influence is of the Devil, devilish, whether it comes from sinister sources outside the church, or from professedly Christian(?) people inside the church.

THE MINISTRY A CALLING

The ministry is a holy calling. It was the Holy Ghost who said, "Separate me, Barnabas and Saul, for the work whereunto I have called them." It was Paul who said to the church, "We beseech you, brethren, to know them which labor among you, and to esteem them very highly in love for their work's sake."

The modern and growing tendency to treat the preacher merely as an employe or hireling is simply atrocious and reprehensible from every point of view. It needs rebuke and we here and now rebuke it and denounce it with all the vehemence we possess.

God makes preachers. They are not made by men. He finds them among the laity, but "separates" them from that midst and puts them in a different and higher class and invests them with distinct and definite authority to "preach the word; be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2).

"REPROVING" THE PREACHER'S BUSINESS

Observe here there is absolutely no authority or right conferred upon the laity to "rebuke or reprove or exhort" a preacher. You can kindly advise and suggest and you owe this to your pastor, but stop right there, at the peril of your spiritual life. Touch not God's anointed. Accord them all the dignity and honor and authority with which God himself has invested them. Diminish not their influence by your criticisms or faultfinding or nagging.

SOME PLAIN WORDS

Hold the preachers in reverence. Esteem them highly. Love them. Scrupulously and jealously protect and guard and foster by every possible means their good name and their influence and thus hold up their hands helpfully and as all real Christian men

and women will do and have ever done. You insult God and loosen what hold you may once have had on Him the moment you are irreverent or cold or critical of God's called preacher who is unselfishly devoted to his work.

Preachers are, as a rule, overworked and miserably underpaid men. It is carrying things with a high and reckless hand when a church will half starve these godly and self-sacrificing men on insufficient salaries, and then wickedly dare complete their despicable work of destruction by coldness and irreverence and criticism and "hireling treatment."

Denominations which treat or allow treated their pastors thus, and insist on killing them, ought to pay them sufficient salaries while they are in the process of killing them to keep them out of the public morgue and off the county's charges when they come to be buried. We know today of a preacher who spent the prime of his manhood exclusively in a devoted and successful pastoral life, but now is too old for efficient work. He is in the county poorhouse waiting to die and be buried at the county's expense.

Hopelessly Gone

SUCH we pronounce with a sad heart to be the case of the M. E. Church, South, from recent occurrences. We felt long ago that this body of people was headed wrong and endeavored to stem the tide, but to no avail. That church has gone on from bad to worse until today some of their official publications openly and insultingly repudiate the fundamental doctrines on which the church was founded, and openly discredit and ridicule tears of repentance and shouts of souls emerging from nature's darkness and sin into the liberty of the sons of God.

After the raising of many millions of dollars in a Centenary Fund by the Methodist Church, South, the ruling authorities decided very properly that it would be proper to inaugurate a great revival campaign to succeed the money campaign. A committee was duly appointed to superintend and direct this campaign and was proceeding to do so, and were using a publication known as the *Centenary Bulletin* as a means of publicity. They recently issued their call and appeal to the church through this *Bulletin*; but this appeal is not receiving the encouragement or indorsement from all the annual conferences they expected. Two conferences—the North Mississippi and the Mississippi—passed drastic resolutions which were indorsed by the presiding bishop, denouncing the language and tone of an article in the *Centenary Bulletin*.

In that publication the editor or the committee says, respecting the plan and the character of revival they desire and expect to come: "The ancient creeds and dogmas will not be brought out of the limbo of neglected things and set up as controlling principles, and there will be few tears shed and no shouting at all." The conferences say in their resolutions that they repudiate such utterances as the above and they decline to be controlled by such sentiments or such leaders. These conferences very pertinently ask:

We should like to inquire when and by whom any new creeds, principles, or gospel have been formulated? And when and where

they have been tested and found more effective in regenerating humanity than the old?

How are the mighty fallen! Truly would John Wesley, if possible, turn over in his grave could this heresy and nonsense reach him in his peaceful abode. The higher critical infidelity has permeated these old churches until they are hopelessly gone as evangelistic agencies. Their endeavor and zeal now is for members and not for the conversion of souls. These protesting annual conferences make this direct charge against these heretical Methodist officials who wrote and published the sentiments which have justly outraged the church and done despite to the truths for which this once great church stood so bravely.

What boots it if they succeed in gaining new members by such a campaign? Any kind of a movement can gain adherents, however foolish and nonsensical the aim and object sought. This is the day for all kinds of fads and fancies and devils' doctrines. They are thriving on the degeneracy and apostasy of such churches as the Methodist Episcopal Church, South, which have ceased to feed their people or to seek for the conversion of sinners. They have taken up with the so-called "New Evangelism" which makes its appeal to sinners, not to come to Christ and be saved, but to come and enlist for service for the betterment of the world and the settlement of political and economic questions and in making a better world to live in.

The churches are going after such movements as the so-called Interchurch World Movement, one of whose leaders said recently in a speech at one of their conferences when appealing for the affiliation of churches:

There is one class only of people whom we do not want with us. This class is composed of those who say they have nothing to do but to try to save souls.

This is a very popular sneer these days at the solitary call and business of the church. It is not salvation of souls such people are after. They want members to join their ranks to increase their influence and their income of money with which to pay their salaries and meet the expenses of their propaganda of a social and reformatory and economic sort. May the Lord deliver us as Nazarenes from all affiliation or complicity with all such people and keep us in the middle of the road of the things they ridicule and at which they sneer.

The Gethsemane Agony

WHAT caused the Gethsemane agony and brought forth the prayer from our Lord that "this cup" might be removed from Him, has long been a mooted question. It certainly couldn't have been the dread of the agony of death, for martyrs have endured this often with exultation. Some have supposed Christ's fear that the extreme suffering might kill Him and thus defeat His voluntary offering up of Himself on the cross. This is untenable, for over and again Jesus told His disciples how He must suffer death on the cross as the prophets had foretold. His foreknowledge precludes such an explanation.

The *Sunday School Times*, discussing this question, proffers an explanation which seems more acceptable than these we have noticed. The editor says:

Therefore the only scriptural explanation seems to be this: having come to the very hour of voluntary submission to His enemies, who He knew would take His life in such a way that, as He was "made to be sin on our behalf" (2 Cor. 4:21), the holy and righteous and necessary wrath of God against sin must be poured out upon Him and He would thereby suffer a temporary break in His eternal fellowship with the Father—from this plainly foreknown and unspeakably tragic and costly sacrifice His whole being shrank back in agony. He cried out to the Father for deliverance from "the hour" and "this cup" if it were possible; "howbeit not what I will, but what thou wilt," He instantly added.

This position is that His well foreknown agony in being "made sin for us" or "on our behalf" would cause a temporary "break" in His fellowship with the Father, and that it was this He would have the Father to prevent if it were possible.

Calling Missed and Money Wasted

THE churches are missing their calling and egregiously wasting money. We base this assertion on the fact that the statement was made recently in a Y. M. C. A. convention, and has not been contradicted, that "more Chinese students come to this country Christians than return so." When they get converted and come to this country to be educated, church boards place them in colleges where the higher criticism infidelity is taught and their faith is wrecked and often they are wrecked in their moral and religious character as well, and return home utterly ruined in soul and body. Is it not perfectly deplorable that the converts of missionaries should thus be wrecked by the churches at home by whose money the missionaries are sent abroad to make them converts? How dismally such churches miss entirely their call from God and what an enormous waste of money in missions! What a shame that the boys and girls of these American churches should be placed in colleges and schools where the higher criticism infidelity is taught and their souls hurried downward on the toboggan slide of sin and debauchery!

THE STATEMENT IS MADE that, a hundred years ago, one out of every eight hundred Presbyterians was a candidate for the ministry. Now, the proportion is one candidate for every 1,353 church members. It is claimed that the proportion is about the same in other denominations.

THE *Congregationalist and Advance* comes out in a page and a half editorial warning against the menace of Romanism to America and urges vigilance and care on the part of Protestantism. We welcome this voice, even if it is rather late in its utterance. The ultra-conservative attitude of so many preachers and papers has aided wonderfully in Romish aggressions.

THE *Sunday School Times*, always strong, alert, and up-to-date, begins a series of editorials on the growth and errors of Spiritism. This is one of the "doctrines of devils" indicative of the end-times which is having a marvelous growth. The editor of the *Times* strikes well-aimed and well-timed and sturdy blows.

The Basis for the Necessity of the New Birth

ERRORS concerning the meaning of the new birth have existed throughout all the Christian centuries. The changing conditions of each succeeding generation have been the occasion for the appearance of errors appropriate for that age. Just as there is, at any given time, a "present truth" (2 Peter 1:12), so there is at all times what may be termed a present error.

Some have wondered at the audacity of war-time speakers and writers in exalting the heroes of the battlefield to the Christian's heaven. This error was not the product of a sudden emotion, as some have believed, but it had its root in that religio-ethical philosophical theology of the pre-war period which taught that the new birth in the individual is his discovery of his own willingness to render service for others. Unwittingly every ethical organization that puts service, instead of faith in Christ, as the test of relation to God and humanity was a factor in the development of this disastrous heresy. The secret societies of the world and many inter-allied movements in the church stand as responsible forebears of this new human idealism.

The theory is that the young soldier, by making the supreme sacrifice, proved that he had discovered in himself his true relation to service, and that he had yielded himself thereto. It was not taught that death itself, even his heroic death, was the real cause of his salvation, but rather that it was proof of his attainment of the true spiritual state of those who are saved.

The close of the war will not banish this new error. One of the very newest church movements exalts service above salvation and finds one of its principal grounds for unity on this agreement as to service. Let us yield to nothing, and acknowledge nothing that does not require the radical change of a man's moral nature through the agency of the Holy Ghost as the necessary basis for all that is personally Christian. Old things—old loves, old aversions, old desires, old ambitions—must pass away by means of the radical regenerating power of the Spirit of God. All things must become new or there is no present acceptance with God and no final salvation. The change is not only a change of ideal, but is a change of the morally responsibly real. No matter if one does serve devotedly and die heroically, "Except he be born again, he cannot see the kingdom of God."

In his book on "Natural Law in the Spiritual World" Professor Drummond takes no account of man's fallen state, and his scheme does not require the atonement of Christ. His is a theory of salvation through adjustment to environment. In relationship it almost suggests the Socialistic plan of bettering the inward man through the means of external adjustments. I do not intend to present a resume of the book, nor to criticize its noble author; I suggest that he is a representative of a large class of good men who have builded a splendid theoretical structure, but who have neglected the essential doctrinal foundation. They have emphasized the processes of the Christian life and have neglected the crises. They have proposed a spiritual biography in which the beginning is indefinite. They have presumed the existence of spiritual life with-

By James B. Chapman, D. D.

out actual spiritual birth. A favorite saying is that Christianity is a life. Yes, it is a life; but it is a definite life with a well-defined beginning. No scheme which fails to sufficiently recognize the necessity of spiritual regeneration can be the Bible plan for the salvation of mankind.

Errors concerning the moral and legal state of the infant have been fruitful of errors concerning the necessity of the new birth.

Tomorrow

By E. WAYNE STAHL

Disaster comes and like a thief
Takes that which we love dearly;
Turn every way there's no relief,
Although we search sincerely.
But we may learn a wondrous thing
In these stern times of sorrow;
With confidence we then may sing,
"The sun will shine tomorrow."

"This too will pass away," said one
Whom fortune had been scorning.
He felt he soon should see the sun,
That joy returns with morning.
He sought in times of grief and pain
Consoling strength to borrow.
Although his night was dark with rain,
He looked for sun tomorrow.

The snows of winter do not stay;
The sullen cold December
We all forget in sunny May:
Who could it then remember?
"The snowfall on the river" shows
How short our time of sorrow.
Brief is the winter of our woes.
The summer comes tomorrow.
ROCK ISLAND, ILL.

There are not wanting those who believe and teach that training is all that is required to accomplish the child's present and eternal salvation. It is held that the innocent child is possessed of divine life; that "He is alive without the law"; and that if he can only be made to recognize his moral endowment and his relation as "Son by redemption" he will then be able to go right on into spiritual, as well as into physical and mental manhood. Through this course of reasoning the necessity for the conscious experience of regeneration is eliminated, and many a supposed well-trained child takes his place among professors of the Christian faith without the slightest spark of vital Christianity in his soul. He may finally become awakened and find God; but the chances are that he will accept his own lifeless state as the normal experience of believers and live a fruitless life in the church. Or he may break down so completely in the conflict with the true standards of religious

living that he will lapse into discouragement and subtle skepticism. As will appear in our further statements there is no substitute for the new birth. Every one, no matter how well born or how well bred, must be born again if he ever enters the kingdom of God.

The error that the necessity for the new birth rests solely upon guilt and condemnation is a very common one. From this general premise the conclusion is logical that the innocent do not require the new birth; and that only the personally guilty can be really saved. Unwittingly, therefore, it becomes necessary for the promoter of the doctrine of the necessity of a conscious experience of the new birth who holds to this ground of necessity to say,

"Let us do evil that good may come of it"; that is to say, the child must commit transgression in order that he may be the subject of repentance and the new birth. The trouble here is that the view includes only the legal phases of the subject; it must, therefore, limit itself to the legal change involved and must lay its chief emphasis on the act of repentance rather than upon faith. Speaking from the standpoint of the moral and spiritual condition this view makes the incidental take the place of the fundamental. Repentance is made the condition of salvation instead of a condition of faith, as it is in reality; and pardon is made the principal fact in salvation instead of the NEW CREATION, which is indeed the prime factor.

The true ground for the necessity of the new birth is clearly stated in the Manual of the Church of the Nazarene, when it is declared in the church vows that "We believe that MAN IS BORN IN SIN; that he needs the work of the Holy Spirit in regeneration." Attention is here called to the moral condition as well as to the legal standing. Guilt requires pardon, death requires life. Born in the legal relation of guilt (though, of course, personally innocent) and in the state of spiritual lifelessness, the earliest light of awakening spiritual consciousness points out the requirement of the new birth. So that the clarion of divine requirement rings out universally to the sons of men, "Ye must be born again." The basis of this requirement is not found in personal guilt requiring pardon, but in spiritual death requiring resurrection.

The one objection urged against the true doctrine, as stated above, is that it seems to imply that infants are lost. Some ironclad Calvinists insist that this is the true implication; while it can not well be doubted that some well-meaning Arminians have adopted the theory of infantile regeneration in order to escape this revolting conclusion. We would not be justified in attempting an extended argument on the subject here; and so will content ourselves with the briefest summary. The infant is legally guilty, as a member of a sinful race. It is void of spiritual life because of its inherent fallen state. But it is personally innocent as being incapable of moral choice and is therefore *provisionally* saved in Christ. We have emphasized the word "provisionally" because it implies a condition. But what condition can one incapable of moral choice meet? The answer is only such conditions as divine Providence may justly impose. In the case of the child this is infantile death. Hence the accuracy of Richard Watson's statement that "All who die in

infancy are infallibly saved." Men are not damned for breaking the law, but for rejecting Christ. The person dying in infancy, having never rejected Christ, is partaker of His saving provisions upon conditions which God himself imposed. But, living to reach the age of moral responsibility, both the legal relation and the moral state of the individual must be changed by means of the new birth, or he can in nowise enter the kingdom of heaven. The regeneration of the child who has just arrived at the age of moral responsibility is no different from the regeneration of the adult. The child is spared much of the

bitterness of repentance which the adult suffers; but his inward change is just as real. He is personally transferred from the relation of alien to that of son; and from the state of spiritual death to that of life in Christ Jesus.

That which was his provisionally before now becomes his actually. With him, as with all others, old things pass away, behold, all things become new; for no matter who he is, nor at what age he comes into the kingdom—"If any man is in Christ Jesus, he is a new creation" (R. V.).

BETHANY, OKLA.

Justification

By F. M. MESSENGER

IN speaking of the first work of grace, such terms as Justification, Conversion, Regeneration, and the New Birth are often used interchangeably; but while these terms unite in its definition, each one represents a different part or phase of the experience.

Conversion is the act of converting, or of changing, a certain thing into another different thing. In the manufacture of cotton goods, for instance, after the factory has produced what is known as plain, brown cotton cloth, this product is sent to the converters and bleached, dyed, or printed. After going through any of these processes the cloth is no longer *drum* cotton goods, but being converted, it has been changed to prints (or calicoes), bleached, or colored goods. The retailer, should you ask him to show you prints or bleached goods (being more consistent than some preachers), would not think of showing you a piece of brown or unconverted goods.

Regeneration has a similar signification. "To generate" is defined "to produce, to bring into life." The prefix *re* signifies to do again, to repeat; hence, to regenerate means to produce again, to cause to be again, to bring into life again. It will be seen then that while conversion refers to a change, regeneration refers to a change from a present, back to a former condition. St. Paul writes, "I was alive without the law once: [as an infant without responsibility] but when the commandment came, sin revived, and I died" (Rom. 7:9). He died, not physical death, for he was still here when he wrote about it; but he died spiritually. On the road to Damascus he was brought back; restored again to spiritual life.

"Born again" or "the new birth" is another method of expressing what is involved in this marvelous work of God in the human heart. In the natural birth God imparts physical, mental, and spiritual life. All these are infantile and undeveloped, but they are all there. By the commission of sin, as in the case of St. Paul, the spiritual life dies, is lost, and the restoration of this spiritual life is called the "New Birth," the state of being "born again," synonymous with "regeneration."

Justification implies something different from what is implied in the other terms mentioned, although the act it represents is closely interwoven with, and can not be separated from, them. Justification refers to the adjustment of the relationship between God and the subject, and also expresses God's attitude toward the subject, also the subject's condition or relation toward God.

The writer's father was a carpenter and we remember how he used to make a "straight edge." He would take a board, plane off its edge as straight as he could, then lay it down on another board, draw a pencil line its whole length on the second board, turn his straight edge over, and make a second pencil line close to the first one. You can readily see that where his straight edge departed from a straight line, the pencil marks would not run

parallel. He would then plane off the high places, test it again in the same manner, repeating the operation until he could make two straight pencil marks as nearly parallel to each other as it was possible to do; this he called justifying his straight edge. This illustrates our point. When the life is laid alongside God's Word—God's requirements—and the two run parallel as in the case of father's straight edge, then God justifies.

For God to justify an act, or a person in doing the act, such act must be right. God can not justify sin or justify a person who commits sin. One who commits known sin is a sinner and is under condemnation. "The wages of sin is death" (Rom. 6:23).

Justification under the law is absolutely impossible, "for all have sinned, and come short of the glory of God" (Rom. 3:23), but we are told of justification by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Justification by faith is obtained by a process as clearly set forth, and as well defined, as a problem in science or mathematics.

The first step toward the obtaining of justification is to become conscious of our sinful condition and the condemnation resting upon us, and the second step is the making of a full confession to God, a general confession to the public, and specific confessions to those who have been wronged by our misdemeanors. This involves repairing our wrongs against others as far as in us lies, restoring everything we have wrongfully taken. "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Ezekiel 33:15). "If I have taken anything from any man by false accu-

sation, I restore him fourfold" (Luke 19:8).

The third step—generally taken simultaneous with the second—is repentance, which involves godly sorrow for sin and turning from it. Sorrow for sin without turning completely from it, is useless. Judas Iscariot was so filled with remorse that he committed suicide and without question fell into hell.

To try to take these several steps without faith would be useless. Some one must die for our past sins, and we must learn, and believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). That "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

When a person comes unto God believing that He is and that He is a rewarder of those who *diligently* seek Him, that person will take these several steps almost intuitively; and when a person thus walks in the light, he is on solid believing ground, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The first work of grace must and does include justification; otherwise it is not the first work of grace. When a soul meets all God's conditions and unqualifiedly accepts Jesus Christ as its substitute for past sins and its Savior from present and future sins, God blots out all the past sins that have been committed, adds grace to enable that one to walk faithfully without committing one single known sin, imputes righteousness to cover all sins of ignorance, or errors, and the person stands before three worlds as innocent as a new-born babe, *justified*.

Destructive Criticism

By WALTER C. BRAND

SOME of the destructive critics have an extensive knowledge of the letter of the Pentateuch, but all show serious ignorance of its real spirit. One of their fundamental errors is they ignore the fact that much of it is prophetic, that the God who from the beginning can foresee the end, revealed the future to the patriarchs. Ignoring this, they assume that the prophetic portions were not written till after the events they predict had occurred, thus putting the cart before the horse. Moses knew by divine revelation that eventually Israel would reject the democratic form of government God had given

Herald of Holiness!

Hearts that are holy, pure, and true
Ever are striving some good to do;
Raising another from despair—
And it matters not what creed they bear—
Love so dwelleth within the heart
Dread, hate, and prejudice come apart.

O h, that over all land and sea
Faithful Christians they all would be!

Heralding forth God's love untold,
Old ones and young may this banner hold!
Laying the truths of God aside,
Into some sin men say they must slide.
Now Jesus says, "Be perfect, all!"
Every Christian should hear this call.
Sinful by nature e'er since the fall,
Sin may be taken out root and all!

CLIVE, ALBERTA, CAN.

Edith
MacLachlan

them and want a monarchy; hence their dictum that Genesis 36:31 and Deuteronomy 17:14-20 could not have been written by Moses is not well founded. Solomon disobeyed this latter, but his disobedience no more proves that Deuteronomy was not known in his day than the fact that some religious people today disobey parts of the Bible proves that the Bible does not exist now.

Notice an instance of one who claimed to have prophetic power by inspiration from God, not by his own human foresight: "Joseph answered, . . . It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41:16). Either this was false pretense on the part of Joseph or the critics have no ground for their assumption that Moses could not have written of things that had not yet occurred. Any one who reads Genesis 48:15-22, or Genesis 49, and does not see that it is prophetic, is badly blinded by unbelief. Jacob placed his right hand on Joseph's younger son and foretold the coming greatness of the tribe of Ephraim. In chapter 49 he said to his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days." He was either a God-inspired prophet, or else a fake fortune teller. Nearly all Pentateuchal poetry is prophetic.

These critics call many things discrepancies that other people can easily reconcile, without resorting to any such extreme means as asserting that the different verses must have been written by different authors. For instance, they say one passage says the flood lasted forty days and another 150 days. The explanation is simply that it rained and "the waters increased" for the forty days, then "prevailed upon the face of the earth 150

days" longer, so that it was six months before the ark ceased to float.

They call it a discrepancy to say in some places that the Feast of Tabernacles lasted seven days and in others eight. But it does not require a profound scholar of gigantic intellect to see that, as said feast began on a Sabbath, its seven days were immediately followed by another weekly Sabbath, which naturally might be counted (as it was observed) with them, thus making eight days.

They assume that the Ten Commandments were inspired by the teachings of eighth century (B. C.) prophets. But it is just as reasonable, yes, far more so, to think said prophets were inspired by the Ten Commandments and by their divine Author. But those who take the effect to be the cause are led to the false conclusion that the decalog was not written till the eighth century. Many of their positions seem to men who are filled with the Holy Ghost and faith so childish as not to be worthy of notice, and they would not be if it were not that they are wielding such a widespread baleful effect.

Harnackism, being practically the state religion of Germany, ought to have raised its voice against the wickedness of invading Belgium, with its train of barbarities, as John the Baptist raised his against Herod's sin. Its failure in that test shows it to be weak and unworthy. All true Americans, not to say Christians, ought to abandon it utterly.

If 2 Samuel 21:1-14 is true, these "profound Bible scholars" ought to have known that to treat an international treaty as if it were a mere scrap of paper was a heinous sin, and warned the rulers of Germany that it would surely bring God's wrath upon them.

ROUTE 2, GLENFIELD, N. Y.

for its removal. In other words, culpability is based upon volition.

Is it conceivable that one who has known the cleansing, fiery presence of the indwelling Holy Spirit can let go that experience—that grace upon which Jesus placed so high estimate that He was willing to so suffer to purchase it for His own—and still be justified in the sight of God? As a fundamental proposition it may be stated that nothing can separate us from any grace of God but willful sin. And again, as only through consecration and faith were we able to receive the Holy Ghost, so only through selfish withholding and unbelief shall we lose Him.

Backsliding from holiness, from entire sanctification, means admitting again to the citadel of our nature the carnal mind, which is not subject to the will of God. We take again that which we lost, and lose that which we received in the baptism. If this is not so, then all our teaching is at fault. But there is this difference: as a justified child of God we were not responsible for our condition of carnality, while as a backslider from holiness we have sinned after the sin of Adam and hugged his rebellion to our hearts.

We surrendered ourselves wholly to God in entire sanctification; can God justify us in any degree of rebellion?

Our faith rested in Him and His Word; can God justify the opening of the heart to any of that germinant sin, unbelief?

Our love was made perfect; can God justify any admixture again of that which is contrary to divine love?

Our heart was washed whiter than snow by the blood of Jesus; can God justify any degree of pollution?

We gave ourselves up to be crucified unto the world; can God hold us justified as we make ourselves alive again unto the world which we have utterly renounced?

If we have yielded our members servants to righteousness unto holiness, will God hold us blameless if we again yield ourselves to that sin which doth so easily beset us?

We gave place in the center of our being to the indwelling of divine Personality; can we dethrone Him without blame, and again give His place to that child of Satan, the old man?

Oh, dear travelers to the bar of Almighty God, beware of the teaching that you can hold lightly the presence of the Holy Ghost, and may dispense with Him without condemnation. Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption, for without this sanctification no man shall see God. Let us not be of those who having tasted of the heavenly gift and were made partakers of the Holy Ghost, fall away, and thus crucify to themselves the Son of God afresh and put Him to an open shame. There is a grace wherein we stand—let us not come short of it.

PENIEL COLLEGE.

A hypocrite is a walking lie—by action constantly saying black is white and white is black.

Hearts that leak out grace, leak in sin; that leak out virtue, leak in vice. MORAL: Watch out for leaks.

Plants spring from the root and from the seed. So also does sin. Jesus will lay "the ax to the root of the tree" and give you holy fire that burns up carnal seed as fast as the Devil can sow it in your heart.

There is a wide difference in hunger for God and hunger for righteousness. Holy saints hunger for God but are filled with righteousness.

Backsliding from Holiness

By CHARLES ALLEN McCONNELL

WHAT is known as the Keswick school of theology, represented in this country by the Moody Institutes and such teachers as Dr. Torrey, defines the experience of entire sanctification as: a second work of divine grace subsequent to regeneration, whereby power is given for service for God and ability to control the evil propensities of our nature. To this definition of "holiness" many theologians of other churches, who accept some sort of doctrine of entire sanctification, agree.

What is known distinctively as the Holiness Movement, now represented in leadership by the Church of the Nazarene, rejects this definition of the crowning grace of God as utterly inadequate to measure up to the promise of the Father, our inheritance in Christ, the baptism with the Holy Ghost, which, according to Scripture, our teaching, our faith, and our glorious experience, cleanses the heart from all sin.

To the doctrine and experience of holiness, which is purity as well as power, the Church of the Nazarene is unequivocally committed. It may be that we have not sufficiently emphasized the reception of power for service which the incoming of the blessed Holy Spirit carries; but at least we as a church and movement have followed the Old Book in insisting that entire sanctification cleanses the will and affections from all sin.

This, today, is the "offense of the cross"; it is the front line trench which, if the enemy is allowed to capture, the loyal soldiers of Jesus Christ will be driven back in rout.

One effect of the teaching of the suppressionists (those who reject the cleansing of the heart in the Holy Ghost baptism) has ever been to make vague and uncertain the line

between the sanctified and unsanctified experiences. If one need not be holy, i. e., have a clean heart, he might, as a former president of one of the great universities used to teach, "be sanctified and unsanctified a dozen times a day." To such teachers sanctification can have but little meaning; and those who follow them are expected to play fast and loose with their experience.

It is small wonder that many religious "revivals" are become not much more than repair shops when the highest conception of holiness is but a "blessing," or an enthusiasm which it is not necessary to retain, and may be easily lost and regained, and when so stupendous a fact as the incoming of God himself to the human soul in the Person of the Holy Spirit in His fiery, sin-killing power is not stressed, nor indeed set clearly before the seekers.

Truly there is much backsliding from the profession of holiness all over the land, and much profession of holiness there is which, according to the testimony of the lives, is backslidden. But the fact remains that the blood of Jesus Christ, God's Son, cleanses from all sin; that Jesus suffered without the gate that He might sanctify the Church with His own blood; and that the Comforter has come to abide; and we are persuaded that He is able to keep that which we have committed unto Him.

As a holiness movement and church we teach that we are not responsible for the in-being of sin, the carnal mind, the root of bitterness, the old man, our Adamic inheritance, as we are not responsible for our birth conditions; but that our responsibility comes with knowledge of condition, and condemnation with neglect or refusal to apply the remedy

THE Bible is so great, so sublime, so inexhaustible, that to write about it is like trying to penetrate into the unseen depths of the universe, or to tell the number of stars. It surpasses the keenest imagination, is beyond the strongest intellectual conception, has depths of beauty, poetry, prose, comprehensive utterance, and minute description, not common with any other book that has ever been written. Other books are soon out of date—even a valuable text book will not last over a dozen years—a cyclopedia is soon worthless, and a whole library a cemetery of dead books and dead ideas—but the Bible lives on, fresh, inspiring, abreast of the times, helpful to every man who will study it; full of nuggets of gold, charming for its simplicity, and just the book for every phase of life, and for every walk of life. The housewife can pick it up and it will cheer her in her domestic duties; the toiler at the mill can drink from its pages at the noon hour and be refreshed as with a draught from a sparkling spring; the teacher can learn from its pages the art of teaching, and the necessary patience to succeed; the merchant can peruse its promises and find help amidst the cares of a busy life. It is the only book that can be read all the time, that can be assiduously studied, that can be taken into the mind and always be up-to-date, always new, always charming.

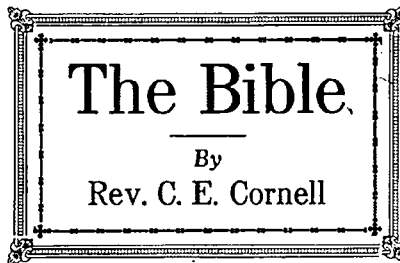
The Bible has an indestructible vitality. It has withstood every form of subtle, vicious and devilish attack. Kings and potentates have sought to destroy it; councils have denounced it, priests have burned it, and it would seem that it had been completely destroyed, but at the critical moment some copy had been preserved. Somewhere, somehow, the life of this precious Book can not be extinguished; it lives on and on despite the wickedness of men, the Devil, and all hell.

Ecclesiastics have denounced it, and proven—to their own satisfaction, at least—that it is false, out of date, unreliable, not true to history nor to science. But just when all this seems to crush out its life, unexpectedly the stroke of a pick or some archaeological discovery uncovers some valuable and startling witness, testifying to, and verifying to minutest detail, the truthfulness of the Bible.

The Bible is God's book. It is not only *God-inspired*, but it is *God-owned*. God is a spiritual being, His Book is a spiritual Book, and those who can best understand it must be spiritual men and women. God proposes, however, that His Book shall circle the entire world. Unbelievers and infidels may for a time frustrate the circulation of the Book, but it is destined to reach the whole world.

It is the very best selling book on earth. Millions of copies are sold each year, and the Bible printing houses can not keep up with their orders. There is a greater demand for the Bible than can be supplied. It is now printed in almost all languages and dialects the world over. It is read and reread by men and women in every walk of life. It furnishes consolation when in sorrow; it assuages pain when in suffering; it inspires hope when there is doubt; it cheers the fainting when in weakness; it comforts the aged when nearing the other shore; it is a medicine chest with a remedy for every ill of life. Reach in and take down a bottle (promise) and relieve your suffering.

The Bible is *God-breathed*. The Apostle Peter declares, speaking of the Old Testament Scriptures, "they came not by the will of man, but holy men of old spake as they were moved [literally, *carried along*] by the Holy Ghost." The Apostle Paul, writing to Timothy (2 Timothy 3: 16, 17), commending Timothy because from a child he had known



the Holy Scriptures (by Holy Scriptures the apostle must have meant the Old Testament from Genesis to Malachi—these were the Scriptures that every Jewish child had to learn) tells him that all Scripture (unqualifiedly the Old Testament) was given by inspiration of God. "Thus," says Haldeman, "this book that we call the Bible comes to us with the enormous and uncompromising claim that it is not a man-made book, but a book whose real author is the living and eternal God. This claim stands face to face with all human need. Here we are from birth to death, pilgrims on the highway of time, not knowing whence we come, nor whither we go. We need a guide to lead us, a light to shine when we stand at the parting of the ways—where eternity becomes the end of time.

"This book meets us and claims to be all that—a guide through time, a light to shine upon the road that leads to God and to be, in every line and accent, the inspired, incorruptible, infallible Word of God."

How may we know that the Bible is the Word of God? This is a pertinent and very important question at this particular time when there are so many voices questioning the authenticity, inspiration, and infallibility of the Bible. But we need not be alarmed, for the question is easily answered, and the evidence is so great, its very wealth is an embarrassment. Here is a concrete and general proposition:

"The Bible is proved to be the Word of God when it is shown to be *not* the word of man; and it is proved to be *not* the word of man when it is shown to be—*not* such a book as a man *would* write if he *could*; nor such a book as a man *could* write if he *would*."

"That it is not the word of man—not such a book as a man *would* write if he *could*—is made clear enough by the picture it paints of the natural man. The picture is so sharply drawn, the figures stand out in such living and apt delineation, that no one can mistake the import."

No man would write so impassionately and so faithfully of himself; nor would he write in such minute delineation of his weakness, sin, degeneration, and eternal loss.

According to the Bible, man came direct from the hand of God. God created him with a body, soul, and spirit—a tripartite being. He was made in the moral likeness or *image* of God. But man turned his back upon God, listened to the appetite of his soul and surrendered to the demands of sensual hunger. He fell a prey to the subtlety of the Devil. In the frightful fall, he wrecked his body, soul, and spirit, until God looked upon man and saw that he was *rotten* from the top of his head to the soles of his feet. There was *no soundness in him*. "Every imagination of the thoughts of the heart only evil continually." He is so corrupt that there is nothing to commend him to God.

The natural man is thus depicted throughout the Scriptures. In the end man is to die. Such an end is unnatural; it is violent, it is penal; it is an appointed punishment for sin and wilful disobedience to God. Do not the Scriptures teach, "That it is *appointed* unto man once to die." His moral and physical body impregnated with festering and

running sores; his walk in life filled with passionate desires—lust, indecency, abnormal sexual desires, and drunkenness until man wallows in the gutter no better than a common swine.

This, and more, is the frightful Bible picture of the natural man. Is it conceivable that any man would thus paint himself? We aver not.

The picture that the Bible paints of sin is not such a picture as the natural man has ever painted. The Bible likens sin to leprosy with all of its hideous filthiness and decay. Sin is declared to be more than a mere moral weakness, more than fever in the blood, more than a disease, more than insanity. Sin is high treason against God, a rebellion against His government, a strike at the very integrity of Jehovah. Sin is out of discord with everything that is good and holy; it is the diabolism in the race, the black spot on the world's escutcheon. The Bible hates sin and has no mercy for it.

The denunciations of sin are so fearful throughout the entire Word of God, that a sinner fairly shivers and hastily turns away. God's Word shows no quarter to sin; it demands its frightful punishment. The poor, miserable, lost sinner stands in imminent danger all the time; only the brittle thread of life holds him out of hell.

"The Bible declares that forgiveness of sin can come to the sinner only by way of the anguish and punishment of the cross; and that no sinner can be forgiven till he has accepted the downpour of the wrath of God on the cross and the substitutional agony of the Son of God as the punishment he himself so justly deserves."

Every heartstring was torn asunder when the Man of Galilee cried in deepest agony, "My God! My God! why hast thou forsaken me?" So the sinner's heart must be wrung with inexpressible agony as he contemplates his lost condition as one forsaken and without hope, only for the mercy of God and the love of a Savior. If Christ had not died in his stead, if the Son of God had not offered Himself as a sin-offering, His vicarious sacrifice, his personal substitute, the sinner would have no eternal hope, and despair would drive him mad. "By the hell of the cross alone can he find the heaven of forgiveness and peace."

Is this man's attitude toward sin? And does a man hate sin so that he would write thus about it?

Man does not hate sin. He loves it, he coddles it, he chooses it, he takes it into his very life and deliberately fondles it until like the boa constrictor it strangles him to death. The Bible concept and the natural concept of sin contradict each other; then both can not be by the same author.

The Bible concept of holiness is entirely different from that of the natural man. The Bible plainly teaches that men can be holy; the soul reflecting the image of God; partakers of the divine nature; all sin extirpated and perfect love filling the heart; that it is not an attainment, but an *obtainment*; that if the heart is ever sanctified wholly, God must do it; that without holiness no man shall see the Lord.

This is entirely contrary to the way the natural man thinks. If the Bible was from man, he would never have demanded holiness. His natural inclinations are decidedly away from holiness.

Thus we could produce argument after argument. In the realm of science the Bible is clearly shown not to be the word of man because of its accurate statements before men became scientific, or before natural science existed. The brief but comprehensive statement of the creation in the opening verses of Genesis are beyond the wisdom of any man.

[CONTINUED ON PAGE 7]

THAT the church and the Sunday school are inter-dependent is a recognized fact. The one as a conservator of spiritual impulses awakened through the study of God's Word in the Sunday school; the other as a training camp where the *hardening off* process results in turning out men and women who are *fit*, to take up the responsible work of the church, in the place of aged saints, who have gone to their reward.

Ever since the day, nearly a century and a half ago, when Robert Raikes gathered about him a little band of children and started the first Sunday school, in the outskirts of Gloucester, to within the past decade the church has considered the Sunday school merely as an adjunct, rather than an integral factor.

The familiar saying, "The Sunday school is the nursery of the church" is only a half truth, and the unuttered half is that it is also one of the important foundation stones, without which the structure would be insecure. Only within the past few years has the Sunday school been accorded its rightful place among the institutions of the church, and then only as the result of a determined effort on the part of a few Spirit-filled leaders, who saw that the time was ripe for constructive, rather than passive work among the young.

We can not charge the church with being wholly indifferent to the importance of the Sunday school, but we are firmly convinced that the church has not lent intensive effort to advance the interests of this its most powerful ally.

If this planning on the part of a few outstanding leaders has been beneficial—and the best evidence at hand seems to indicate that it has; that the Sunday schools of the present day are far in advance of those of past years in both methods and equipment—then the church is face to face with the important question of how best to conserve the results of the advantage thus gained.

The churches that have measured up to this golden opportunity are the exception, rather than the rule.

Many a church has discovered, when it has been too late, that a modicum of interest is not sufficient to maintain a healthful growth.

This interest can be manifested in many different ways; but we believe that the most important one would be for the church to guarantee to the Sunday school 100 per cent moral support.

That would mean that every member of the church would be as enthusiastic concerning the affairs of the school as they are about the regular work of the church.

This measure of support would naturally be followed by a desire to assist in making the Sunday school as effective as possible, through including in the annual budget a sum proportionate to that raised for the cause of foreign missions, home missions, church extension, or education. The money thus provided would enable an ambitious Sunday school board to reach out into untilled fields, through the services of a paid worker, and bring into its classes boys and girls who need to feel the influence of the Sunday school to offset the baneful influence exerted by street associations and oft-times by their own homes.

We realize that in a financial way a large majority of our Nazarene churches have all they can do to make both ends meet, without dividing their affections with the Sunday school, and in some cases that we know of the church even looks to the school to help out in time of need. While this suggestion may appear to some as being untenable, yet we believe in "hitching our wagon to a star," and although the ideal may be far above us, yet we are exhorted by the prophet to "enlarge the place of thy tent, lengthen thy cords, and strengthen thy stakes."

The time has come when a church that has not provided a comfortable and well-equipped housing for this most important department is chargeable with shortsightedness to a point of extreme negligence.

I fancy that some reader is already saying that "our school has ample means to care for

The Church and the Sunday School

By C. W. Jones

Superintendent
First Church Sunday School
Kansas City, Mo.

the expense of literature and equipment, without asking for any help from the church."

Yes, and because the church does not support the school in a financial way it lacks the incentive to give it the strong moral support it is entitled to.

We are not pleading for equipment that the school can readily procure for itself, but rather for those things that the majority of our schools are obliged to go without.

The churches that are heralded throughout our land as the most progressive, having the great adult Bible classes and overflowing beginner's departments, are the ones who have enacted the role of the Good Samaritan, and instead of "passing by on the other side," have gone out to meet the drifting mass of men and women, and, in the spirit of the Master, have brought them under the sound of the gospel by means of a hearty handshake, a cheery invitation, a well-lighted, well-ventilated, and well-equipped classroom.

A world renowned leader in Bible school work is credited with saying, "We must give the Sunday school a chance to work out its mission, and this can only be done as the church shall place upon God's altars much larger gifts for this most important work."

Let us consider briefly the measure of importance the work of the Sunday school is to the church.

First. *It is educational.* From the smallest tots to the adult Bible class the Word of God is taught "precept upon precept, line upon line" by teachers who in a majority of cases are alive to the responsibility of the task. The Catechism,

The Bible

(Continued from page six)

Thank God! we have never doubted a single moment that the Bible came from the hand of God and that He is guarding it.

Here are a few Bible facts gathered from various sources that may be of interest to the reader:

The Bible contains 66 books, 39 in the Old Testament and 27 in the New Testament.

There are about 40 authors.

Over three and a half million letters.

Seven hundred and seventy-five thousand words.

Thirty-one thousand one hundred and seventy-three verses.

Exactly 1,189 chapters.

If you will read three chapters each week day and three on each Sabbath, the Bible can be read through in a year.

The longest book is the Psalms, the longest chapter is the 119th Psalm, and the longest verse is Esther 8:9.

The shortest book is 3 John, the shortest chapter is Psalm 117, and the shortest verse is St. John 11:35.

There are about 110 names or titles applied to our adorable Lord.

Read the Bible as *God speaking to you*. Believe all of it, for unbelief will injure your soul. He that cometh to God *must believe*—and thus you will be benefited and blessed.

PASADENA, CAL.

Apostle's Creed, Ten Commandments, and golden texts are drilled into the minds of the younger generation, while older scholars study and discuss the weightier matters of doctrine and church polity.

Second. *It is evangelistic.* The great question of the soul's salvation and the efficacy of the shed Blood as an atonement for sin, is uppermost in the minds of superintendent and teacher alike at every session. The fact that 75 per cent of the Christians in an ordinary congregation bear testimony that they were saved at less than twenty-five years of age, is argument enough to prove that during these impressionable years when they were studying the Word, the Holy Spirit was faithful to His ministry.

Third. *It is missionary.* Put it down as axiomatic that the school that is not up and doing along missionary lines is already an absolute failure. The Master's command, "Go ye," was given to the church at large, and any branch of the church that ignores this most essential activity is falling far below the standard of Christian service that is pleasing to God. A touching story of sacrifice, or a missionary text enlarged upon and pressed home by a faithful teacher has been found to be the *good seed* that has sent many a missionary out from home and loved ones to the foreign field.

The missionary offerings that are given so lavishly in the Sunday school is another indisputable evidence that the cause of missions will not suffer in a school that is fully alive to this obligation.

One of the best Sunday school mottoes that has ever come to our notice reads as follows:

"ALL THE CHURCH IN THE SUNDAY SCHOOL,
ALL THE SUNDAY SCHOOL IN THE CHURCH."

This brings out clearly the *inter-dependent* interests of the two, and we are looking forward with anticipation to the time when this will be said of many of our Nazarene churches and schools.

If, then, the Sunday school is a tangible asset of the church, what action ought the church to take in order to foster and develop this most essential department? Certain it is, if the general church will create, through its legislative machinery, a plan of procedure that will be as large as the project is important, the problem will be half solved.

In order to do this it will be necessary to consider and deal with *first things first*.

The organizing of a General Board of Sunday Schools, whose duty it will be to correlate every interest and need of the work and present a constructive program, would be a *real* forward step.

As a denomination we are being literally crowded to the wall in regard to our publication interests. Already "there ariseth a little cloud out of the sea, like a man's hand" that indicates that ere long we will be called upon to decide in regard to the graded lesson system.

We need to have an adjustment of our current Sunday school literature, either to produce our own, independent of the uniform series, or continue the present system under the direction of a competent editor. In either case we could well profit by the methods employed by our sister denominations, in putting at the head of our Sunday school literature bureau some one who is adapted by years of experience to decide what shall and what shall not be offered to our scholars.

At our last General Assembly we heard much about "going over the top" in many lines of church work, but as to the large interests of the Sunday school—the interest that touches most vitally every Nazarene home, and also the life of the church—the slogan might have been changed to "under the shelf."

How often these words have come to us as we have thought and prayed over the dearth in interest in the Sunday school on the part of our people. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." Beloved, let us not only pray for the Sunday school, but let us plan, give, and work to advance its every interest.

Spreading Scriptural Holiness via the HERALD OF HOLINESS

By C. E. Roberts, Evangelist

YOU ask us to give the methods we employ to secure subscriptions for the HERALD OF HOLINESS. If we can inspire others to see the importance of catching the vision of this great work we will be genuinely glad.

1. *A vision.* When we joined the Church of the Nazarene, we joined not only a local congregation but the entire church with all its institutions. The HERALD OF HOLINESS being one of our most important institutions, we make an effort to help it in every way we can. We love the paper, and can see no better way to spread scriptural holiness and conserve the work we are doing, than to put the paper into the homes of the people. It preaches to them fifty-two times a year, after we are gone from their midst. Some think if they were to present the needs of our paper, it would detract from their remuneration; but if what we have done has hindered our offerings in the least, we have failed to see it. Moreover, if helping one of our worthy institutions would hurt us financially, we should be hurt, and it proves we have not caught the vision. Every Nazarene should be larger than his local interests. This especially should be true of our ministry. A preacher should be larger than any sermon he has ever preached, any remuneration he has ever received, any meeting he has ever held, or any church he has ever pastored. A man for our work must be larger than his calling, who considers it a low estimate of his occupation to value it merely as a means of getting a living.

2. *The need.* The people need the paper, and the paper needs the people. There is no better way for our people to catch the vision of our work. It is through this medium that we become acquainted with the evangelists, pastors, missionaries, and various institutions. Recently, in the home of one of our laymen on the Pacific Coast, while conversing about one of our evangelists on the Atlantic Coast, we were impressed with the familiar way in which he spoke of the evangelist. When asked if he knew him personally he said, "Only through the HERALD OF HOLINESS." Nothing will cement us together, as one great family, any more than to take our church paper.

It is impossible to be 100 per cent Nazarene without being a subscriber to the paper. Our chief aim is to place the paper in the home of every Nazarene. Where we find families who feel they are not financially able to take the paper, we devise a method to raise a fund, thereby leaving none with a legitimate excuse. Then we secure hundreds, who are not members of our church, to subscribe for the paper. One of our effective propositions is to persuade our own people to subscribe for their friends and loved ones. In one meeting we proposed that every state in the union be represented by a new subscription. Again, at Christmas time, we have suggested that it be sent to a friend as a present. In one meeting we proposed "Mother-in-law" to them. This unique proposition created much enthusiasm, for in some instances the wife sent it to her mother-in-law, while the husband sent it to his mother-in-law.

3. *The envelope system.* We requested the Publishing House to arrange a small envelope for this purpose, namely, "The HERALD OF HOLINESS Subscription," with place for name and address. We find the envelope for this purpose is what the duplex envelope is to the financing of the local church.

4. *The club rate.* The Publishing House allows all evangelists and agents twenty-five cents commission on all subscriptions. We wrote to the Board of Publication, asking them to grant us the privilege of giving the subscriber the benefit of the commission, where we can get a club list. For it is a well known fact that the American people like to get something at a bargain; hence, we saw the value of club rates.

We state this fact clearly to the people, telling them they can have our commission providing they help us to get a handsome club list. After giving the matter much prayer, and deciding how many subscriptions we should strive to secure, we present the paper in a brief, cheerful manner at each service, and enthusiastically work at the job until we reach the goal.

5. *Working at the job.* Our best method is to work at it. It is a strong, and well-established conviction with us, that the people need the HERALD OF HOLINESS in their homes. We pray over it. We are determined to overcome every obstacle and go straight for the goal. The people will take the paper if their attention is brought to it in the right way. With persistency, concentrated energy, and enthusiasm, you can make a genuine success of securing subscriptions for the HERALD OF HOLINESS.

Five Hundred New Churches in Five Hundred New Centers!

By N. B. Herrell

FIVE HUNDRED NEW CHURCHES IN FIVE HUNDRED CENTERS is not only a possibility, but a probability, if we truly believe. What has taken place in the blasting out of churches in the past can take place again; not only so, but it is yet to be demonstrated what God can do with a people wholly given up to His will. The opportunity is ours for the taking. Five hundred centers in the United States and Canada, untouched by any organized HOLINESS forces, challenge us to enter their wide-open doors and plant Churches of the Nazarene.

ONE-BY-ONE

If the forty thousand members we have would win one soul each in twelve months, then lead them into the Church of the Nazarene, we would double our membership in one year. The second year we would gain eighty thousand, making a total membership of one hundred and sixty thousand. The third year we would increase one hundred and sixty thousand, bringing the total to three hundred and twenty thousand. The fourth year we would win three hundred and twenty thousand, which would bring us to the General Assembly with six hundred and forty thousand souls for God and HOLINESS.

We have about one thousand local churches. If each local church would launch one new church each twelve months, we would have two thousand churches the first year, four thousand the second, eight thousand the third, and come to the General Assembly with sixteen thousand the fourth year.

The opportunity is before us—then why should we stagger at the promise? There are more than one hundred and fifty million souls in the United States and Canada. There are plenty of unsaved people around us, so that all I have indicated can be done and much more without making an impression on the great harvest that is waving an invitation to our gleaners.

The Interchurch World Movement is making a survey of the world, reaching every community, every home, every person. While they are doing this to get the statistics of Christianity and its progress in the world, we should be causing Christianity to progress. Our hope of evangelizing the foreign field depends on our success in winning the unsaved in the homeland.

THE HARVEST CLASSIFIED

The field is the world, the earth's surface, which is fifty million square miles. The people of all the earth are the harvest, ripe and ready for gathering. They number one billion six hundred million strong. There are 272,860,000

The HERALD OF HOLINESS

THE article on this page by Evangelist C. E. Roberts is in answer to a request that he furnish our readers with his methods in securing subscriptions to our church paper, the HERALD OF HOLINESS. In two meetings held recently—with First Church, Pasadena, C. E. Cornell pastor, and First Church, Los Angeles, A. O. Henricks pastor—Brother Roberts secured six hundred subscriptions to the HERALD OF HOLINESS, a record which, if maintained throughout the church in proportion to the memberships of these two churches, would give to the HERALD OF HOLINESS a circulation of over 17,000 in the church alone. But the proportion of subscription carried outside the Church of the Nazarene is considerable—so large, in fact, that with 17,000 inside the church, the addition of the subscriptions on the outside would be a total of 25,000. We commend this good article to the careful reading of all lovers of holiness with zeal to scatter the Good News over all the earth.—MANAGING EDITOR.

Roman Catholics in the world; there are 120,000,000 Eastern Greeks, 221,925,000 Mohammedans, 200,000,000 Christians, and 847,950,000 non-Christians. This is not the latest census, but will give us an idea of the condition of the world. While we boast of two hundred million Christians, yet a great number of these are only Christians in name. It is easy to be seen that the Christians will have to make war on and evangelize the world or the false religion of the heathen will heathenize the Christians. We are forced in self-defense to evangelize the world. The only way to do this is to begin an evangelistic campaign at home and spread to the uttermost parts of the earth. The only agency that will ever effect a change on the world for lasting good is the evangelistic ministry of the Church, followed up by the pastor-teacher, the Holy Spirit working through all, for the exaltation of Christ. Who will deny that this has not worked for the betterment of the world in the past? The crying need of the hour is an evangelistic campaign that will shake the world. Not a campaign of the Billy Sunday type but a Paul and Peter type of evangelism that will bring the people to their knees and the Holy Spirit into their lives. One that will not fill up the churches with cold, dead professors, but one which will brighten up the world with Spirit-filled Christians.

GOD'S WAY

God has a way clearly stated in His Word for the evangelizing of the world. He has promised to work with and through that plan. He has proved this time and again. The Wesleyes fell in line with God and His way of spreading the gospel.

1. We must preach the gospel of full salvation.
2. We must preach it with the Holy Spirit sent down from heaven.
3. We must preach with the judgment day staring us in the face.
4. We must preach with the old rugged cross in view.
5. We must preach with a holy fear toward God and a burning love for the people.
6. We must preach with a trumpet voice, tearful eyes, and a heaven-born boldness.
7. We must preach expecting the people to yield at once to the demands of the gospel.
8. We must be too big to pay any attention to the opposition, but stick to our job, of preaching the law and the gospel.

The evangelistic ministry has always been God's means of waking the world from her indifference to the gospel. If the Lord can take

a Huss, a Luther, a Knox, a Fox, and the Wesleyans stir the world to action in religious matters, I am sure that He can take an army, if but yielded like the individual, and arouse the world from her stupor of sin. We all were converted on the verge of desperation. We also were sanctified the same way, and if we maintain the FAITH, we must live on the borders of desperation, overcoming every opposing element. An offensive warfare is the only safe place for a sanctified soul. A church is in the same position. The Church of the Nazarene was born in a whirlwind-like spirit of evangelism, and can only thrive as she lives in that kind of an atmosphere. The future of our church can best be measured by an invoice of her evangelistic ability of the present, and her facilities for turning out evangelistic talent. We are not fortholders. Ours is the taking of forts. Mount Zion is our pulpit, Mount Sinai our law, Mount Calvary our gospel. The world is our parish, thank God! and heaven our home.

FAITH AND WORKS

Faith and works go together. The one can not succeed without the other. They are the FAITH AND WORKS CONSTRUCTION COMPANY of Father, Son, and Holy Spirit. They wear brogan shoes, overalls, caps, with their sleeves rolled to their elbows. They are not afraid of the hot sun, long days, and hard jobs. They head the undertakers' union, they never strike unless separated. They are satisfied with fair pay, common grub, and a squatter's rights.

They have conquered Satan, fire, water, and wild beasts. They have builded Churches, Colleges, Orphanages, Rescue Homes, and Publishing Houses. They have changed homes, communities, cities, states, and nations. Faith and works are best known by what they have done. A great crowd of witnesses are speaking to us from the past telling us that FAITH AND WORKS can be relied upon.

The Holy Spirit is waiting for a host of people to let Him use their feet, hands, minds, hearts, and entire bodies in evangelizing the world. The harvest is before us, the Spirit is with us, faith and works stand ready to gather the harvest by the power of the Spirit if the human will only get out of the way. We close with our slogan:

FIVE HUNDRED NEW CHURCHES
IN FIVE HUNDRED CENTERS!

Blessings in the Conferences

By REV. J. D. FRANKLIN

THE conferences at Salama for the year 1919 have passed into history, in one sense, but in another their work has just begun, for we continue to gather fruits from the blessings received.

There were not so many seekers as last year, but there was a clearing up, a deepening, and a settling down into God that was superior to that manifested during any previous meeting. We rejoiced to see those who accepted Christ last year advancing in spiritual things, adding grace to grace and strength to strength.

The Indian who walked twenty-four miles a year ago with his wife, mother, and sister-in-law to get saved, returned this year with his offering (a big turkey and some corn) and, receiving new light, gave all diligence to walk in it. One afternoon during a service specially for the church he arose, while the preacher was yet speaking, and commenced to confess. Later he brought his wife and sister-in-law to the altar, and on their knees before God, while the tears rolled down their cheeks, they prayed and pledged and pleaded with God until He blessed them. They immediately began to take legal steps to get married. During the rest of the meeting he was happy and busy for the Lord. He went out of town one day, and late in the afternoon returned, saying, "Some of my people will be here tonight and want to publicly confess Christ." They came, and in their simple way accepted Christ as their Savior. Please pray that we may be used of Him to care for them and that they may become established in Him.

Petronila, a worker, received much help from the Lord. She has faithfully evangelized and

patiently borne the scorn and reproaches heaped upon her during the year, and now was greatly blessed.

Victoria and her mother (who is eighty years of age), who were saved within the year, walked seven miles to attend the meetings here. They were greatly blessed and used of God. The mother, who had not received Him as her sanctifier, professed sanctification.

We did not have any missionary help this year, so Miss Phillips and I did our best to preach the Word and to conduct the Bible classes to the glory of God, and He manifestly blessed our efforts. Also Don Abel Escobar, our most able native preacher, was sick and could not help, but God undertook and enabled Brother Escobar to be present for the last few services, in which he was a blessing and got blessed. The results reaped from the Bible classes were far more satisfactory than last year. Miss Phillips just captured the hearts of my people by her Spirit-filled messages and Bible readings.

There were more native Christians from other parts present last year than this, but more unbelievers attended the meetings this year, and their conduct was better than last year. Also very much more interest was manifested in the gospel. We trust that the results may be lasting.

We love Him and are determined to keep true.

Getting Rid of a "Sacred Shindee"

By REV. K. HAWLEY JACKSON

AT a baptismal service, recently, a rather comical incident took place. One of the candidates, who was of a low caste, and who only recently came in from a country district, came forward for baptism without having cut off the sacred *shindee*. Most Hindu men shave the hair from their heads except a spot the size of a man's hand right at the crown, and this spot is cropped close except another spot the size of a half-dollar right in the center of the cropped spot. This small spot grows hair from six to twelve inches long, and is worn in that manner. Though most of a man's head may be shaved, one can always see the end of the long-hair growing right out of the crown, which long hair is called the "sacred shindee." Just what the religious significance is I can not say, but I do know that it is a place where lice can find a "happy home," and it is always cut off before baptism.

The candidate in question appeared without having cut off this lock of hair, apparently having never thought of it, as it is so common among his people, and no one had suggested it to him as necessary. Mr. Tracy was just ready to baptize him when he discovered this *shindee*, which at that late moment had to be cut off. Reaching up, Mr. Tracy took hold of the *shindee* with a firm grip, called for a pair of scissors and waited until they were brought, and then rather indifferently whacked the lock off. After it was cut off the man looked up as if to say, "I understand," and, with a smile, took it as a very necessary part of the program and went away seemingly very content.

I believe that not all the men of Hinduism grow their hair as this man. There must be some six or seven ways. I am trying to get a picture of six different varieties which I am sure will prove to be of much interest.

Latin American Indians

By R. E. BOWER

SOUTH of the Rio Grande to Cape Horn are found seventeen million Indians basking by day in the tropical sunlight, and by night shivering under the Southern Cross. These poor Indians, nearly nude, unkempt, illiterate, and bent with burdens, are found in unmitigated servitude. Mexico, our first neighbor to the south, has about sixteen million population, of which about one-half are Indians. The Mexican Indian is kind to all animals but his beasts of burden. He pets his dogs and cats, and lets them sleep on his bed at night; but he kicks and punches his mules to make them

go. Every man, woman, and child will take their slesta in the afternoon from 1 to 3 o'clock. At night (there is very little twilight) they come out like bats and owls and promenade the alameda, singing and playing to amuse themselves. In the pueblos, if they are not engaged in seeing a cock-fight or bull-fight, they may be found stark drunk on 3/4 pence of pulque. There is no form of gambling unknown in Mexico. Drunkenness and gambling are their besetting sins. While such is their social life, yet it may be said the Indians are patient, docile, and polite, and friendly to all. The common people, when passing a church, will uncover their heads, and when church bells signal the noon hour or sunset (which are calls to prayer) they will fall on their knees repeating the magnificat, or at least an Ave Maria or the Paternoster. They are kind to strangers, and will share their homes and meals with all who pass their way. They consider it a special privilege to adopt an American orphan boy or girl into their families, as few, if any, orphanages exist in Mexico. These neighbors of ours need full gospel salvation, and are easily reached.

Central America is next beyond Mexico, and it has about five million people, of which 60 per cent are Indians, much like our Mexican Indians, nearly all living in abject slavery. While Mexico has its patron saint Guadalupe, Central America has its idol Escapulou, to which thousands make their pilgrimage twice a year. Who will take the gospel message of full salvation to these three million Indians, primitive, superstitious, enslaved, illiterate, and in abject poverty—a people hated by the world and neglected by the church?

The capitalists know of Central America as a land rich for exploitation, so they run the finest coast-wise steamers there; others have gone there to build railroads, mine gold or silver, or exploit the timber lands for chicor or valuable wood; but few go there to seek the "diamonds in the rough," that will outshine the stars of the sun.

South America, the neglected continent, has fifty-five million people, including fourteen million of the red race who are yet nearly all waiting to see for the first time the face of a white missionary. Driven back from the plains, and bivouacked under the blue horizon, among the forests, roam these millions without any knowledge of our Christ. Under dusky bosoms beat honest hearts that ought to know Him, their Creator and Savior. Who will visit them with the gospel message? Long they have been calling for it. The mighty Amazon river, 200 miles wide at its mouth, and the Rio de la Plata, 120 miles wide at its mouth—if they could send forth a human sound in behalf of these lost millions they would send the Macedonian cry, "Come over and help us." In the Brazilian wilderness, among the chattering monkeys and birds, are one and one-half million pagan Indians never visited by the white man. Men will risk their lives to cross that continent, or the ocean by aeroplane, or undertake other daring adventures, but where is the David Livingstone for the Brazilian wilderness to reach the pagan tribes with the gospel message?

Pray ye the Lord of the harvest to send out speedily messengers of the Cross to the great white harvest fields of the earth.

One of Them?

Those whose religious life is morose, and who love to dwell constantly upon their trials, are commended to the following anecdote related by Rev. Samuel Chadwick, formerly president of the Wesleyan Conference of Great Britain:

"A boy who had recently made a public confession of Christ went to the class meeting. His mother, a godly woman, was very anxious about how he got on, and eagerly questioned him on his return home as to the meeting, and who spoke. After giving her the information, she asked, 'And did you speak, my boy?' 'No,' he replied, 'Well, why didn't you?' 'Well, mother,' he said, 'one got up and told of the trials and troubles he had, and another followed him and did the same, and so it went on. I tried to think of my trials and troubles and I couldn't remember any, and so I didn't speak.'—Selected.

Why Should I Attend a Holiness College?

THE marked increase in interest in the educational work of our church is a matter for congratulation, and a prophecy of better things in the near, and remote future. God has given us a great work to do, and it is no small matter to get the machinery installed, and in working order that is necessary to success in carrying it on. But the work is going forward.

Our General Board of Education is doing splendid and telling work in its efforts to classify and systematize our schools, and set bounds to their territories. To provide for their establishment and maintenance, and in various ways to forward the cause of learning within our borders. These efforts are being ably seconded by our Publishing House and HERALD of HOLINESS. We are moving on to victory in solid phalanx in this work.

But the interest does not end here. There is an ever increasing number among our parents who are seeing the advantages of giving their children a liberal education, and are making the sacrifices necessary to carry out their designs. There is an ever increasing number of our young men and women who are being awakened to the desirability of a thorough training of their powers for service. Add to these the constantly increasing number of our older brethren who for some reason have missed their opportunities to secure an education earlier in life, and are casting about for a suitable place to secure a training that will prepare them for the work to which God has called them, and we have some of the tangible evidences of this awakening of interest in our schools and colleges. These are among the most hopeful signs in our movement.

With all these, the question arises, "Where shall I go to school?" This article is designed to suggest an answer to that question, and give a few of the many reasons why you should go to one of our own holiness schools or colleges.

1. *You want to become efficient for service.* For this you need training. Training multiplies efficiency. Your heart is overflowing with love for God and a lost world. You want to see lost men and women and boys and girls brought to Christ and saved to the uttermost. You want to see the cause of our Christ advanced in the earth, and you want to have an active part in the work. You want to serve God in the cause of holiness in your own church. Then secure your training in one of our own holiness schools. There you will be established in the experience we enjoy; instructed in the doctrines we believe; and trained in the methods we employ. You will be fitted to work in harmony with your brethren, and to enjoy the fellowship and inspiration which come through working with a united people. You may be a member of a church where, for some reason holiness education is not available; our doors swing wide open to you, and you may be sure of a warm welcome to our midst, and to the benefits of all we have to offer.

2. *College training makes for efficiency.* As an illustration of this, it is estimated that one out of ten thousand men who have not had the benefit of a college education have attained to such distinction as to merit notice in a work like Appleton's Encyclopedia of American Biography; while among college men, one in every forty have received this recognition. This gives the college trained man two hundred and fifty times the chance of achieving success in the worth-while things of life over his less favored brother who has not had the benefit of a college education. The higher the position or profession considered, the higher is the ratio in favor of the college trained man. The college graduates of this country comprise about 1 per cent of the male population over twenty-one years of age. Yet this 1 per cent furnishes more than one-third of our congressmen, more than one-half of our presidents, vice-presidents and cabinet officers, and over two-thirds of our justices of the supreme court.

By H. O. Fanning

Every chief justice has been a college graduate except John Marshall, who left college to serve his country in the Revolutionary war.

There is no other calling in the world which demands so much of a man—all these is in him and all that he is capable of becoming—as the ministry of the gospel of the Son of God; whether this ministry be in the preaching of the Word, in the printed page, in song, or in the multitudinous avocations of life. Everywhere the child of God should be at his best. There is no other realm that opens up such vast possibilities for growth and development as the spiritual realm; and no other that affords such limitless fields for activity in service. The men and women who stand out as landmarks in the history of the work of God among men have had a college education or the equivalent of it. The few who have not, form the exceptions, not the rule.

3. *College training is economical training.* Learning by experience is wasteful. To learn from trial and error, and from the mistakes, the failures, and successes of your own daily or yearly routine is costly. Years are wasted in such efforts at training, and to secure knowledge which might be obtained without loss or delay, in a comparatively short time in a well equipped institution. It is an old maxim that "Experience is a dear teacher." It might well be added, an inefficient teacher also.

Students in chemistry, mathematics, and all the sciences avail themselves of the accumulated experiences of the ages. The student of electricity today can secure a knowledge of that science in a three-year course that represents the cumulative results of thousands of experimenters who have given their whole lives to such investigation. How idle it would be for him to waive all this and seek to blaze out a trail for himself. He is not unwise enough to do this, but profits by all that others have learned, and seeks to add to the general store of knowledge.

But some one may say, We have the Holy Ghost as our teacher. Thank God, we have. But the Holy Ghost has been teaching others as well as us. While He is an infallible Teacher, we are not infallible learners. We need the benefit of what men have learned of Him down through the ages. Others have misunderstood and been mistaken. We are no more infallible than they. Others have their limitations. So have we. Others have embraced and propagated error. So may we. If we are to avoid the pitfalls the enemy digs for our unwary feet; if we are to succeed in the work God has called us to we must profit by the experiences of others. We must learn to avoid the things that tend to failure, and to emphasize the things that make for success. No other institutions are so well equipped to give us the help we need as our holiness colleges.

4. *College training tends to enlargement.* It gives one a larger outlook upon life; larger capacities for enjoyment. A larger field of observation, and larger sympathies with one's

A Christian(?) that is doing nothing to save others is a clog in the machinery of the church and a stumbling block over which sinners are falling into hell. The Master says, "Cut it down. Why cumbereth it the ground?"

The "worst" end of salvation is so much better than the best end that I don't want anything to do with sin.

fellow-men. Larger conceptions of God and of His Word, and a larger knowledge of both. Larger conceptions of the greatness of salvation, and of the possibilities of grace. A larger conception of the work to be done, and an enlarged capacity for doing it.

5. *Because of the attitude of our schools toward the Word of God.* You want to be settled, strengthened, and established in the Word of God. To be fully equipped in the knowledge and use of it. To know how to master its contents and make it the man of your counsel. You are not interested in destructive criticism, in the skepticism, and infidelity of these or any other times. You want to be in an institution, and under the instruction of teachers, and in the fellowship of students who believe the Bible from cover to cover. Who hold fast to its plenary inspiration and infallibility. Those with whom it is unmistakably the Word of the Living God. You want to be taught it in its purity, its grandeur, and its magnificent simplicity. We are here to so teach it to you.

6. *Because of the character of our citizens, our students, and our teachers.* Mr. Wesley saw three serious faults in the conduct of public education for the children of God. The characters of the people, the students, and the teachers with which they had to associate. Concerning these he says, "Whenever the children went abroad, they had too many things to engage their thoughts, which ought to be diverted as little as possible from the objects of learning. And they had too many children about them, some of whom they were liable to meet every day, whose example (perhaps their advice, too) would neither forward them in learning nor religion. I say, neither learning nor religion. For if we have any religion ourselves we certainly desire that our children shall have some too. But this they are not likely to have, or to retain, if they converse promiscuously with the children of a great town. The promiscuous admission of all sorts of children into a great school was another circumstance I did not admire. Are children likely (suppose they had it) to retain much religion in a school where all that offer are admitted, however corrupted already, perhaps in principle (though that is not quite so frequent) as well as practice? And what wonder, when, as frequently happens, the parents themselves have no more religion than their ungodly offspring? It may be they do not desire to have any of their family infected with the plague of virtue. A third inconvenience in many schools is, the masters have no more religion than the scholars. And if they have little or no religion themselves, we may be well assured they will give themselves little trouble about the religion of the children that are committed to their care. Every part of the nation abounds with masters of this kind; men who are either uneducated in the very principles of Christianity, or quite indifferent as to the practice of it, 'caring for none of these things.' . . . Consequently they are nothing concerned whether their scholars are Papists or Protestants, Turks or Christians: they look upon this as none of their business; they take no thought about it." If Wesley were here today, would he have to revise any of this?

Let me close with a quotation from John Wesley: "In the name of God, then, and by the authority of His Word, let all that have children, from the time they begin to speak or run alone, begin to train them up in the way wherein they should go; to counterwork the corruption of their natures with all possible assiduity; to do everything in their power to cure their self-will, pride, and every other wrong temper. Then let them be delivered to instructors (if such can be found) that will tread in the same steps; that will watch over them as immortal spirits, who are shortly to appear before God, and who have nothing to do in this world but to prepare to meet Him in the clouds, feeling they will be eternally happy if they are ready; if not, eternally miserable."

Concerning the Christmas Love Offering

WE ARE DESIROUS OF ANNOUNCING at the earliest moment the result of the Christmas Love Offering. To do so, we must ask all pastors or others in charge to immediately remit us what has already been paid in on the amount, and to inform us how much is pledged to be paid later. We can then summarize the results and make report. Several pastors have made no report; others have written that they will have about \$....., if it is all paid in. Our folks generally are asking for the result that they may know whether or not further action must be taken.

DELANCE WALLACE, *Manager,*
Nazarene Publishing House.

OLIVET UNIVERSITY NOTES

The first Bible Study Conference held in Olivet University, December 1st to 14th, with General Superintendent J. W. Goodwin as leader, was one of the greatest things that has come to Olivet University. Dr. Goodwin gave the students and visitors a new and enlarged vision of their opportunities and possibilities. Many of those in attendance declared that what they had received from these lectures had a value that was incalculable.

The talks to young preachers on Homiletics were practical, biblical, and full of good common sense. The lectures on the Book of Romans and the Acts of the Apostles were deep, thoughtful, and inspiring.

While there were no special revival services in connection with the series of lectures, yet the closing day was one long to be remembered by all present. There were between fifty and seventy-five seekers during the day and many happy finders. God's spirit seemed to come in mighty convicting power and after a long season of prayer in the morning service the glory of God came mightily upon the people. The scene that followed beggars description. Wave after wave of glory came upon the people and salvation flowed like a mighty river.

The second Bible Study Conference will be held January 6th to 18th by Dr. A. L. Whitcomb. In connection with this special course we will hold our annual mid-winter meeting. We are going in for one of the greatest meetings that Olivet University has ever had. We trust all who can will attend with us. All our pastors will be given one week free board.

Our pastor, Rev. J. E. Gaar, is giving us some good messages over the Sabbaths and with a large and enthusiastic student body, and a consecrated, well-trained faculty we expect to make the remaining part of this year the best that the institution has ever had.

J. E. L. MOORE, *President.*

DALLAS DISTRICT

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

INDEPENDENCE: Two good services, with good attendance considering the very cold weather; a

most pleasant visit with dear Brother Elliott, who was confined to his room with rheumatism.

CEDAR MILLS: No service at church owing to bad weather; good cottage service in the home of Brother Briley; they have a live band of real Nazarenes.

DENISON: Brother and Sister Akin busy in real pastoral work. They have the hearts of the people and the work is progressing beautifully.

WHITESBORO: Rev. W. B. Pinson had just preached here over the Sabbath. He was unanimously called as pastor, and immediately moved on the work. He will also supply Independence and Cedar Mills until we can make Whitesboro a station. We are expecting some fine developments with Dr. Pinson and wife leading these faithful soldiers.

SHERMAN: Pastors M. V. Dillingham and wife are surely in the order of the Lord and doing a great work; souls have been blessed at the altar every week since the Assembly.

GRAND SALINE: Pastor Huckabee is progressing beautifully with this good work. His people are doing things. They recently paid the last note on the church property, three months ahead of time, and are now planning to build a parsonage. We had a good day with them, with souls in the fountain.

ALMA: A cold stormy night here, but a most blessed service in which all hearts were encouraged. They will move forward with Brother Huckabee to lead them on.

BLOSSOM: Got in on a late train, and arrived at the church just at preaching hour; a good service full of love, unity, and encouragement. Sister Luterell is serving them faithfully as pastor.

TEXARKANA: Every service boiling over with real holy enthusiasm; souls blessed at the altar; they bring in their tithes every Sunday, and rejoice as they place them in the Lord's treasury. Rev. Gilmore and wife are doing a great work, and the church is growing.

BIVINS: Extremely cold. Had a good service in the home of Brother Walker, and planned for them to have pastoral preaching.

ROCKIE POINT: One service with a few of the members present; bad weather and scattered condition of membership kept many away. Pastor Sharp drove with me in his buggy thirty miles across to Halesboro. A cold rain set in on the

already muddy roads, and continued all night and part of next day, making it impossible to have service there or at Milton.

BONHAM: A great day with this wide-awake church. Took Love Offering for Publishing House, and had a good altar service with souls blessed. Pastor E. D. Russell is leading this church on to great things. They have about completed their nice bungalow church building. They have done a large part of the work on this church by electric light after regular work hours. The way these people work and pray, and sing and shout is tantalizing to the Devil and carnal-minded folks.

Nearly all these churches are bringing up their finances with unusual promptness and ease; a number of them teaching and practicing the tithing plan of financing the work.

P. L. PIERCE, *Superintendent.*

BROTHER SHORT GOES TO THE INDIANA DISTRICT

I have enjoyed the nearly twenty months spent in the pastorate of the Nampa church, and in that time have seen glorious times in the Lord, and many seeking hearts made to rejoice in a Savior's love. In that time 160 new members have been received into the church.

On a recent Sunday morning the sermon was not completed, owing to the rapturous shouts of the saints, in the midst of which twenty-five seekers came to the altar. At the night service, a missionary meeting, in addition to the regular offering, \$1,250 was raised to equip the missionary sanitarium on the college campus. About fifteen of the medical students were present in uniform, and Dr. Mangum, head of the medical department, brought a message showing the need and advantages of the missionaries having some knowledge of medical science as they go into foreign work.

The Northwest Nazarene College is enjoying a good school year, and many families are moving here for the school privileges.

Mrs. Short, who has been ill much of the time during these twenty months, was gloriously healed in September, since which time she has been getting on fine. To God be all the glory.

My address for the present will be 265 North Randolph street, Indianapolis, Ind., care Rev. Ira Akers.

J. W. SHORT, *Superintendent.*

MISSOURI DISTRICT

Having just completed a flying trip over the District by which most of the churches were visited, I find the spirit of victory in the air, and that almost without exception pastors and people are getting the vision for larger and better things for the coming year.

Pastoral arrangements not being completed at the District Assembly for Rayville, Lawson, and St. Joseph, I succeeded on this trip in placing Rev. J. T. Kimbrough, a strong and experienced preacher, in charge of the two first-named appointments, and Rev. E. C. Cain, formerly Superintendent of the Eastern Oklahoma District, was called to the St. Joseph pastorate. Both of these arrangements I feel sure give promise of success and blessing.

At Kansas City I found Pastor W. E. Fisher, a strong preacher and organizer, with his loyal band of real Nazarenes doing great things for God and the church as well. They are proving that devotion, energy, and system are a fine combination in the Lord's work. It is not strange that the District Superintendent should get blessed in visiting this aggressive church and live pastor.

The next stopping place was Sedalia, where we found Pastor I. B. Sipes and his good people in labors abundant, as they are just completing their fine new church building. This is a comparatively new organization and I look for a prosperous year there.

At Morehouse our energetic pastor, Rev. Scott Hopkins, was engaged in revival services, assisted by Rev. L. Hibner, evangelist. The outlook is fine, and they are optimistic as to the future.

Under the leadership of Rev. D. E. Skaggs, the earnest and efficient pastor at Fredericktown, souls are being saved in the regular services, and the condition of the church is healthful and encouraging.

The Matthews church has recently secured a good man as pastor—Rev. T. P. Ralph—and are pushing on. Brother Hinchey, who had resigned the pastorate at Matthews, was thus enabled to take the pastorate of the Carruthersville church which presents great opportunity and need. Let us pray that God may send a mighty revival to this place.

From Fredericktown we went to Flower Memorial Church, St. Louis, Rev. R. V. Starr, pastor. These people, sing, pray, and shout the

New Building and Pastor of the Church of the Nazarene



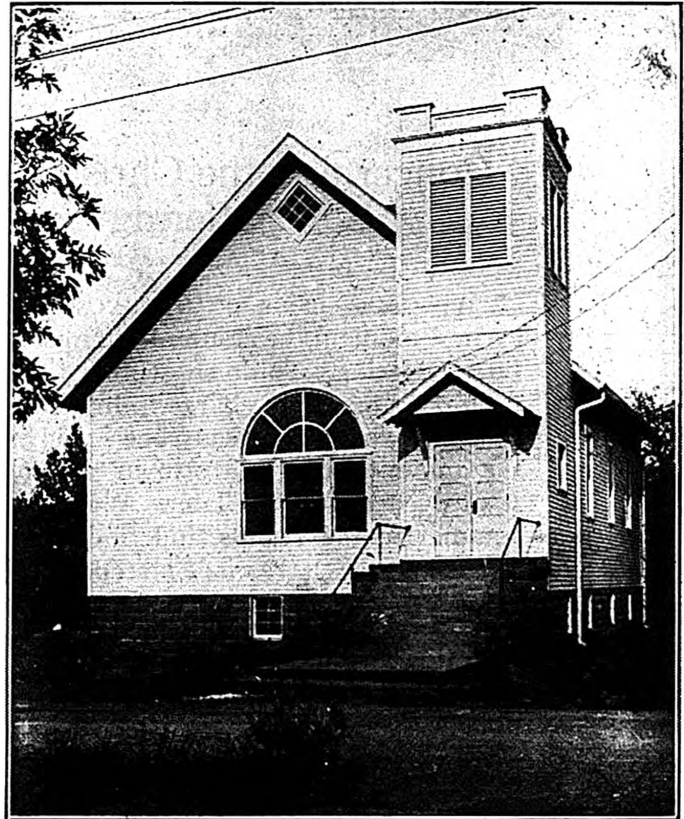
ALBERT SCHOCKE, Pastor.

Mohawk,
Indiana

We are glad to report victory for the Mohawk church. Personally we can say we have complete victory and the Lord is blessing us every day. The work is progressing on all lines. We are now enjoying the privilege of worshipping in our beautiful new church, which we dedicated on November 9th. The Lord has made it possible to build this church, as a result of prayer and sacrifice by the loyal people of God. The entire cost of the church is about \$6,250. On the day we dedicated

we raised over \$5,000, with what had been given before that time. The pews and pulpit furniture cost us about \$1,150. It is heated with a furnace with a basement under the entire building. We can truly say the Lord has done great things for us whereof we are glad. The folks are in the best of spirits that they have been since we have been here. The Sunday school is growing, and also the congregations are growing, and the interest increasing in every line of the work. And for all this we give God the glory.

ALBERT SCHOCKE, Pastor.



victory in a way that is indeed inspiring. Their faith is strong and their vision clear, so it is to be expected that they go in for great victory.

The Miner Switch church, though but few in number, are loyal and determined and expecting only success.

At Malden Pastor B. F. Pritchett has the work well in hand and is doing fine preaching. He goes at things in a systematic way, making up the budget for the running expenses of the church each week, which is easier for the church than to delay these important matters until near the close of the year. They are also planning to build a new church, as the old one will not hold the rapidly increasing congregation.

On account of heavy rains, it was impossible to reach our churches at Pinder and New Hope, so I went to Dexter, Rev. J. L. Cox, pastor. Here we have a fine new brick building, a large congregation, and excellent spiritual conditions.

I next visited our churches at Piedmont, Beulah, and Peachtree Fork in the Ozarks. At Piedmont the pastor having resigned, we arranged with Brother Sullivan to supply them. At the other two places the work is doing nicely under the care of Rev. J. W. Roach.

I was unable to visit Lodi and Coldwater on this trip on account of transportation lack.

I found Rev. L. W. Dodson, pastor at Des Arc, much encouraged with the outlook. I enjoyed preaching to and meeting the people, and several people requested prayers in the services.

Though Sabula has but two members, yet they are planning a revival, through which it is confidently expected God will add to their number enough Nazarenes to make it possible for them to have a pastor.

Irondale church, Rev. C. F. Linza pastor, is planning a revival. They have plastered their church and are doing well.

Our church at Maplewood had arranged for me to be with them in an all-day meeting to raise the amount needed for the church debt, \$1,040. Pastor Rev. C. I. Deboard stated that we ought to raise \$1,200. When the pledges and cash were all in hand it reached over \$1,800. We left this growing and happy church rejoicing greatly over the way God had helped them "over the top." People are being saved or sanctified nearly every week, they are up with their appointments, and it is truly remarkable how God is blessing these dear people.

Returning to Clarence for a few days' rest, I found the church and Missouri Holiness College coming on nicely. Truly God's hand is upon this work. Rev. H. M. Chambers is getting on well,

both as pastor of the church, and president of the school.

We are truly delighted the way the Lord is leading, and opening up new fields. Three new churches have been organized since the Assembly, and other calls are coming. We trust that each church will send in as soon as possible at least a part of the money pledged at Assembly for Home Missions. It is badly needed, and we must have it soon if we accomplish what we have planned in the opening of new fields. Let us go in for at least twelve new churches on the District this year.

W. I. DEBOARD, Superintendent.

EASTERN OKLAHOMA DISTRICT

The work on this District is on the upward march. Since last reporting I have visited the pastors and congregations at Wister, Liberty, Hill, Hugo, Durant, Shawnee, Shamrock, West Tulsa, and to spy out the land for an organization in East Tulsa.

At all these points both pastor and people are greatly encouraged; and at nearly every point they have gone "over the top" for Home Missions. Better still, they are willing to sacrifice to see things brought to pass for God.

Pastor Hays at Shawnee was holding his own revival, and had seen some forty seekers turned into happy finders up to the date of my visit.

My visit to Shamrock resulted in the organization of a church with twenty-eight members, the calling of Brother Frank Deboard as pastor, and the raising of \$55 a month as his salary for two weeks of his time.

In East Tulsa I found some excellent people desiring a church—such as will attract that growing city for God and holiness. Here I found a second Miss Shaffer, saved under similar conditions, and with great zeal to do work for her Savior. I want our people to get in touch with her, and to use her great talent in the work of the kingdom.

B. H. HAYNIE, Superintendent.

MISSOURI HOLINESS COLLEGE

The lady members of our faculty residing in our dormitory planned an agreeable surprise on the other members of the faculty on Tuesday evening of last week by inviting District Superintendent Deboard and wife, Business Manager J. T. Kimbrough and wife, Rev. W. T. Mason and wife, who have charge of our boys' dormitory, and Mrs. Chambers, wife of President Chambers, to spend

the evening with the faculty at the dormitory parlor. After some time spent in conversation, vocal and instrumental music, earnest prayer and testimony, delicious refreshments were served by the ladies. The crowning event of the evening was the presentation of a fine cast aluminum saucepan to President and Mrs. Chambers as a slight token of the esteem in which they are held by the faculty. Our thanks for the success of the occasion are due to Sisters Flower, Drake, and Weber, who planned the event and acted as hostesses. The evening's enjoyment was appropriately closed with singing and another season of prayer, and we took leave of our charming hostess feeling that God had graced the occasion with special manifestations of His presence and favor, and that the bonds of unity and Christian fellowship existing among us had been strengthened by our coming together.

Brethren Kimbrough and Deboard favored us with their presence at our chapel service Wednesday morning and gave us encouraging and inspiring messages concerning the needs of the field, and the calling and work of the school.

The prosperity of our school in all of its departments is a constant occasion of devout thanksgiving to our God. The students in our primary department have regular Bible study in their room and are greatly blessed in their work. All students above the fifth grade meet for Bible study in the chapel daily. The class is large and enthusiastic, and God is doing a wonderful work in the hearts and lives of our young people. The regular students in our Bible department are making rapid progress, and a delightful spirit of harmony and appreciation exists between teachers and students. To God be all the glory and the praise.

H. O. FANNING.

Among the Churches

EVANSVILLE, IND.

—The recent revival meeting with Rev. L. N. Fogg as evangelist was a time of uplift for the church and community. Brother Fogg preaches with no uncertain sound, and his messages were unctuous and freighted with the power of the Holy Spirit. A number were saved and sanctified, and six were added to the church. General Superintendent R. T. Williams preached on the last night of the three-day missionary convention. During this convention we went "over the top" for foreign missions. On Sunday morning, December 21st, at the close of a Christmas program, we laid \$30 on the table as our offering for the

International Sunday School Lesson, January 18, 1920

The Boldness of Peter and John

Lesson, Acts 4:1-31. PRINTED, Acts 4:8-21.

GOLDEN TEXT—Stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. PETER'S DEFENCE BEFORE THE COUNCIL.

The manner in which Christians conduct themselves in times of trial and persecution is an index to the sincerity of their profession. It is in such times as these that the power of Christ is especially manifested.

1. Peter was filled with the Holy Ghost. He was filled with the Spirit of the Master with all the fruits of this indwelling. In addition to fruits or graces of the Spirit manifested in Christian life, he was given a special anointing of the Holy Ghost preparing him for the necessity of the time. The Spirit of God not only transforms from sin to holiness, but equips the holy man for successful attack or defense against the powers of evil.

2. He asserts boldly, that the work of his ministry with the attendant marvels of faith, is the result of the name of Jesus the Nazarene. He follows immediately as in previous sermons, with an assertion of the wickedness of the human heart in crucifying Jesus, of the resurrection of Jesus Christ from the dead; and of the consequent miracle of healing through faith in His name.

3. Peter closes his sermon, as preachers always should, with an assertion of the saving power of Jesus Christ, and of the possibility of salvation alone through Him.

II. THE BOLDNESS OF PETER AND JOHN.

1. The people perceived the boldness of Peter and John. This was especially noticeable by contrast with their former life in the period of vacillation before the coming of the Holy Ghost. One of the special promises of Jesus was that when the Holy Ghost should come, the disciples would receive power as witnesses—this witnessing to begin at Jerusalem and be carried to the uttermost parts of the earth.

2. They perceived also that they were ignorant and unlearned men, that is in the sense of not having been through the Rabbinical schools. Men often forget that it is possible to receive an education outside of the schools, through daily experience and contrast with life.

3. They took knowledge of them that they had been with Jesus. The boldness which they manifested, and the wisdom which they spoke, commanded the attention of the Jews, and could be attributed to no other source than the fact that they had been with Jesus.

4. The man who was healed stood with them, so that there was no possibility of denying the great miracle which had been wrought. Jesus still has power to heal, but the cases of healing should be as marked as in the earlier day, and the persons healed should be so evidently made whole as to silence any objection. Anything short of this becomes a travesty upon the name of Jesus and His power to heal.

as to members but with old-fashioned salvation. Pray for us that we may take hold of the promise more firmly and go forward for God.—J. P. Wear, Pastor.

WEST TULSA, OKLA.

—God has overruled, and what looked to be impossible was made possible through His goodness. We had a time of rejoicing together during the Christmas times, and the little folks were made to rejoice over the presents that were given to them at that time, and the older folks too rejoiced as the Lord met with us and blessed us. On the night of December 22d District Superintendent Haynie was with us and preached in the demonstration of the Spirit to the edification of both saints and sinners. Sister Latimer sang as she only can sing, and God poured out a rich blessing on the waiting ones. Many are requesting our prayers, the congregations are steadily increasing, and we are trusting Him for greater things.—C. N. Stinnett, Reporter.

WEST ANN LAKE, MINN.

—God is blessing and owning His Word in a revival meeting which began here December 14th. The congregations were very small, but "I prophesied as I was commanded," and soon some of the bones began to shake. We had Rev. J. O. Schaap, of St. Paul, with us for one week. Fourteen seekers professed, either to be reclaimed, con-

III. THE JEWS CONFER AMONG THEMSELVES.

The Jews were not able to answer the defense of Peter, and consequently dismissed them from their presence in order to confer secretly among themselves as to the best method to deal with the situation in hand.

1. They asked themselves the question, "What shall we do, for we can not deny that a notable miracle hath been done." The zeal of a wicked, though professedly religious heart for a sect or a doctrine, rather than for the truth is here portrayed. No greater evidence of carnality can be found than this—the love of a sect or party, rather than the truth.

2. That the new teaching might not spread any further they decided to command them not to speak in this name, nor to teach at all in the name of Jesus the Nazarene. It is well to note that God commands His people to confess the name of Jesus, and we are to overcome by the blood of the Lamb and the word of our testimony. Satan's attacks are still against the earnest, unctuous testimonies of the people of God. True it is that we must live it but equally true is it that we must speak of it in words of testimony.

IV. THE REPLY OF PETER AND JOHN.

There are emergencies in life where we find ourselves in a strait betwixt two, where contrary demands are upon us. In a case like this, the method of the apostles should always be followed.

1. Without disrespect to the authority of the Jewish nation, they held to the truth of God, disobeying the injunctions of the highest churchly authority in order to be upright in God's sight. Christian people are often misunderstood. No one is more obedient to authority, no one more desirous of righteous government than a true Christian; but he has this because he has respect to a higher law, and a perfectly righteous administration as found in the kingdom of God.

2. They stated their answer in such a way as to confuse the Jewish authorities. God gives wisdom to His people which the enemies of God are not able to gainsay or resist. They said simply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

3. The inward compulsion is also noticeable, "We can not but speak the things which we have seen and heard." This is similar to Paul's expression, "the love of Christ constraineth us." Note also, their testimony is to things seen and heard; lack of definite testimony is due to lack of definite experience.

V. THE RESULTS.

"So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done." The enemies may threaten, but God delivers all those who put their trust in Him. God's people should make it their purpose to look to God and to obey Him at any cost, leaving results with God.

verted, or sanctified. Nine have united with the Church of the Nazarene, and still others to follow. We are still praying, and I am glad to say have the co-operation of all the believers. We are asking God for a new church building at this place this coming year, and we believe He will give it.—C. J. Penn, Pastor.

HERKELEY, CAL.

—The preaching at the Sunday morning service, December 21st, was dispensed with, the praise service developing into an altar call, in response to which four seekers came forward, and three prayed through. During the praise service a man gave \$50 on the church debt, putting this fund past the \$700 mark. In the evening service we received five into church fellowship, all well saved. To Him we give all the glory.—S. M. Lehman, Pastor.

CHANUTE, KAS.

—We have been graciously favored by a ten days' meeting (December 11th to 21st) under the leadership of Evangelist B. H. Edwards and Professor H. S. Wenger and wife, song leaders. The meeting was thrown in between others dates, and was entirely too short to accomplish all we desired; but a number for whom we have prayed so long were saved and others sanctified. Three joined the church, and others will follow. One family, the father of which was wonderfully saved during the meeting, drove nine miles, through all kinds of

Publishing House. We have been blessed recently under the ministry of Rev. Ralph Gray, of Olivet, Ill., Rev. Russell Gray, pastor at Elkhart, Ind., and Rev. B. L. Patterson, Superintendent of the Tennessee District, who preached a most inspiring sermon on the night of December 28th, at the close of which seekers sought and found the Pearl of great price. We press on for greater things in 1920.—E. E. Robinson, Pastor.

FIFTH STREET MISSION, LOS ANGELES

—The attendance is very good, and the old-time revival sweep of victory and glory is on. Eleven seekers at the altar on a recent Monday night, a number prayed through to victory, bringing the total up to thirty-three for the week. On Sunday, December 21st, we raised \$100 for the Bresee Memorial Hospital fund. We begin an evangelistic campaign with Evangelist Earl Curtis the last of January. Our faith takes hold, and we expect a cloudburst of glory.—W. C. Frazier, Superintendent.

IOLA, KAS.

—God gave a good five weeks' meeting which closed recently, during which the Free Methodist congregation, Brother Richardson, pastor, dismissed their services and joined with us to push the battle against sin. We unite with them in a Watch Night service. Since the Assembly we have received nineteen in membership. God is blessing us, and we are expecting Iola to become a real factor in the Kansas District Church of the Nazarene. We are planning to build or to buy a church in the spring, the one now being used proving too small for the growing Sunday school. The young people of this church all have a "mind to work" and are willing to do anything the pastor may ask of them.—Ira F. Stevens, Pastor.

SHAWNEE, OKLA.

—The three weeks' revival closed with fifty-six souls finding salvation in Him, eighteen new members received in the church, and two young men and one young woman called to preach, all three beginning before the last service of the revival. Best of all, the revival spirit is still on, and we mean to keep "over the top" for Jesus throughout the coming year. Our pastor, Rev. Tommy Hays, did the preaching, and under his wise leadership the saints were led into getting hold of God for real victory. To God be all the glory.—Reporter.

FORT ARTHUR, TEXAS

—As a result of the revival effort here there were between forty-five and fifty professions, most of which were bright. Deep conviction and earnest praying characterized this meeting—and such always gets through to God. Rev. C. H. White, his godly wife, and his loyal membership made the meeting possible. Rev. R. L. Greenfield added much to the last part of the meeting in the way of music. Brother White is getting hold of the business and professional men, at least in a financial way. The church bids fair to become one of the best on the District.—Rev. J. E. Thredgill.

MAXWELL, NEB.

—On Thanksgiving day the meeting began in the Church of the Nazarene while a real blizzard prevailed. Snow and cold weather was our lot for nearly three weeks. But fine weather prevailed for the last half of the meeting and God was pleased to bless in the salvation of souls. The attendance was good; interest deep; conviction great; and those who prayed through seemed to get a genuine experience. While the work was not large in numbers it was thorough, and we are counting on the results of this meeting. The outlook for our work at Maxwell is fine. Rev. V. A. Scofield and wife are the faithful pastors of this people. We enjoyed working with and for them and they left no stones unturned in caring for us in every way. One united with the church and two others renewed their church vows while a fourth one stood at the altar weeping, saying that she was a Nazarene at heart and wanted to join later. All these prayed through to salvation and two of them were sanctified in the meeting. Praise the Lord!—Wm. D. Shelor, Evangelist.

PLACENTIA, CAL.

—The Placentia Church of the Nazarene is coming to the front. The church had been closed for some time when we came but God had not forgotten the prayers of the faithful few who stood true. We started off with four members, the blessing of God, and His unfailing promise. Souls were saved from the start and in the latter part of November God added four more which doubled our membership. We then called Rev. Jarrette and Dell Aycock for a three weeks' meeting which was a success in every way. There were nineteen souls saved and sanctified and eleven more added to the church which doubled our membership again. We desire to double again before Assembly—not only

weather, to attend the services. The preaching of Brother Edwards is clear and convincing, and he labors always to conserve the work, and to bring the help and support of the people to the pastor.—J. T. and Minnie Bivins, Pastors.

PORT ELIZABETH, N. J.

—Though only twelve in number, the Lord has helped us wonderfully in holding up the standard of holiness in this city. We have a nice church building, located in the best part of town, seating one hundred or more, and only \$400 owing on both lot and building. We are believing Him for an increase to our number, of those fully saved. In October Sister Flora Ruth gave us good services, in which there were seven seekers, four of whom were both converted and sanctified, and remaining with us. The Lord is helping us, both spiritually and financially.—Leslie Woolson, Pastor.

ALVA, OKLA.

—Since the arrival of our pastor, Rev. Oscar Evanson, our little church is gaining rapidly. Several active members have been received into the church, and a Young People's Society has been organized. With the help of the Lord we expect to keep gaining ground.—Edgar L. Sealy, President, Y. P. S.

NEWARK, OHIO

—Sunday was a great day in the history of the church at Newark. We dedicated our church and raised nearly \$800 in pledges to be paid during the coming year; the greater part of it coming from our own little band of eighteen loyal, self-sacrificing Nazarenes. Truly, our people know how to get under the burden and lift. We bought our church for \$3,750, and have already paid \$150 on the principal and have another hundred ready to pay. Rev. E. E. Wordsworth, District Superintendent, preached the dedicatory sermon in the afternoon and Rev. M. C. Adams, of Columbus, preached for us in the evening. The Lord is with us and is leading us on to certain victory against the forces of darkness. We have been in Newark as pastor about fourteen months, and while we have not had a great numerical increase, yet we have seen a little band of people coming from all denominations and practically strangers to each other, become established and united until they know how to pull together in bringing things to pass for God and righteousness. One of our members, a widow, mortgaged her home to secure the church for us, which is typical of the spirit of sacrifice found in the whole church. We are looking forward to a great outpouring of God's Spirit in a revival within the next few months.—P. H. Landgrabe, Pastor.

WEST SOMERVILLE, MASS.

—The revival meetings begun in the First Church of the Nazarene, West Somerville, on December 3d, by Rev. F. W. Domina and singer, John F. Gibson, closed Sunday evening, December 21st. God's blessing was upon the services from the beginning. Brother Domina preached mightily in the power of the Holy Ghost. Brother Gibson proved to be a very effective song leader. About twenty came to the altar for pardon, reclamation, or sanctification, and professed to be blessed. The church has been strengthened and encouraged. Voices long silent are again heard in praise and testimony. We thank God and take courage.—W. E. Smith, Pastor.

RAY STREET CHURCH, INDIANAPOLIS

—One hundred finding God in either pardon or cleansing, seventeen new members received into church fellowship, six applications for membership and several praying about that matter; \$525 in cash to meet the expenses of the meeting and a Christmas offering of \$60 for the pastor—these are some of the visible results of the recent revival meeting held in this church from November 19th to December 21st. Rev. R. L. Morgan was the evangelist and Joseph Kemp of this city had charge of the music. The church was in good condition spiritually, and this, with a great soul burden on the evangelist, coupled with great prayer and believing and heart-searching messages, brought the answer from the skies. This church was organized one year ago, and on the first anniversary revealed a membership of sixty-seven as against the twenty-four charter members at the time of organization. The Sunday school has an attendance of 125, and the end is not yet.—A. E. Kerst, Pastor.

MOHALL, N. D.

—The first meeting held by the Church of the Nazarene in this town has recently been closed. District Superintendent Pounds being the evangelist. The country was stirred for miles around, and the outlook is encouraging for a strong Nazarene work in the near future. Although announced to continue over only three Sundays, the meeting lasted to within one day of five weeks. About

Church Manual

The entire first edition of the Church Manual in *limp pebble-cloth covers* was mailed within twenty-four hours after being delivered to our stock room.

We will print a new edition at once but it will be several weeks before this new edition can be completed.

We have a good stock of Manuals in cloth covers priced at 35c and the leather covers priced at \$1.25.

We suggest that you order one of these styles until the second edition in pebble cloth binding is completed.

Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

fifty seekers were forward for definite blessing. We are now engaged in conserving the work, looking toward the organization of a church soon. When organized, this work will be joined to the Hamlet church, making a good circuit.—C. C. White, Pastor.

MOUNTAINBURG, ARK.

—We have regular appointments at this place and at one schoolhouse out in the country. This is a needy field with the people cold and indifferent toward religion. We are doing our best to bring the glad tidings to them, and ask your prayers that they may be awakened to their great need.—C. A. and Rosa Dawson.

BENTON, ILL.

—We have just closed a wonderful revival here. Rev. A. J. Johnson, of Macedonia, Ill., was our evangelist, and he surely did preach in the power of the Spirit. During the eighteen days' meeting, over forty persons, all adults, sought God, thirty-seven praying through to real victory; six were sanctified. Every convert prays in services, and takes part in every interest of the work. We expect to organize our Young People's Society at our Watch Night service, with about eighteen bright young men and women whom God has given us. We are praying now for God to help us purchase property soon. We are not reaching a third of the people we might reach if we had the proper location, and a house large enough to accommodate the crowds.—Grace Edwards, Pastor.

MAXWELL, NEB.

—We have just closed a good revival meeting with Rev. W. D. Shelor as evangelist. The snowstorms and extremely cold weather hindered much the first part of the meeting. When the weather cleared the people came, and the interest increased as Brother Shelor preached the truth with the power and anointing of the Spirit. Two were saved, two were reclaimed, and two were sanctified. Many others were deeply convicted, but were not willing to pay the price. One united with the church and we expect others to come in soon. The church was greatly strengthened and have a greater vision of possibilities in grace.—V. A. Scofield, Pastor.

ALBUQUERQUE, N. M.

—We are here in the city serving our little church as pastor. We were hindered in getting on the work, but we have been very busy since coming. We have had many encouraging things to come our way. We have a most loyal little band here, who have a mind to do things. We have taken twelve into the church since coming two months ago, also a few subscriptions to the HERALD of HOLINESS. We have just closed a meeting at Belew, where quite a few of our members live. They certainly put themselves into the meeting, and God honored their faith and labors by giving us the salvation of souls. Some of the best folks in town were saved and sanctified. We have a great opening at Belew, and expect to soon have something there worth while. Evangelist Threadgill did the preaching.—L. Lee Gaines, Pastor.

"I have enjoyed and been blessed by the HERALD of HOLINESS during the year, especially by the editorials."
REV. I. R. LEWIS.

Remarkable Memorizing of the Scriptures

The Bible is doubtless the best memorized book in the world; and no doubt it could be reproduced from memory if every copy were to be destroyed. Only recently what is probably the most remarkable feat of memorizing the Scriptures has been accomplished. One young woman has learned all of the New Testament by heart, except the two chapters which contain the genealogy of Christ (the first chapter of Matthew and the third chapter of Luke). She is Miss Leste May Williams, of North Carolina, now twenty years of age.

Early in March, 1905, Rev. J. A. Brendell, pastor of the local Baptist church, offered two prizes for memorizing verses of Scripture. The first was for those over twelve years of age, and the second for those under twelve. On the day of the award Miss Williams had committed and recited 12,236 verses of Scripture, covering the entire New Testament, except the two chapters mentioned, with large portions of Genesis, Psalms, Ecclesiastes, and other parts of the Old Testament. The New Testament itself contains 7,957 verses and 190,000 words. Miss Williams' sister Ella, eleven years of age, won the prize for the younger children, reciting 715 verses. The elder Miss Williams, who won the first prize, performed her remarkable mnemonic feat in ninety days, learning at the rate of about 135 verses daily for the three months, although for a part of the time she was suffering from an attack of measles.

It is said that the sainted Frances Ridley Havergal was able to recite by heart the entire New Testament, except the Book of Acts, and also to recite the Book of Psalms and the Book of Isaiah from the Old Testament, when she was only twenty-two years of age; and she afterwards memorized the Minor Prophets and other portions of the Old Testament.

It is claimed that George Muller, founder of the great orphanages at Bristol, England, read the Bible through more than 155 times during the early morning hours which he devoted to reading the Scriptures on his knees. He used to spend several hours that way every morning, rising very early for the purpose.—J. Gilchrist Lawson, in "Greatest Thoughts About the Bible."

Gems from Guthrie

Selected by L. B. WILLIAMS

Thomas Guthrie, born 1803, died 1873, a Scotch preacher of great eloquence and deep piety. Author of "The Gospel in Ezekiel," "The Saint's Inheritance," "Speaking to the Heart," "Man and the Gospel," etc.

AS opposed to sin and its consequences, heaven and holiness are pictured forth in the Bible in colors that glow upon the canvas, through the emblems of everything we hold most dear and desirable. Raise your eyes, for example, to the New Jerusalem. Gold paves its streets, and around them rise walls of jasper. Earth holds no such city, nor the depths of ocean such pearls as form its gates; no storms sweep its sea; no winter strips its trees; no thunder shakes its serene and cloudless sky; the day there never darkens into night; harps and palms are in the hands, while crowns of glory flash and blaze upon the heads of its sinless inhabitants. From this distant and stormy orb, as the dove eyed the ark, faith eyes this glorious vision, and, weary of the strife, longing to be gone, cries, "Oh that I had the wings of a dove, that I might fly away and be at rest."

It is true that a man may impart light to others who does not himself see the light. It is true that, like a concave speculum cut from a block of ice, which, concentrating the rays of the sun, kindles touchwood or gunpowder, a preacher may kindle fire in others, when his own heart is cold as frost. It is also true that he may stand, like a finger-post on a road, where he neither leads nor follows; and God may thus in His sovereign mercy bless others by one who is himself unblessed. Yet commonly it happens, that it is what comes from the heart of the preacher that reaches the heart of hearers. Like a ball red hot, from the cannon's mouth, he must burn himself who would set others on fire. Still, although the ministry of men who are themselves strangers to piety—although a Judas or Simon Magus in office—

is an evil to which the Church, in every age and under every form of government, stands more or less exposed, it were a poor refuge to seek exemption from such an evil, even in the ministry of angels; because, while man may not feel what he preaches, angels could not. How could they? They never felt the stings of conscience; they never hung over hell's fiery gulf, and saw the narrow ledge they stood on crumbling away beneath their feet, and sent up to heaven the piercing cry, "Lord, save me, I perish"; they never felt the power and peace of Jesus' blood; pursued by a storm of wrath, they never flew to the Rock of Ages, and folded their wings in the sweet and safe serenity of its welcome clefts; they never thirsted for salvation; in an agony for pardon, they never felt ready to give a thousand worlds for one Christ; they never, as we have done, trod the valley of humiliation, and walked with bleeding feet and weeping eyes its flinty path; they never knew what it is, between them and their home in heaven, to see death's gloomy passage, and, more appalling still, a sight which makes the saint grasp his sword with a firmer hand, and lift up the shield on high—Satan, the enemy, posted there, and striding across the passage to dispute the way—never knowing what it is to have been in bondage, having neither country nor kindred here, how could they preach like Paul? how could their bosoms burn with this apostolic fire—"I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh?"

Sin is the greatest folly, and the sinner the greatest fool in the world. There is no such madness in the most fitful lunacy. Think of a man risking eternity and his everlasting happiness on the uncertain chance of surviving another year. Think of a man purchasing a momentary pleasure at the cost of endless pain. Think of a dying man living as if he were never to die. Is there a convert to God who looks back upon his unconverted state, and does not say with David, "Lord, I was as a beast before thee?"

But does God never make his people wait? He does. Faith and patience are put upon their trial; there is no answer, nor reply, nor relief. God is silent, and the Church is left to cry, "How long, O Lord, how long?" All true. Jesus addresses to the Bride the language He used of old to His mother, "Woman, my hour is not yet come." But let us need present help, and you shall see that He is "a very present help in time of trouble." Let the disciple be sinking amid the waves of Galilee, crying, "I perish"—let the prophet be on his knees in the depths of the sea and the dark belly of the whale—let the widow's last mite, and the barrel's last handful have come—let the confessor be descending into the lion's roaring den—let the queen have her brave hand upon the door, with these words of high resolve upon her lips, "If I perish, I perish"—let the trembling host have the waters of the Red Sea roaring in their front, and the chariots of Egypt pressing on their rear—let God's people have reached such a crisis—let them stand in any such predicament—and his answer anticipates their prayer. The supply is on the road before the want is expressed; the door is opened before the hand has struck it; while prayer is traveling up the one line, answer is speeding down the other.

WASHINGTON, D. C.

"Where Is Thy God?"

To say that God is everywhere is an orthodox and a common acknowledgment, but it is a much more important matter to know of some place in your own life where you meet Him. What part has He in your days, your business, your scheme of existence? There are many who accept God's omnipresence theoretically who never think of Him as really present in any of the comings and goings, the joys and sorrows of their own busy days. They make no room for Him, and they forget that in one way or another He will surely make room for Himself. God is everywhere, but do you know where to find Him in the hour of

Course of Study Change

Just before the 1919 Manuals went to press the Board of Education selected Fisher's "History of the Christian Church" as a substitute for Hurst's "Short History of the Christian Church" on account of information from the publishers that the latter book was out of print and a new edition was doubtful. Since then a new edition of Hurst's history has been issued and now we are informed that the present edition of Fisher's History of the Church is exhausted and it is uncertain when a new edition will be put out, in consequence of which the General Board of Education instructed us to supply Hurst's "Short History of the Christian Church" and to state reasons for listing Fisher's history in the Manual.

A new stock of Hurst's History is on the way to us and as soon as this shipment arrives we will fill all back orders. We will also send a copy of Hurst's History on all orders now on hand for Fisher's History.

Nazarene Publishing House
2109, 2113 Troost Avenue
Kansas City, Mo.

temptation, in the time of trouble?—Westminster Teacher.

NOTES AND PERSONALS

In a postscript to a letter inclosing a subscription to the HERALD of HOLINESS, Rev. J. E. Threadgill, evangelist, writes: "The paper is the best in the land, if left to me to decide. May the good Lord bless all of its contributors; also the office staff."

Rev. Mrs. Mattie Wines, writing from Burns, Ore., to the editor, commends the editorial utterances as follows: "Your editorial, 'Timely Commendation,' which I have read several times, has stirred my heart. Many times, after reading your editorials, I have thought of dropping you a line, telling you of the help received, but I never did so. I reasoned with myself thus: my words of commendation carried no weight; I was too small and unknown to encourage any one by writing. As I read the editorial, however, I said, 'From now on I'll follow the promptings to commend all I consistently can.'"

Mr. W. H. Isbister, treasurer of the A. J. Holman Company, in a letter to our sales department, writes these much-appreciated words: "Inclosed find check for \$25 toward your Christmas Love Offering, which we send with our best wishes for a merry Christmas and a happy New Year."

In his report of the Port Arthur (Texas) meeting Rev. J. E. Threadgill, 300 Doucette street, Beaumont, writes: "We are doing our best to build to our pastors and churches when we help them. Most of our work is pioneering, and has been for years."

Rev. Marvin S. Cooper, of Boyce, Va., writes of precious victory in a meeting held with the M. E. Church, South, Cairo, Ill. Rev. O. E. Laird, pastor. Eighty-three professions crowned this effort, and all came through with shouts of victory. Brother Cooper takes up work with the General Board of Home Missions and Evangelism, and requests all who have written him for meetings to write Rev. U. E. Harding, 2109 Troost avenue, Kansas City, Mo., regarding the same.

From Harvey, Ill., we receive the following from Rev. and Mrs. C. A. Condon: "We wish to announce the arrival of our son, Forrest Bertram, on Christmas morning. Weight, nine and one-half pounds."

Rev. Samuel Krikorian, for some months engaged in missionary meetings in the southern Districts of the church, made a pleasant visit at Gen-

TELEGRAMS

PASADENA, CAL.

HERALD of HOLINESS:

Missionary conventions will be held at the following places:

Long Beach, Cal.-----Jan. 8 to 11
Ontario -----Jan. 15 to 18
Pasadena -----Jan. 20 to 25
San Diego-----Jan. 27 to Feb. 1
Los Angeles-----Feb. 3 to 8

We are expecting great victory in all these conventions. Plan to attend.

JOHN W. GOODWIN,
General Superintendent.

SAN DIEGO, CAL.

HERALD of HOLINESS:

Great revival meeting now on at First Church, San Diego. Evangelist Babcock preaching, Miss Virginia Shaffer singing. Altar full this afternoon and evening. Looking for great success.

W. E. MURPHY, Reporter.

eral Headquarters on January 2d, en route to New England, where he is to take part in a series of missionary conventions during the month of January. Brother Krikorian, soon to go to Palestine to open our missionary work in Jerusalem, is looking forward to that work with great expectancy.

Superintendent B. H. Haynie, of the Eastern Oklahoma District, writes: "Another new church on the Eastern Oklahoma District. Seventeen charter members. It was organized amidst great shouting. We are singing 'Over the Top.'"

Mrs. E. O. Ramsey, who has been teaching in the primary department of the Alabama Holiness School at Millport, Ala., has resigned to assist her husband in his pastoral work in Roswell, N. M., to which western city they have removed.

We are greatly shocked and grieved in receiving the following notice from Sister Imhoff: "Rev. Clyde A. Imhoff, of Cabot, Ark., died on November 11, 1919, in the hospital at Little Rock. He was formerly Superintendent of the Pittsburgh District. As we stood by his side and saw the shine of heaven on his face as the breath left his body, it proved once more His grace is sufficient for the testings of life. Five children and his widow are left to mourn his loss."

Mr. and Mrs. Ernest E. Tuggle, of North Little Rock, Ark., announce the arrival of an eight-pound daughter, Ila Lorene, on December 31st.

ANNOUNCEMENTS

SPECIAL NOTICE:

The General Board of Appeals is called to meet in the First Church of the Nazarene in Kansas City, on Monday, February 16, 1920, at 1:30 p. m. All persons having business with the board are requested to be present at that time. The records of any and all appeals not previously referred to the board should be presented at that time. Papers intended for the General Board of Appeals can be addressed to the chairman, in care of the Publishing House, 2109 Troost avenue, Kansas City, Mo.

H. D. BROWN, Chairman.

Notice—The Board of Corporation of Peniel Orphan's Home, will convene in annual session at the institution in Peniel, Texas, at 2 p. m., Tuesday, February 10, 1920. All members of the body are urged to take notice, as some important matters confront the institution.—Oscar Hudson, Chairman.

Notice—To the Western Oklahoma District: The Fifth General Assembly arranged for a District Advisory Council (See 1919 Manual, p. 62) to meet once each six months. I hereby announce this council will meet in Bethany, Okla., February 23rd-25th. Members of District boards please take notice and arrange to attend.—S. H. Owens, Supt.

Preachers' Meeting.—The Eastern Oklahoma Preachers' Meeting will be held at Durant, Okla., January 20th-25th. We are planning to have Miss Latimer, of Tulsa, a converted and sanctified opera singer, to be with us to sing. Arrange to attend. Great things are planned in the interests of Home Missions.—B. H. Haynie, Supt.

HERALD of HOLINESS

Official Paper, Church of the Nazarene.
Published every Wednesday at the Pentecostal Nazarene Publishing House, 2109-2115
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B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor

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lishing House, 2109, 2115 Troost Avenue, Kan-
sas City, Mo.

Notice—To the Pastors and Evangelists of the
Dallas District: District Preachers' Meeting will
convene June 24-26th, the place to be announced later.
Make plans NOW to attend. We plan to have one
of the General Superintendents present to conduct a
School of the Prophets.—P. L. Pierce, Supt.

Notice—The New England Preachers' Meeting will
convene with the Eastern Nazarene College, Wol-
laston, Mass., the first Wednesday in January. The
morning session will be devoted to intercessory
prayer. Preachers and lay attendants will carry
their lunches, and tea and coffee will be provided.
This is by vote of last Preachers' Meeting.
—W. E. Smith, Secretary.

Notice—To the Pastors of the Chicago Central
District: Because of existing conditions the Min-
isterial Meeting expected to be held during the
second week in January is postponed to a future
date. You will be notified later as to the date and
place of meeting.

Change of Address—Mail intended for F. N.
Deboard, District Treasurer, should be addressed
to him at Shamrock, Okla.

WANTS

[Under this heading will be printed announce-
ments 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 per line, no ad to be run under 50
cents.—Managing Editor.]

Wanted—To exchange a two-room furnished cot-
tage with porch on Lake Kenosia, Danbury Conn.;
also a garage that can be used for living, with porch,
for cottage in Miami, Fla., or thereabouts. The lot
is 150x180; property worth about \$1,000 all told.
—Mrs. Kate M. Dobbs.

Wanted—To get in touch with some evangelist
who can use the service of a song leader. Can give
best of reference.—D. M. Shanks, Oley, Va.

DEATHS

Rixse—John Albert Rixse, father of our African
missionary, Eva Rixse, departed this life at his home
in Ponca City, Okla., December 15, 1919, age 65 years.
His sickness and death was due to an attack of
pneumonia fever. He was a loyal member of our
church and a faithful servant of God. We have lost
a dear man of God, but rejoice in the fact that our
loss is his gain. This was evidenced by frequent
references made to the writer and others of his con-
viction that his Master would soon promote him to
his home in heaven. He is survived by his widow,
seven children, and a host of friends.—Arthur A.
Miller, Pastor.

Long—Peter Long was born in Pennsylvania in
March, 1825, and died at his home in Dunfermline,
Ill., December 24, 1919, following a protracted illness
of stomach trouble. He was saved in the year 1892
in the Free Methodist church in Dunfermline, and
sanctified three months afterward. He was a mem-
ber of the Church of the Nazarene of St. David, Ill.,
and served as Sunday school superintendent for
many years.—Millard Fitch, Pastor.

Kiesinger—John Kiesinger, well known hotel pro-
prietor and business man of Excelsior Springs, Mo.,
and a firm friend of, and contributor to, the cause
of holiness, died recently in the triumph of the faith
and with full assurance of salvation. He was one
of God's redeemed ones, and will be greatly missed
as the battle against sin and for holiness is pressed
toward victory.—J. C.

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EVANGELISTS' DATES

(Address given is for mail.)

Jarrette and Dell Aycock, 333 Kensington road, Los
Angeles, Cal.:
Redlands, Cal.Dec. 31-Jan. 19
W. A. Calhoun, Wichita, Kas.:
Ontario, Ore.Jan. 4-18
Troy, Idaho.Jan. 22-Feb. 8
Cornell, Wash.Feb. 12-29
James B. Chapman, Bethany, Okla.:
Danville, Ill.Jan. 4-18
Akron, Ohio.Jan. 22-Feb. 8
Kansas City, General Boards.Feb. 18-20
Indianapolis, Ind.Feb. 22-Mch. 14
Elkhart, Ind.March 15-April 4
F. W. Cox, Box 441, Lisbon, Ohio
Indpls., Ind.Dec. 31-Jan. 15
D. S. Corlett and wife, 1326 N. Hill avenue, Pa-
adena, Cal.:
Redlands, Cal.Dec. 31-Jan. 18
Martha E. Curry, 136 Larch street, Providence, R. I.:
Shrewsbury, Mass.Jan. 11-27
Earl E. Curtis, 18 Stewart street, Lowell, N. Y.:
Upland, Cal.January
Mr. and Mrs. C. P. Ellis:
Gem, Kas.Jan. 1-18
H. J. Elliott, 616 10th avenue S., Nampa, Idaho:
Ruhl, Idaho.Dec. 28-Jan. 18
Nampa, Idaho.Jan. 19-23
Minneapolis, Minn., Gospel Mission.Feb. 1-20
Ontario, Ore.March 7-21
Theo. Elsner and wife, 1428 Pacific St., Brooklyn:
Newtonville, Canada.Jan. 4-25
Holland, N. Y.Jan. 30-Feb. 22
Springfield, N. Y.Feb. 23-March 14
L. N. Fogg, Sanbornville, N. H.:
Borneo City, Mich.Jan. 1-18
Lee L. Hamric:
Cleveland, Okla.Jan. 16-Feb. 1
Norman, Okla.March 5-21
A. H. Johnston and wife:
Klamath Falls, Ore.Jan. 4-25
Grant's Pass, Ore.Jan. 27-Feb. 8
George A. and Effie Moore:
Meridian, Texas.Jan. 4-18
Owen-Parks Evangelistic Party, Bethany, Okla.:
Jonesboro, Ark.Jan. 4-19
F. E. Putney, 207 S. Millwood, Wichita, Kas.:
Deering, Kas.Dec. 28-Jan. 15

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Kansas City, Mo., 2109 Troost avenue.Feb. 15-21
Nashville, Tenn., care of John T. Benson.Feb. 22-Mar. 7
Chicago, First Church, 6045 Stewart avenue
Indianapolis, Ind., 1015 Belleview Place.Mar. 14-Apr. 4
Newton, Kas.Apr. 11-May 2
Flora N. Ruth, New Brighton, Pa.:
Harden, Ohio.May 5-23
Bridgeport, N. J.January 1-15
Portland, Pa.February 2-15
East Moosic, Pa.Feb. 18-29
Wm. D. Shelor, 278 E. Eighth St., Bloomsburg, Pa.:
Pleasant Valley, Neb.Jan. 1-18
Cincinnati, Ohio.Jan. 23-Feb. 1
F. B. Smith and family:
Bakersfield, Cal.Jan. 4-25
H. W. Sweeten, Troy, Ohio:
Marion, Ill.Dec. 27-Jan. 12
J. C. Waiker, T. F. and L. M. Harrington:
Houston, Mo.Jan. 11-25
Kenneth and Eunice Wells, 2015 Mabel street, In-
dianapolis, Ind.:
Denver, Colo.Jan. 7-11
Tacoma, Wash.Jan. 14-18
Portland, Ore.Jan. 20-25
San Francisco, Cal.Jan. 28-Feb. 1
Los Angeles, Cal.Feb. 3-8
San Diego, Cal.Feb. 10-15
A. L. Whitcomb, University Park, Ia.:
Olivet, Ill.Jan. 6-18
Wilde-Knight Evangelistic Party, 850 N. Chester
avenue, Pasadena, Cal.:
Spokane, Wash.Jan. 1-25
Walla Walla, Wash.Jan. 20-Feb. 15
Yakima, Wash.Feb. 19-March 7
Colfax, Wash.March 11-28

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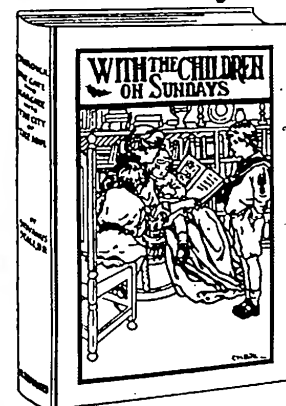


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