

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

B. F. HAYNES, D. D., Editor
First and Second Pages

Capitalizing the Incidentals

ONE way to run a church is just to do whatever must be done; preach to the crowds when they gather, perform all the duties which the pastoral office can reasonably require and—go home. Another way is to be always on the look out for a time and place to do something; do every legitimate thing to get the people out to the house of God, and make every pastoral requirement count for the promotion of the Kingdom of God. The first is the way to proceed if you are satisfied to simply exist. The second is the way if you really want to get ahead and build up the church.

There are the annual festivals and holidays. No matter whether Christ was born on the twenty-fifth of December or not, Christmas is a good time to get people together and preach Christ unto them. Easter Sunday and Thanksgiving Day are splendid occasions to have "Something extra" in your church. I once got six hundred people out on Monday morning to "A special fourth of July service."

Some pastors "take up their cross" and read the Statement of Doctrine and General Rules of the Church in such a tone of voice and with such a manner that they make the impression that becoming a member of the Church of the Nazarene is like accepting monastic vows or a prison sentence. Would it not be wiser and more true to facts if he should rather set forth the happy exemptions and glorious privileges of those who have "learned the better way"? I have seen a pastor get up in feverish haste and receive a fine class into the Church. He read a little from the Manual and very precisely received the members; and "on account of lack of time," he dispensed with the "usual custom of extending the right hand of fellowship." It seemed to me that he lost a splendid opportunity to say some helpful things, and to impress his old members, as well as his new ones, with the blessedness and closeness of our fellowship as believers in Christ. How much better that other service in which the pastor read from the Manual and made some helpful, spiritual remarks concerning the Church and its fellowship! He received each member in a personal and brotherly, instead of in a formal, way. He stopped and had a brief testimony from each of the candidates and the whole service was blessed with spiritual unction. The people came up and gave the hand of fellowship and the ties between them and the new members were wonderfully strengthened. We are all a great deal like the old colored man who said, "The meetings are better when

I take part in them." Receiving members into the church ought to be anything other than a dry formal service; really it ought to be a season of blessing like that which marks the welcoming of a new convert into the Kingdom. If the sermon must be shortened or even entirely omitted to make it possible to give proper attention to this blessed part of the service—well, we have lots of preaching any way.

A baptismal service, even in a holiness church ought to be a time of blessing and victory. Why not the preacher prepare himself to make a short, unctuous, instructive talk on the meaning of Christian baptism and make the occasion one for enforcing the special truths and experiences which are implied in this blessed ordinance? There is one argument for immersion that is a very practical one; that is that no one, especially the preacher and the candidates, can make it a secondary and unimportant affair. There is a depth of meaning in baptism that ought to be impressed and the baptismal occasion is a good time to do it.

I believe it is a mistake to let the world carry away all the sanctity and spirituality from the wedding occasions among Christians. No matter about the theories, no matter about the splendor of the preparations for the event, the success of matrimonial life depends upon Christ. The courts are full of divorce proceedings now because so many of the parties to the marriage contract have left God out of their lives. When our people get married, whether the ceremony takes place in the church or in the home, why not make the occasion, like that one in Cana so long ago, remarkable principally because Christ is there? Why not arrange the program so that the wedding will really be "Christian"? I have attended weddings among Christian people that were such a strange conglomeration of worldliness and religion that I felt almost as though I had committed sacrilege by taking part in them. But persons contracting marriage need God worse than they need a lot of the toggery of the world, and I have seen some weddings that were thoroughly Christian and they lost none of their beauty or solemnity on that account.

Many manufacturing concerns boast of their cleverness in caring for all their by-products; why should not a Christian minister take care to utilize all the incidentals of his work and make them help him on with his main purpose?—J. B. C.

ON PASTORS NEGLECTING THEIR CHURCHES

EXPERIENCE has proved that the pastor does better work when he is given at least an annual vacation; but this vacation should not be too long and should be taken at that time of the year when the pastor can be most easily spared.

The habit of some pastors of going away from their churches frequently to hold outside meetings and to do other work is a very bad practice. It may be all right for the pastor to ask visiting ministers to preach for him, but the pastor ought to be there. I have never known a church to be run successfully when it had a pastor that was given to the "gadding" habit. Some preachers can stick well during the cold winter months, but when the grass begins to spring up, they get the evangelists' fever and soon break away. Of course, good preachers are in demand for helping to hold meetings, but if a man takes the responsibility of a pastorate, he ought to feel obligated to stay right on the job.

Speaking of practicing, a noted musician said, "when I neglect practice one day, I can tell the difference; when I neglect for two days, my friends can tell the difference; when I neglect for a week, the audience can tell the difference." Paraphrasing a little, I would say that for the pastor to be away one week from his work makes a difference, two weeks makes a great difference, and a month makes it necessary for him to almost start over again.

An evangelist must "dot all his i's and cross all his t's" and stick through every thing but sickness and death to hold a successful meeting. The pastor must not be less devoted even though his devotion must be more protracted. If the church can do all right without the pastor during long and frequent absences, it had better decide that it can get along without him altogether and hunt for a man who will be on hand all the time. The pastor-evangelist is a failure as a pastor if not also as an evangelist. This is not because he may not be capable of making a success in one or both fields, but because it is humanly impossible for a man to do two tasks which require him to be in two places at one and the same time.

I would rather have an ordinary pastor who is faithful in his place than an extraordinary one who is a great deal of the time "out of pocket."

I believe the Church of the Nazarene will come more and more to the settled pastorate. In pioneer days when there was little for the pastor to do but to preach, the time limit was probably a good thing; but now-a-days, especially in a city, a pastor can not do much for a year or two until he gets acquainted and the people learn to trust him. And if a pastor "makes good," he will be a better pastor the second five years than he was the first five. Name a good, stable, live, successful Nazarene Church and I will show you a

church that has been noted for holding on to its pastor for long terms. Every Nazarene church that I know of that makes a habit of frequently changing pastors is on the down grade. It is hard to get a pastor who does not possess at least a very few minor faults, but it is wiser to endure a few faults and to labor to help correct them than to drift into the current of fickleness. The best known churches in all denominations are those whose pastors' names are inseparably connected with them on account of long pastorates. Spurgeon's Church, Beecher's Church, Talmage's Church, McArthur's Church, Dr. Bresee's Church; some people who attended them did not know what denomination the church represented, yet the church and the denomination represented by that church was blessedly prosperous because the pastor brought the church on up as he climbed up. We will have great churches and great pastors simultaneously.—J. B. C.

HUMANITY'S COMMON HOPE

A FEW days ago I walked about the spacious grounds of "The Hermitage," the home of General Andrew Jackson, at Nashville, Tennessee. I looked in wonder and appreciation upon the splendid old house with its expensive and beautiful furniture. I read with interest the eulogies offered by people great and small to "The Hero of His Country." I looked at the relics of his war career with some sadness and examined with mental pain the pictures which were connected with buildings in which the general, as a young man had danced. Finally, I stood in the museum and read his answer to the offer of a historical society to present him with a very expensive and historical sarcophagus to be used for the burial of his own body. The letter was written only about two months before his death, and in it he makes note of his weakness and bodily pain. But with a hand that he declares was remarkably steady he wrote his refusal of the society's offer, declaring it contrary to republican principles that he should be buried in a casket intended to hold the remains of royalty. At last he said he prepared himself a simple resting place by the side of his wife's remains and that he trusted that through the grace of our Lord, who died for our sins, that they two would come forth in resurrection to a better life than this.

It is becoming and proper that the great should hold to the faith of salvation through the blood of Christ and eternal life through His grace and power; but it is, also, comforting that one need not be great to be possessed of this glorious hope. Rich and poor, wise and ignorant, great and small, all men have right to the provisions of His mercy, and through this mercy to the hope of everlasting life in Him.—J. B. C.

Questions Answered

By J. B. CHAPMAN D. D.

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Was it possible for any one to be sanctified in the Old Testament Age, or before the crucifixion of Christ? J. E. S., Alabama.

Ans. Just as men since the crucifixion must look back to the cross for forgiveness and cleansing, so men before the crucifixion could look forward to the cross for the merits which it provided. Entire sanctification was not the ordinary and normal experience of Old Testament saints, but it is evident that some of them possessed it. Glorification is still future as a normal experience, but Enoch and Elijah received it before its day had really come. Since the atonement of Christ was in the purpose of God in the Old Testament times, there is no special difficulty connected with the statement that the faith of some ignored the time element and rejoiced to see Christ's day.

Q. Why did Paul address the Corinthians as sanctified (1 Cor. 1:2) and then speak as he did in chapter 3:1? W. R. D., Mich.

Ans. Just as the Apostle acknowledged even though he found some among them who were unsaved or backslidden; so he acknowledges the *ideal* church at Corinth, though he later found among them those who had not obtained the full deliverance which it was their right and duty to have possessed. A New Testament church at any time and place *should* be a sanctified church. As in many modern churches, the *real* Church at Corinth did not measure up to the standard of the *ideal* Church at Corinth; for there were some there who were yet carnal, though there is no reason to suppose that there were not also many there who had been fully delivered from the dross, as well as from the guilt, of sin.

Q. Please explain Ecclesiastes 7:20. W. R. D., Mich.

Ans. Taken in connection with the nineteenth verse in which the matter of relative security is mentioned, the meaning would seem to be that all men, even the best men, are exposed to the danger of falling into sin. The meaning would be clearer if the rendering were "There is not a just man upon earth, that doeth good, and *may not* sin." And the mode of the Hebrew verb would permit this rendering. The practical thought is that a man's strength is within him, and not in his surroundings; and that he will do well to be always on his guard against every suggestion of careless security. "Wherefore, let him that thinketh he standeth, take heed lest he fall."

FUNDS FOR EDUCATION

I HAVE claimed that a man has to have more genuine faith and deeper religious principle to be a donor to Christian Education than is required for any other specific liberality. The need of providing for the training of our own children is a very great and real need, but people who must have an emotional appeal to stir them up, will usually lean toward some other work which has more apparent pathos connected with it. But no test of our ability and worthiness to become a permanent force for the Kingdom of Christ will ever be more severe and final than the call to provide for training our own people for the task which we will soon leave to them.

One thing we must do: we must pay our schools out of debt. I will not attempt to defend the policies that have made it possible for some of our institutions to become so deeply involved, but we must pay our schools out, or close them out. We can not tolerate debt. Debt, dirt and the Devil are all inveterate enemies of holiness. I love all our schools and fully endorse the cause for which they stand; and it pains me to have to say that the final question in running our schools is a financial question. We may argue that they are needed and that they ought to run, but we must get the money necessary to enable them to do the work they are advertised to do, or we must close them up. It is wrong to undertake to train our youth for life's work in the atmosphere of fever and stir which overwhelming debt creates. It is a hopeful sign of approach to permanency that the number of our schools is somewhat reduced and that those which remain are reducing their expenditures and, in most of instances, reducing their current deficits and their old indebtedness.

The General Board of Education now requires our schools to keep their expenditures for current expenses within the limits of their income from students and from the budget of the churches within their supporting territory. If a school can not do this, it will finally run a-ground any way, so it is better to protect ourselves now and mark that school as a failing school that can not measure to this requirement. But if they can measure to this, our people will rally and provide for the indebtedness and for the equipment. But our school people must not go out and make general solicitation for funds to meet current deficits. If they do this, it is a sign that they are failing and that their business administration requires reorganization. Our people have done their part toward the current operation of our schools when they have sent their children to our schools and have paid up their annual budget for Education and if the schools will live within this income long enough to prove that they can and will do it, we can go to our people and get the money to pay up the debts incurred in the past, then we can go on and raise more money for more and better equipment. But the order herein suggested must be observed.

EDITORIAL

J. B. CHAPMAN, D. D., Editor

If a school has a large debt already and is still so inconsiderate as to provide a budget of expenditures that will incur further debt, then that school needs to be reorganized. If reorganization is impossible, then that school had better be closed before that certain day comes when it will be forced to close under such conditions that it will leave a mar upon our fair name.

THE EXAMPLE OF BETHANY-PENIEL COLLEGE

A LITTLE while ago it was observed that Oklahoma receives more copies of the HERALD of HOLINESS each week than any other state in the union. Now Oklahoma Nazarenes are about to come to the front in another instance by paying Bethany-Peniel College at Bethany, Oklahoma completely out of debt. This would be an example worthy of emulation, indeed. It has not been long since the school was badly involved in debt and struggling for its very existence. There now remains less than ten thousand dollars indebtedness on the school, and at the recent District Assemblies almost the full amount required was assumed by the churches of the state. Business Manager Henson, President Bracken and all the officers of the school enjoy the full business, as well as religious, confidence of the pastors and people of the Nazarene Churches of the State and as they go to assist in gathering in the amount needed, they are meeting with good success. *A Nazarene College out of debt will be a new thing under the sun* and it will be a matter worthy of the most extensive notice that Bethany-Peniel College is the first to gain that distinction.

Now is the time for all the friends of that school to do their utmost to help the school gain its worthy desire by the time the report to the General Board of Education must be made the first of February. Let every pastor, every preacher, every member, every friend in the supporting territory of Bethany-Peniel College come on *now* with the largest possible offering to put the school on the solid foundation which it is able to reach *with your help*. I am asking for the privilege of making the final authoritative announcement that the school is *out of debt*.

SPIRITUALITY THE MAIN THING

THERE is no religious service that will draw and hold the attention of even worldly people like a spiritual service. The controversy over old and new songs does not really touch the main issue; for whether the song is new or old it is worthless unless it is sung in the Spirit. There is frequently just reason to criticize the "jig tunes" which are offered by song book publishers

and which meet the requirements of some people. I would not venture to say that only light people sing the light religious songs, but I will say that singing light songs has a tendency to make the singers light. Songs that are merely "on the surface" may do for a singing or two, but they will not long answer for the language of a truly religious heart. The old songs were written by truly spiritual people back before song writing became so much of a "profession" and for that reason they fulfill the requirements of a spiritually minded worshiper in this or any other day. Sometimes holiness people have been said to be great singers. Measuring by just ordinary musical standards, I think this is a mistake. The singing of holiness people is beautiful only when it is especially marked with spiritual unction and power.

There are two extremes, and we will have a tendency to drift toward one or the other of these; but it will be our part to see that we do not so drift. One of these extremes is that of formality and coldness in our worship. This is the extreme to which most of the older churches have drifted. Here every thing is measured by its "appropriateness" and niceness. And it is a fact that when this tendency is yielded to, the "type" and standard of appropriateness is usually set by people who are not really spiritual and who get their standards from non-spiritual ritualists. The other extreme is an assumed human license which is a counterfeit for spiritual liberty. What we really want is spiritual freedom and genuine devotion in every part of our service; prayer, song, testimony, sermon, offering, invitation, and altar service.

IF HE COULD, WHY DIDN'T HE?

A PREACHER stood up and gave "a scattering dissertation;" but he notified the people that he "used to preach cut and dried sermons," and said he finally threw his sermons away and "went to preaching."

A good many approved this assertion of the "unbaked" preacher, but, personally, I should like to hear one of his "cut and dried" sermons. Or to be more frank, I believe that, if he could preach a sermon, he would. Suppose I should sit down to the piano in a company of my friends and spend the time striking the keys of the instrument without any regard to harmony. At length I would say, "I used to play cut and dried music, but I quit it and went to playing." Would not all my friends be sure that my former performances were superior to my present one? In the same measure that well ordered music is an advance over unclassified "noise" is ordered discourse an advance over unorganized talk. Unless one would vote for the ordered universe to go back to chaos, he should not suggest that the sermonizer become a mere haranguer. My sermons may not all be homiletical, but I intend that they should be.

The Church at Prayer

By RANDALL P. FITCH

THE history of the Church is a history of her prayers. The Church was born in the upper-room prayer-meeting at Jerusalem. The mighty victories which followed her baptism with the Holy Ghost and fire were the result of earnest prayer. Peter was delivered from prison in answer to prayer, and the crippled man was healed by Peter and John as they were on the way to the temple to pray. Prayer is emphasized by every page in the New Testament.

The early Church was not noted for the learning, the riches or the social prestige of its members, but it was noted for its faith in the living God. The martyrs of the ages have been people of prayer; Luther was a great man of prayer, and John Knox cried, "Give me Scotland or I die." Wesley and his collaborators were not only men of ability to preach and write, but they were men of fervent prayer. They came from their places of secret prayer like blazing torches to spread the holy fire throughout every town and country.

The present holiness movement is the result of prevailing prayer, championed by men like Inskip, McDonald, Palmer and others who spent whole nights in prayer for the spreading of Scriptural holiness. The Church of the Nazarene was born in a revival of Scriptural holiness that came in answer to the heart cries of thousands, led on by our great founder, Phineas F. Bresee who was

a man of fervent prayer. May it ever be said of us, "They are a praying people."

Just now we see our great opportunities, and yet we lack means for entering many new fields both at home and abroad; but our greatest concern is and should be intercessory prayer. "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." May not these words show us the solution to our financial, as well as to all other problems? Perhaps every lack that we have seen and felt is but the result of the lack of waiting upon God.

If we would pray successfully, we must have our hearts delivered from corruption, from bigotry and from formalism. The crooked must be made straight the rough must be made smooth and a highway must be cast up in order that we may reach the throne.

Oh, that forty thousand Nazarenes may be engaged in earnest prayer for the revival! The Church is facing the foe in many forms and will need the holy anointing to enable her to overcome. The Church must prevail in prayer, then she will prevail in her undertakings for the salvation of souls. God will set a thousand agencies in motion to bring to pass the heart cry of His sanctified ones.

PITTSBURGH DISTRICT

Motives for Church Membership

By REV. W. R. GILLEY

CHURCH Membership is a subject that at some time or another has interested nearly half the citizens of this great republic to the extent they have been led to join some church or confirm a membership partly consummated in childhood. It is a matter that no one can truly say is of no importance. One often hears it said that it does not matter what church (denominationally) one is a member of just so one is a true Christian. To say that is to say that church membership can not affect our Christian experience in the least or that it is of little if any importance. To this we can not agree. But perhaps what generally is meant is that relative to salvation the mere name of the church matters little. We readily assent to this but profess that we see more—much more—in church membership than the name we bear and something that may greatly help or greatly hinder one in possessing present salvation which is the *sine qua non* of final salvation or heaven. When once we admit that church membership may have effect on our salvation we must admit that it is of great importance. Since salvation is the most important thing in the world then what ever affects salvation must be of importance in proportion to the degree it is effective.

Perhaps at no point is our salvation affected so much by our church membership as in our motive. The motive back of the action determines the moral quality or spiritual value of many actions. For instance, a person might give money to the Lord's work just to be seen of men. God may accept the gift but can not accept the giving, thus there is no spiritual value to the giver but rather because the moral quality is bad the giver suffers moral hurt. So it may be

in church membership. One may hold membership in some particular church or in just any church with a bad motive and suffer moral hurt through church membership. We knew a man who was a merchant who became a church member to gain trade. We have heard of doctors, dentists, politicians, etc., who became members, or retained membership in certain churches for the sake of patronage. But these things are infrequent. Usually other motives determine church membership. Since the advent of the holiness churches has brought about quite a few changes of church membership and the revivals of the great holiness movement have been the means of salvation of many who needed church membership a discussion of the motives for church membership may be profitable.

It has been charged by some and hinted at by others that people leave the church of which they were members when they were sanctified and join a holiness church to escape persecution that arises because of their experience. Since this motive is considered bad many evangelists have publicly advised people to stay in the church they are in and be a sort of holiness missionary to that church. Along with this statement comes another which says that the organization of holy people together in a distinctive holiness church is to close the door of usefulness in reaching people of other denominations with the message of holiness. These statements will bear a little examination. In the first place we are not sure the motive of escaping persecution in a church is a bad one. We remember that Jesus said to His disciples "When they persecute you in one city flee

into another." In the second place we do not believe that many people change their church membership because of persecution. In six year's experience as a pastor and one year as an evangelist in the Church of the Nazarene we can not remember to have heard a single person mention this as a reason or say anything that would lead one to have suspected that motive. Nor have we ever heard that motive urged by a holiness pastor or evangelist. On the other hand we have found that in many cases becoming a member of a distinctive holiness church has either brought on or increased the persecution. The question of getting persecution in one's own church is a question of getting bread or a stone. If a person got plenty of bread he could stand some stones but as a rule where there is much stone the soil is too poor to produce bread.

The motive of staying out of a holiness and intensely spiritual church in order to become a missionary to a dead, cold, or at least much less spiritual one, or staying in one that is decidedly not spiritual to be salt in order to preserve it from further corruption involves the question of *usefulness*. Usefulness is always a good motive for church membership, though not the only good one. But to choose membership in a church in order to be a missionary to it or be salt to preserve it from decay is to pervert the Holy Scriptures. The church is not a hunting ground but a feeding ground out from which one may hunt (for lost souls) into the world. It is not a missionary field but a base of supplies from which one may launch drives on the world.

It is not a fish pond it is a baiting station or a vessel into which the good fish are to be put when they are caught out of the world. It is not to be salted it is to be salt itself to preserve the world from corruption. It may be a fact that some churches need salting and some may need a missionary while others may be good fish ponds. But one can not be much of a missionary unless he has a good base of supplies and salt loses its saltiness when it is used, and one can do more salting of others if one has a place where the salt is manufactured or mined so that one's salt is continually renewed.

The closing of the doors to the reaching members of other churches with the message of full salvation also involves the question of usefulness. But it has not yet been proven that an occasional convention or yearly camp-meeting that is so called strictly interdenominational which usually means officially undenominational reaches more members of churches with the message of holiness than a holiness church which has three or four special revival seasons a year, with a revival spirit all the year. If a Methodist church can carry on a revival where a Presbyterian can be made to feel welcome we believe that a Church of the Nazarene can carry on a holiness revival that is so free from a sectarian spirit that a member of any other church can feel welcome if he loves the truth. We not only believe it can be done but we believe it is being done and that holiness churches are reaching thousands of members of other churches with the message of full salvation. If the motive of usefulness is considered carefully we believe our friends will clear us of the charge of self seeking and admit that we have the good motive of usefulness in select-

ing a distinctive holiness and intensely spiritual organization through which to promote salvation.

The motive for selecting a good church home in which one is well fed, carefully shepherded, sincerely corrected, prayerfully admonished, ably instructed in spiritual things, and where a warm revival atmosphere obtains, need not be a selfish one. One can desire such a church home for their children's sake, and for their neighbor's sake. It certainly is much better to have a church where one knows Jesus will be preached, in a warm spiritual atmosphere to which to invite a friend one desires to see saved or sanctified than one where he may hear an essay on Shakespeare or an address on Lincoln in a cold worldly atmosphere where no one is expected to be converted. One would hardly make the mistake of going to a music store to buy bread or to a garage to buy hay, yet when it comes to salvation it seems some persist in going places to get the spiritual bread of holiness where it not only is not taught, nor has been taught for years and is not likely to be taught for years. To say the least this can not be wise, and if not wise then how can a good motive be back of it. It certainly is better to send one's own children and invite a neighbor's children to a Sunday school where one knows the literature is not tinctured and leavened with the poison of evolution and destructive higher criticism and where one is assured the teacher was not at the movies the night before, than to send them where these things are likely to be found. We doubt not that if the motive of church membership were examined more closely and a wise and pure motive were reached that we would have more holiness churches than we do have.

In the World-Wide Revival let us not forget that church membership in the Church of the Nazarene can be a *great help* to the final salvation of many, who will be converted and sanctified in the revival. Let us not keep back the truth regarding right motives for church membership from the fear of being called sectarian or proselyters. The writer joined the Church of the Nazarene for these reasons; to have a good organization through which to preach full salvation, have a good place to take care of the spiritual babes in Christ and because our own family was in danger from the poison of higher criticism in church and Sunday school. We have never regretted it. One child is already safe in heaven and the others are safe on the way. What has been a good thing for our family we believe will be a good thing for our neighbor's family.

Warriors or Seekers—Which?

By REV. HOWARD PASCHAL

WE as a Church are praying and planning for the greatest evangelistic campaign we have ever undertaken. I have been in some wonderful revivals, and have had the privilege of being pastor or evangelist in different meetings where God was working in a mighty way, but never have I felt that there was such a tremendous revival coming as is the case in the World-Wide Revival.

There are some things needful in order to have the success for which we are pray-

ing. My own heart has been stirred by the exhortations in the HERALD OF HOLINESS.

One of the greatest needs is to see that all our own people are prayed up and on solid ground before the revival begins. The pastors should spend much time before the revival in sounding out their members, so they may be warriors and not seekers during the meeting. Every one should be definite in his experience, so he knows he is saved and sanctified now.

Restitution should be dealt with. Many persons who promised God when at the altar, that they would make certain restitution have failed to keep their promise and consequently have leaked out in their experience and are still professing and wondering why they are not blessed. Their need is to be dealt with plainly, in love, under the direction of the Holy Spirit, and they will get back to God.

Then there are those who are saved, but have not as yet been sanctified wholly. These should be urged to seek and obtain the blessing now, for they will not be able to help others until they get all God has for them.

There are many ways in which we need to be stirred up, and we need to get fired up so that when the first gun is fired on December 31st, we, as an army of God's children, can march forward against the strongholds of Satan and not have to stop to aid those of our own number. With guns firing, prayers rising, conviction and blessing falling, shouts ringing, banners waving, repentance, confession, restitution, and consecration being made, angels singing, heaven rejoicing, and the Devil on the run, oh, what a time! Let us believe for it. Let us mobilize our forces. Thank God for the all-night prayer. Let us be warriors and not seekers

FORT WAYNE, IND.

"Ultimately, in the deepest sense, crucifixion is popular, 'I, if I be lifted up, will draw all men unto me,' said Jesus, who asked of the world nothing but a cross whereon to die."

"The great commission, 'Go preach the gospel to every creature,' is also a great permission."

Announcement of Meeting of Correlated Boards

In pursuance of the policy of the last General Assembly and the Correlated Boards in session in 1921, we hereby issue a call for the meeting of the General Boards of the Church of the Nazarene in Kansas City, Mo., February 15, 1922.

A number of the Boards have indicated their desire to transact the business of the Board through their Executive Committee, thus saving considerable expense. The various Boards will be called to meet by the Secretaries of the Boards and arrangements for entertainment will be provided by the Secretaries.

J. W. GOODWIN,
R. T. WILLIAMS,
H. F. REYNOLDS,

Board of General Superintendents.

Profitable Reading

By CHAS. W. JONES

THE hungry ones in the world today are not scanning elaborately printed bills of fare in an endeavor to decide between *charlotte russe* or *pie a-la-mode*, but they are asking for something substantial, something that will satisfy.

There are millions on God's footstool today, to whom a crust of bread would be a delicious morsel, and we are putting forth every effort possible to alleviate their suffering, even to the extent of emptying our granaries and chartering of ships that the foodstuff may be placed in their hands. Are we as diligent in furnishing to those who are famishing spiritually the "Bread of Life?"

Much has been said and more written, in an endeavor to bring to the fore, an evidence of ripe scholarship, by referring to *root meanings* and *derivations*, but in these days when the church is on its face, crying mightily to God for an old-fashioned pentecostal outpouring of the Holy Ghost, nothing short of the old-time preaching of the gospel will ever bring the church to its highest degree of efficiency or sinners to Christ.

Simple truths, simply told is the demand of the hour.

The writer believes that in no recent publication has this need been so admirably met, as in the booklet just issued entitled "Truths that are Vital," by Dr. Chapman.

True, this book was formerly issued under the title "Ten Little Sermons," but clothed in a new dress its attractiveness has been doubly enhanced, while its contents breathe the same old-time message of repentance, regeneration and the blessing of sanctification, as a distinct, second work of grace wrought in the human heart, by the baptism with the Holy Ghost and fire. As a benediction on the nine sermons that precede it, the tenth transports the reader to the summit of the Mount of Blessing, by pointing to the glorious consummation, when "the Son of Man shall come in all the glory of his Father with his angels," "in like manner as ye have seen him go into heaven." Thank God for writers who are putting the old truths so plainly, that none need be side-tracked by the mass of *hodge-podge*, that is being distributed so freely on all sides.

A NEW CONCORDANCE

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this Society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance; but, since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the Society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at a very great cost.

WORLD-WIDE REVIVAL

Home Missions and Evangelism

By N. B. HERRELL

HOME Missions and Evangelism may be defined in the light of the present spiritual, social, and financial conditions of the country as follows:

1. Home Missions and Evangelism is the reviving of orthodox Protestant doctrines in the churches by the preaching of the Word of God with the Holy Ghost sent down from heaven.

2. Home Missions and Evangelism is the evangelizing of the community adjacent to the churches through personal work, visitation, literature, cottage meetings, street meetings, etc.

3. Home Missions and Evangelism is the reaching out by the church to the unevangelized people not under the immediate influence of the local church. Both native born Americans and Foreigners within our midst.

It is hoped that the simultaneous World-Wide Revival will in a measure at least accomplish the first definition as far as the Church of the Nazarene is concerned. As to the second definition our church will just be ready to start evangelizing the community adjacent to each of our local churches at the close of our January revival. As for reaching the people who are not under immediate influence of the local churches we must look to the plans of the District Superintendents for such evangelism.

The General Board of Home Missions and Evangelism is equally interested in all these activities of evangelism. The local church is the base of all evangelism both Home and Foreign. Just as Home Missions and Evangelism is woven into the organization of the local church will its fruitful vines spread through the local community, District, and church at large. While the Manual of our church provides as follows for such an organization:

"In each local Church there shall be one or more Missionary Societies, organized under the direction of the Pastor, whose duty it shall be, by all means, to awaken and sustain interest in and support of the sacred cause of Missions—both home and foreign. Manual, Page 48."

Yet, we find that so far as Home Missions and Evangelism is concerned we have but few if any such Societies. Home Missions and Evangelism being the foundation of the church, must of necessity be woven into the very fiber of the local church. Of all our people who understand the effectual work of Home Missions and Evangelism should be

our pastors and their members. One hundred per cent activity by the talent of the local church, to evangelize the community, should, and we believe is the desire of all our pastors. In order to reach the end desired we must use the means needed. The Manual has provided the way for the means.

After the January revival closes then will come the need of community evangelism. This work demands a well organized effort so that all the talent of the church can be used to carry forward the different branches of the church with strength. This kind of evangelism is what we commonly call "hand picked fruit." It is more or less now carried on in our church but not to the extent that it should. Many of our pastors feel the need of a better organization within their church in order to put their members to work for the interest of the church in the community.

PASTORS AND EVANGELISTS TAKE NOTICE

Please send to the Herald of Holiness, postal card reports or prepaid telegrams each week during the month of January, telling of the progress of revival; number of seekers, additions to Church, definite cases of healing, and other remarkable instances of Divine manifestations.

N. B. Herrell.

After much prayer, counsel, and labor the General Board of Home Missions and Evangelism submits a Constitution and suggested By-Laws for Local Societies of Home Missions and Evangelism for the consideration and use of our pastors and their people. This organization is simple, workable, and so far has met with the hearty approval of those who have considered it. We have them in pamphlet form and will send them free upon request. One pastor on hearing of the plan organized his Society before the Constitution and By-Laws were printed. He said that he wanted the strength and support of the Society during the World-Wide Revival.

However, we might say that the plan for this Society was tried out in a practical way by Brother Patterson our pastor at St. Louis, Mo., before we adopted it as a Board for local Societies of Home Missions and Evangelism. Brother Patterson's report with what others think of the plan follows:

What Others Say

Long Beach, Calif.

It is just what I have been looking for and supplies a long standing need in our church. It is so much better than what we have, we shall proceed to organize a Society at once.

Rev. J. I. Hill, Pastor.

St. Louis, Mo.

We have tried the Society of Home Missions and Evangelism in the Flower Memorial church and find that it works. In fact the first draft of the Constitution was made from the experience we gained in the work of our Society. We find that it enlists the talent of the church in active work for the up-building of the congregation. It assists the pastor to organize his church into a working machine to evangelize the local community. We certainly recommend it to our pastors and churches.

Rev. B. L. Patterson, Pastor.

Church Extension Secretary.

I have carefully read the Constitution planned for the formation of local Societies of Home Missions and Evangelism. I am deeply impressed with the idea and thoroughly convinced that it is needed. It puts every body at the job. And we must "use or lose" every member of the church. We must build at home or be broke abroad. The plan is simple and sane, and just the "stitch in time." We hope to see every church fully organized and at it, but it is not a "self-starter"—it is up to the pastor to make it hum.

Rev. Jos. N. Speakes, Secy.-Treas.,
General Board of Church Extension.

Kansas City, Mo.

The Society of Home Missions and Evangelism as instituted by the General Board is a most excellent arrangement. It is simple, and complete in its organic construction and thoroughly practical in its working possibilities.

The great danger in any successful church is over-much organization. I see no reason why this arrangement should not supersede a number of our less efficient organizations, doing all they are doing and more.

I heartily commend the undertaking.

Wm. E. Fisher, Pastor.

General Board of Ministerial Relief.

Having carefully examined the new constitution for the local societies of Home Missions and Evangelism I believe it contains a plan well-suited to present needs of perplexed pas-

tors and church workers generally. The organization of these societies will inspire new zeal and aggressiveness in all the evangelistic interests of the local church and enlarge the whole vision of usefulness, at the same time simplifying and systematizing the whole question of "giving every worker a job." The plan is admirably adapted to following up the work of the Simultaneous Revival and thereby conserving its results. The conservation of the work of the church is as important as the prosecution of the work.

E. J. Fleming, Secretary.

Revival News

TELEGRAMS

HERALD OF HOLINESS: Fredricktown, Mo.
Great revival on; tide rolling in. House packed and many turned away. Power of God unusually manifested. Many seekers and happy finders. Evangelist P. P. Belew of Frankfort, Ind., doing great preaching. Meeting continues.

GROVER ROSE, Pastor.

HERALD OF HOLINESS: Oklahoma City, Okla.
World-Wide Revival felt in Oklahoma City Church of the Nazarene. Great Watch Night service. Sunday the glory fell until the pastor could not preach. Twenty in altar in the morning and ten in the evening. Almost all prayed through. Some definite cases of healing. Pastors doing the preaching. Holy Ghost meeting.

M. V. and BESSIE DILLINGHAM, Pastors.

HERALD OF HOLINESS: Des Moines, Iowa
Special meeting—begins January eighth with Rev. I. G. Martin evangelist.

AGNES FRYE, Pastor.

Kansas City, Mo.
Splendid attendance at watch-night service. Much blessing and glory upon congregation. One man sanctified. Continued victory Sunday with seekers in the altar. The revival is on.

REPORTER.

WESTERN OKLAHOMA DISTRICT

After my election as District Superintendent in October last, I filled my engagements for a revival with Rev. John Gould, at Lowell, Mass., where we labored for three full weeks and surely God did give us a real revival with 70 bright professions and something like 20 additions to the church. Brother Gould knows exactly how to plan for a meeting and treat an evangelist.

I had been told that New England folks were too conservative to have an old-fashioned break-through revival, but that is all a mistake, for they got blessed and walked the floor and shouted the praises of God just like other Nazarenes do when they get blessed. Two Saturday nights I could not preach. The old-time power came upon the people and they got blessed and praised God until there was no place for a sermon, only a short exhortation and an altar call which filled the altar. It was a great meeting.

We came home and entered into the work on the District with all of our might, for it is some job with 50 churches to look after, but things were well under way by the former District Superintendent, and great plans for the year were already laid. Four new gospel tents are at our command for our Home Mission work, which we will use next spring, and summer. We have a live bunch of evangelists on this District; twenty-eight evangelists' names in our minutes, and we are trying to use every one of them; then we have forty-six licensed ministers, and we hope to use all of them. Our motto is "Double our membership this year." Our job is to make Nazarenes, get them converted, and sanctified, then into the church.

The special missionary offering was good, and all are, at this writing in the midst of the Great World-Wide Revival which will certainly bring results.

Our good people at Bethany, led by our beloved pastor Rev. S. H. Owens, came down en masse to our home one night last week all loaded with good things to eat, and carried in big sacks of flour, sugar, and—well, just every thing that could be used about the table of a hungry man. They sang and testified, and we all got blessed. Any way Bethany is the greatest little city on the map, and they know just how to show their appreciation of a District Superintendent. I had been away in the Southeast for two years, and they made me feel just like the prodigal son when he returned to his father's house.

We are in for great things this year with a great people. We can not fail if we walk with God.

C. B. JERNIGAN, Dist. Supt.

CHRISTMAS AT KANSAS CITY, MISSOURI

The holiday season at General Headquarters was one of blessing and much activity. Sunday preceding Christmas, the pastor of the Kansas City First Church of the Nazarene, delivered a very timely message on Christmas Giving, and Sunday night Rev. Mrs. DeLance Wallace preached with the unction and power of the Spirit. Several souls found victory during the day.

Tuesday night, December 20th, a "mighty host" of Nazarenes unannounced called upon the pastor and his family. Their arrival was indeed a surprise, as well as the event of the occasion. Rev. E. G. Anderson was master of ceremonies and in behalf of the church, presented the pastor and wife, Rev. and Mrs. Wm. E. Fisher with a beautiful set of silver ware. An interesting program was given by the young people and a most enjoyable evening was spent together.

One of the most blessed occasions was that of the Christmas Dinner at Headquarters. At noon Saturday such a sudden and wonderful transformation occurred in the office rooms; in place of desks and filing cabinets there sat three large tables with a delicious Christmas dinner prepared by various individuals for the Employees of the Publishing House and the Home and Foreign Missionary, and Church Extension Boards. How our hearts were melted together in love, as we partook of the repast and sang, prayed, and praised God for the Wonderful First Great Christmas Gift who had come into our hearts and lives giving fellowship one with the other.

Christmas day dawned bright and beautiful, and the saints gathered in the house of God Sunday morning with rejoicing hearts. On Christmas afternoon a company of workers went out in the Gospel Auto to one of the General Hospitals and cheered the patients there with their music and song.

The Sunday School Christmas Program was given at the church Monday afternoon. The boys and girls with happy hearts and smiling faces told in story and song of Jesus' birthday to the delight of the large congregation present. At the close of the Program a white barrel was placed in front of the platform and all the children marched up depositing their barrels in which they had been collecting their offering for the Peniel Orphanage. The congregation was privileged to participate and an offering of \$95.00 was given.

Rev. N. B. Herrell brought a most inspiring message at the Wednesday night prayermeeting.

An interesting Yule-Tide Musical Program depicting the life of Christ was rendered Thursday evening by the Young People's Society. A good congregation was present, and much interest was manifested and many were moved to tears during the evening.

The Watch Night service will long be remembered by those who were present. One hundred or more were in attendance. Truly the tender, melting spirit of this meeting, "is better felt than told." The dying moments of the old year were spent in presenting requests for prayer, and giving an opportunity for hearts to seek God. What a blessed season of prayer, and one soul was happily sanctified. As the new year dawned a happy, rejoicing company were shaking hands and singing, "A mighty revival is sweeping this way."

The Communion service Sunday morning was blessed and sacred indeed. The pastor, with the elders who were present officially representing the various General Boards at Headquarters administered the Sacrament, and it was a season of holy solemnity and blending of spirits. Hearts were melted with gratitude and praise to Him who hath loved us and redeemed us by His own precious blood.

Many registered their faith in the praise service at night, and caught the vision, as we realized that we were one of the one thousand churches who were upon our faces before God, praying for the one and the same thing, and with shouts of victory many declared the revival was not only coming, but that it is already on.

REPORTER.

NORTH PACIFIC DISTRICT MINISTERIAL AND MISSIONARY CONVENTION

A very interesting and profitable Convention was held in Portland, First Church, November 30 to December 2d, with District Superintendent Rev. G. S. Hunt presiding.

The first session was Wednesday afternoon, and the devotional exercises were conducted by Rev. Bertha J. Baker, of Albany, Ore. The subject of "Entering new places," was ably presented by Rev. D. P. Henry of Kalama, Wash. "How to secure the sanctity of the Lord's Day," was presented by Rev. H. C. Baker, of Albany, Ore.

The Woman's Missionary Society, with Sister Edith Whitesides presiding, presented its work, and Sister Florence Wells, as Corresponding Secretary, gave a good report. Wednesday evening Sister Whitesides was in charge of the service, and gave a bird's eye view of our District Missionary Work.

Thursday morning Sister Jennie Stephens of Camas, Wash., led the devotional services, followed by an able address on "Employing our own Evangelists or other Evangelists," by Rev. D. Rand Pierce. Then Rev. C. D. Norris of Newberg, Ore., presented the subject of "The Relation of the Sunday School to Home and Foreign Missions." Thursday afternoon the devotional exercises were led by Rev. Phil. Arnold of Vancouver, Wash. The Woman's Missionary Society again presented its work, and Rev. James M. Bury, District Superintendent of the Alberta District was called to address the Convention. His address on Home and Foreign Missions greatly stirred our hearts. Rev. J. G. Bringedahl of Sellwood, Portland presented the subject of "District Apportionments—How to raise them." Rev. Mary T. Clink of Tillamook, Ore., gave a most excellent and timely paper on "Strengthening the Home Base." By vote of the Convention, it was ordered that this paper be sent to the HERALD OF HOLINESS for publication. Thursday evening Rev. D. Rand Pierce was the preacher of the hour, and gave a splendid message followed by seekers at the altar.

Friday morning the devotional service was led by Rev. G. C. Wicker of Canby, Ore., followed by a soul stirring address, by Sister E. M. Arnold, on the subject of "Preparing for the Revival—Prayer." This was followed by an interesting and instructive address, by Rev. A. M. Bowes, of Portland.

Friday afternoon devotional was led by Rev. Mac Cahill of Highland Park, Portland, and the Woman's Missionary Society again presented its work, and a number of local societies reported through their representatives, followed by a splendid address by Sister Leoda Grebe returned missionary from India. Rev. A. Wells of Salem, Ore., gave a splendid paper on "The Financial Crisis in Foreign Missions—what shall we do about it?" The convention gave a vote of thanks to the Woman's Missionary Society, for its part on the program, and to the First Church and Brother Bowes for their hospitality and entertainment. The evening service was a fitting conclusion to this convention, with a stirring, and searching message on prayer, by Brother D. Rand Pierce.

H. C. BAKER, Reporter.

PASADENA UNIVERSITY

The Spanish Department at Pasadena University has received a valuable asset in Rev. S. D. Athans who occupies the chair of Spanish. Brother Athans has been sent to the University by the General Board of Foreign Missions for the purpose of educating Missionaries from Mexico and South American countries.

Brother Athans has had years of experience among the Spanish speaking people of Latin-America, as preacher and teacher. He knows the language perfectly and speaks it fluently.

The aim of the department under Prof. Athans is to enable the student of Spanish to become familiar with the grammar, modern literature, business forms, terms and customs of the Spanish speaking countries. Special attention will be given to difficulties peculiar to Spanish and the student will have opportunity to acquire a conversational knowledge of the modern Spanish language with a distinct Latin-American pronunciation.

Fully eighty pupils are registered in the Spanish department and excellent work is being done. Prospective missionaries and persons desirous of making special study of the Spanish language in view of work in any of the Latin-American countries will do well to get under the able instruction of Prof. Athans. Make your plans to enter school next year.

C. B. WIDMEYER, Reporter.

DEATH BED REPENTANCE

THEY were arguing about death-bed repentance, some for and some against. "Well, at least, we know that it is possible for there is the case of the thief on the cross," said Lila.

"What do you think about it, Uncle Joe?" asked Archie.

Mr. Wheelless looked up from his book. "I once heard some one say that God gave one instance in His word of a dying man being saved, so that we should not be hopeless at such a time; but that He gave only one in order that we might take warning and not put off this serious matter until we came to life's last hours," said Mr. Wheelless. "Your question brings to my mind the case of a man whom I knew from the time I was a boy until he died some years ago."

"Tell us about him, Uncle Joe," begged Ruth.

"He was a much older man than I," said Mr. Wheelless, "and he came to N—, my home town, when he was about twenty-five years old. He was a young lawyer, just out of college; very bright and ambitious, and determined to make good in his profession. His grandfather, his father, and his father's brothers had all been successful lawyers before him, and he felt that he could not afford to fail on their account, as well as for his own sake. And he did not fail. He built up a fine practice, and by the time he was forty-five had been twice elected judge, and had lived for years in a large, two-story house which he had built. It was a comfortable house, and well furnished, but rather lonely. His only son, born to him in his early married life, had died at the age of six, so that there were no little feet to patter through the wide halls, and no childish voices to break the silence of the spacious rooms. His wife a stately, handsome woman, was quiet and distant in her disposition, caring nothing for society, and little for company. Thus the two were nearly always alone in the big house, except for a couple of servants. The Judge usually spent his evenings in his library, reading and studying. On Sundays he went to church. His mother had belonged to the Methodist church in the country town where he had been reared, so he always went to the Methodist church in N—, though he was not a member. His wife attended the Episcopal Church when she went anywhere,—which was not very often. But the Judge was very regular. Sunday morning, and Sunday night, in good weather or bad, his tall figure, clad in dignified black broadcloth, was to be seen in a certain pew, his silk hat placed carefully on the floor underneath the seat in front of him, and his hands resting on the top of a gold headed, ebony walking stick."

"In the spring when the yearly revival meeting was held, the Judge was always present at the night services. The people were as used to seeing Judge B— in his particular corner as they were the preacher in the pulpit. He was a good listener, too. He did not drowse or nod, nor even grow absent minded. You had only to glance at his thin, scholarly face, and keen black eyes behind his gold-rimmed nose glasses to see that he was listening attentively and thoughtfully to what the preacher was saying—no matter who he might be.

"Thus the years went by, twenty-five, thirty, forty of them,—I heard my father say, since the Judge had come to N— as a young lawyer. His hair had turned from coal black, to iron grey, and then to white, and all that time he had been regular in his attendance upon church and had occupied his same seat. Pastors came, filled out their terms, and left. The Judge had heard hundreds of sermons on various subjects, preached by various kinds of men. He had seen some great manifestations of the power of God in revival meetings. He had listened to the sobs of penitents at the altar, and had watched them as they swept out into the glorious light of salvation,—sometimes with shouts of victory upon their lips, for this church was a very spiritual church at that time, where people really

THE HOME

Conducted by MRS. J. T. BENSON

got salvation in the old-fashioned way." Mr. Wheelless paused for a few moments, then asked: "Do you remember what Jesus said to Nicodemus about the new birth?"

"He said that people must be born the second time,—born of the Spirit," answered Ruth.

"Yes," said her uncle, "but while He declared that we must have this second birth, which is not earthly but comes from above, He did not try to explain how the Spirit did the work in the soul. 'It is like the wind,' Jesus said, 'which comes and goes as it wills, and you feel it, and hear the sound of it, but you do not see it or understand it. So it is with every one who is born of the Spirit.' Well, in those years the Judge had looked on while the Spirit made this mighty, mysterious change in the hearts of scores of people. He had been present year after year on that Sunday after the meeting when the new converts joined the church,—men and women and large numbers of young people, boys and girls and even little children. In some instances he had seen the children of some of these young people converted at the same altar years later, and in turn received into the same church."

"But in the course of the years, and in these experiences so oft repeated, the Judge had not once made a move toward salvation himself. Not one time had he responded to an appeal, or held up his hand for prayer. And no one knew whether the tall, silent man had ever been under conviction. He listened thoughtfully as I have said, but his keen intellectual face was inscrutable: no one could tell the effect which a sermon or a meeting had upon him. People had spoken to him about his soul and invited him to the altar, but he always shook his head courteously, but positively, and after a while they had let him alone."

"What do you suppose it was that attracted him to the church services all this time if he did not want to be a Christian?" asked Lila.

"That was what mystified the members of the congregation. Certainly in those years Judge B— had heard enough of the gospel to have saved a multitude of people, and he had seen enough of the workings of its power to convince any fair minded man."

"But there came a day when the Judge heard his last gospel message and went through his last revival meeting. One morning the news went out that he had had a stroke of paralysis during the night and was lying at his home very ill. He rallied somewhat and lived for six months, but was confined to his room all of that time, and to his bed most of it.

"The pastor of the church which he had attended so long was the first person, outside of his family, who was permitted to see him. Indeed the Judge had called for him. He was in great distress of mind and was pitifully eager to talk to the minister. It was not easy, for his mouth was drawn, and his tongue thick and hard to manage. But the minister understood. He had always believed in the truth of the gospel of Christ,—the Judge told him,—and had no doubt of its power to change men's hearts. He had never had any real antagonism to it in his heart. In fact, it had interested and drawn him, and he had always intended to yield to it. But when he was a young man he had been so full of his plans to make a success of himself as a lawyer, that he had put the question off. 'I must have gotten into the habit of putting it off' he said. 'I listened to sermons which moved me, and was deeply interested when I saw others converted, for I believed in conversion. And I did not say to myself at such times, I will not; but I did say, I will wait.'"

"I suppose he was an example of the verse which asks: 'How shall we escape if we neglect

so great salvation?" said Ruth thoughtfully.

"Yes," answered Mr. Wheelless.

"What became of him, Uncle?" asked Archie.

"Why, the minister prayed with him and pointed him to Christ, the only hope for any man; and the Judge wept and seemed to seek the Lord earnestly. At any rate he professed faith in Christ and was received into the church from his sick bed."

"Did the minister think he was saved?" asked Lila.

"Yes, he believed that the man's immortal soul was saved; but of course his earthly life was lost. It was practically ended: its opportunities gone forever. Nothing could alter those facts."

"Well, it was a great thing to get salvation even if it was at the last moment," said Archie.

"Yes, my boy, but I do not want to get it that way," said Mr. Wheelless. "Here was a man who was soon going to stand before the One who had given His life for him. And what return had he made? He had not hated Christ but he had left Him standing on the outside of his heart during the years of a long life, not once opening the door and inviting Him to enter. And now, when there remained to him but a few broken, hopeless months in an invalid's chamber he was throwing open the long closed door and asking Him to come in. No wonder the Judge was over-whelmed with shame and remorse."

"The minister visited him many times during those months of waiting for the end."

"Plead with others to take warning by me," the Judge said to him more than once. "Tell them that I know now my life has been a failure because Christ has been left out of it. Tell them that as I lie here upon my bed each Sabbath and hear the church bells calling the people to worship I would give all I possess for one more opportunity to enter the house of God that I might confess Christ publicly."

"What a sad case," said Ruth soberly.

"It was indeed a sad case and it led me to decide that by the grace of God I was not going to lose either my soul or my life," said Mr. Wheelless. "So I am trying to let my life count for Christ now, and am confessing Him openly before my fellowmen while I still have the opportunity."

* * * * *

Do you think this was a wise decision, dear young readers? And I have written up this true incident for you with the hope that God would use it to lead you to make the same choice.

HAVE WE MADE OUR BONFIRES?

When Evan Roberts was asked for a special message for the Welsh churches, he replied, "Abandon all known sin, renounce all doubtful indulgences, promptly obey the spirit, and publicly confess Christ. This is what the Ephesian magicians did. Every Christian has some sacrifice to make, some things to be burned when he purposes with sincerity of heart to lead a wholly Christian life. Have we made our bonfires?"

HOLINESS

Holiness is being clean inside. *A Child's Definition.*

It is so much easier to bow the head than to cleanse the heart. F. W. FARRAR.
Keep thy heart with all diligence;
For out of it are the issues of life. *Prov. 4:23.*

A PRAYER

O thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—JAMES MONTGOMERY.

The Kingdom of God is something more than a Kingdom of grim assent to a dominion without us and over us: the Kingdom of God is a Kingdom of glad consent to a dominion within us.—GEORGE DANA BOARDMAN.

THE WORLD'S OPEN DOORS

By REV. ALBERT E. ASHTON, *Malden, Ill.*

Missionary for many years in the Vanguard Mission, India

THE thought of God in Christ from the beginning, the very nature of things, is the same today and will be forever: the salvation of the world, even the uttermost parts. No human schemes, plans, or changed ideas of mankind can for a moment alter the fact of God's love in Christ for a lost world. That post-resurrection great and imperative command, "Go ye therefore," confronts us today as a living message from the living Christ to the individual Christian and to the Church.

The world is waking up. The people of the nations are opening their eyes to get a clearer, bigger view of things. More and more they are grasping for the *real*, and tenaciously holding on to that which brings genuine uplift and freedom, as well as spiritual consolation. Nothing but the gospel applied can fully meet this demand.

The situation never demanded more clear thinking, broad vision, keen intuition; more courage and determination and careful planning by persons with trained minds and experience, whose lives, withal, are saturated with prayer and permeated with "power from on high." The gospel messengers, the heralds of salvation through Christ, have never seen or heard such earnest seeking after truth in the hearts of the multitudes of the heathen world as now. But, alas! how much of it is a mere groping in the dark, with no hand to guide or light to show the way! This is our opportunity, and opportunity is power. The doors of the world are swung wide open. We have waited centuries for this hour. Shall we enter? This question presents itself to every individual in every department of God's great army.

New social, economic, and industrial forces are creating new conditions in the Orient, and these new conditions offer new and important open doors to the Church of Christ. What is true of the Orient is equally true of the nations at large.

We mention nothing concerning the work already commenced in heathen lands, more than to voice the plaint of the missionaries engaged and to repeat their cry, "Send forth laborers. Fields are white; laborers are few." Then let us ask, what of the open door where no man of God has entered? What about the unoccupied fields of the world? This is the twentieth century, and no message of life through Christ has been taken to many millions who "sit in the shadow of death."

God was in earnest and sent His beloved Son. Christ was in earnest and sent His disciples. Are we in earnest? Not only is this the day of opportunity to enter "open doors," but it is the day of opportunity for men—men of faith and vision; big men with God-given, Christ-like passion for the work of the vineyard, which is the parish of God. It is also the day of opportunity for the Church, and new and unthought-of channels for the proclamation of the "every creature" gospel. The "great command" is to all, unqualified, "Go ye therefore;" and the blessed and sustaining promise that goes with it, "Lo, I am with you."

Let us read into that word "unoccupied" its real meaning—a land or country or territory where Christ is not preached; where the uplifting, inspiring, and soul-saving message of the cross has not reached to lift the pall of thick darkness, superstition, and the misery of ignorance that overshadows the people—real men and real women and real children of those benighted, neglected regions. "To lift the sombre fringes of the night, To open lands darkened to the light, To heal grim wounds, to give the blind new sight—the call!"

EASTERN INDIA DISTRICT ASSEMBLY
REPORT

The Fifth Annual Assembly of the Eastern India Missionary District convened on October 15th with our beloved senior General Superintendent, Rev. H. F. Reynolds, in the chair. From the first service to the final adjournment the presence and blessing of God were manifest. The devotional services were times of inspiration and refreshing from the Lord. The messages brought from time to time by Dr. Reynolds were full of faith, hope, and courage, and inspired us to push out and accomplish

MISSIONARY
DEPARTMENT

things for God and the needy people of our district.

The first Sunday evening Dr. Reynolds gave a most interesting survey of the work of the Church of the Nazarene during the last ten years. Our hearts rejoiced as we saw how God had blessed and led on in every branch of this great Church, which we love so dearly.

The reports from various departments revealed steady progress made throughout the year. New departments were organized and excellent plans made for intensive work along every line this coming year.

The last Sunday the sacrament of the Lord's supper was observed, and a beautiful consecration service was held in which nine children were dedicated to God.

The close of the Assembly marked the close of Brother and Sister Franklin's first term, and they left immediately for much needed rest and recuperation in the homeland. They have indeed given faithful and efficient service, and will be keenly missed by those who remain; but we trust that in due time they will return to this the land of their adoption.

Rev. F. E. Blackman was elected to succeed Brother Franklin as District Superintendent. Other district officers remain the same as last year.

NAOMI V. KAUFFMAN, *Reporter.*

INDIAN-HEAD PENNY FUND

By REV. R. E. BOWER, *Field Representative.*

This fund was established three or four years ago. It has grown in interest until about \$5,000 or more comes in annually from the gathering of Indian-head pennies and nickels from all over our Church.

This plan of saving such coins for the evangelizing of the many thousands of needy American Indians in Mexico, Central America and South America has become an interesting and popular plan among thousands of the young people in our colleges, schools, and churches. It is not only popular, but it has become a burden of their hearts. Brother Roushey, business manager of Olivet University, has said that the reason the Indian-head Penny Fund has grown to be the largest of our special funds is that the gathering of these small brown coins is such a simple plan that our whole Nazarene family, 40,000 strong, can have a part in it. Brother McConnell, of Bethany-Peniel College, has said, "We do not call for an offering of Indian-head pennies once a year, but we collect them *weekly*." Dr. C. E. Hardy says, "We will look carefully after the gathering of these brown coins in Trevecca College." Mrs. Berridge, at Pasadena, California, is looking after this work there.

With thousands of our churches, young people's societies, junior mission bands, Sunday schools, and missionary societies, and boxes put up in our churches, all engaged in this work, these brown coins come in by the many thousands. It helps the missionary offering of your church.

While this work is a special fund, yet it is a part of our regular foreign missionary propaganda of getting the gospel to the American Indians, who are the majority of the inhabitants of most of the Latin American lands. In a recent letter from Rev. J. D. Scott, Superintendent of our work in Mexico and Central America, he writes: "If I should by chance be at the Board Meeting I will surely pull you with you for the Indian work. It is surely taking on good roots, and is getting to a place where we are forced to do something for it. I hope you will be able to continue your work and to raise much money and stir up much sentiment in favor of the Indians in this country. It would seem a great crime not to help them now that the work is opening up so nicely. God has placed the Church of the Nazarene as no other denomination among the great Indian tribes of Latin America."

We append here a list of some things accomplished, so far, by the Indian-head Penny Fund:

1. It has built the first holiness chapel in Central

America, at Coban, our headquarters in that country, for our work among the Spanish-speaking and Indian peoples, where we have thirteen missionaries and two schools with an enrollment of nearly a hundred students.

2. It has purchased our mission building in Salama, Baja Verapaz, Guatemala.
3. It has purchased buildings and twenty acres of ground for a mission station and industrial farm and hospital site near Coban, Guatemala, to reach the great Quechchi Indian tribe numbering 100,000 souls, and other tribes.
4. It has financed the publishing of the missionary book, "The Unreached Indian," of which 5,000 copies have been printed and widely circulated in the interest of the work among American Indians.
5. It has sent a missionary on a tour through Central America and Mexico to study conditions and learn the needs and best way to reach the many tribes of Indians in Central America and the fifty-five tribes of Indians in Mexico, numbering 8,000,000.

6. It has sent two missionaries, Rev. and Mrs. Robert Ingram, to the field to study the Indian dialects and work as missionaries among the Indian tribes of Central America.

This fund has contributors in every state in the United States and in some foreign countries. We ask the entire Church to pray for this work.

A RETROSPECT OF THE YEAR

By REV. K. HAWLEY JACKSON

We rejoice to send you greetings at the close of another year which has been full of blessing and hard work. We have been hindered by Satan, yet the Lord has doubled upon us in a marvelous way. We praise God from the bottom of our hearts for His dear hand manifest in mighty works.

Six missionaries, during the past year, have tried to carry on the work left by fifteen missionaries in 1915. Only one of these six missionaries had been in India more than two years. One of the six, Miss Viola Willison, went to her reward after four months of the Assembly year had passed, leaving five to carry on the work. Three of the remaining five have been in the hospital within the year, two of them very seriously ill, and the remaining two missionaries were prostrated more than once in the year with fever and other sicknesses.

In spite of this condition practically all of the usual work has been carried on, except that one or two Sunday schools were temporarily closed. Touring was done from at least two stations where it had not been done the two preceding years. Quite regular bazaar preaching was opened in new places. Two campmeetings and one convention were held, which was a new and advance move. Two chapels were built, one workers' training school was finished, one native worker's house erected, four bungalows repaired, and many hundred patients had medical treatment, some single stations treating over four thousand cases. The number of both boys and girls practically doubled, as well as the attendance at regular church services at some stations; and a rich harvest of souls has been gathered.

Eight new missionaries joined our force in January, making our total thirteen—two less than we had in Western India in 1915. Some of them have been very sick, some have had serious operations, and in general Satan has tried to discourage them, but they are all greatly improved in health at present, are doing fine in language study, and are already taking responsibilities in the work. We are looking forward to a great year.

We are making plans for pushing ahead this coming year, and all have a clear vision, and our faith is high for an old-fashioned revival to sweep our district. While buildings must be erected and other material things must have attention, yet we find a strong evangelistic spirit among us, and look forward to the greatest ingathering of souls in Western India this coming year that we have ever known. Those who have planted and those who have watered will all have their reward. We covet a place in your prayers.

Our high mission, our noble calling, is to build up souls, to perfect the Christian life, and to make manhood acceptable to God, and radiant in the sight of all men.—H. W. BEECHER.

Evangelists' Reports

Garfield, Washington

We are in the midst of a revival, at Garfield, and God is blessing our efforts; several have prayed through to definite victory, among them is Col. Duling, a very prominent business man, and a pioneer of this country. The outlook is fine, and we are pushing on, believing God for greater things ahead. We are preaching and singing with all our might and expect to go over the top.

W. P. JAY,
N. E. FRANKLIN.

Palco, Kansas

God gave us a glorious meeting with L. D. Thomas, pastor of the Methodist Church, near Palco. Brother Thomas has been there about eight months and is a man of prayer, spending much time and nights in prayer for a revival and the salvation of the people. For a time he encountered much opposition to his preaching and prayers, but God heard his soul cry and opened the way for us to help him very unexpectedly. There were over eighty individual seekers for both works of grace, and many prayed through to blessed victory, and are now desiring a Church of the Nazarene. We say, Hallelujah!

THEO. and MINNIE LUDWIG.

Berkeley, California

At the time of our last report, we were in a campaign with Rev. A. M. Bowes in First Church, Portland, Oregon. This meeting was one of the greatest in my life. There were about 350 seekers at the altar, 70 over one Sunday, 41 at the last service, 18 received into the church at the last service, with 15 hands up that they were coming later. More than a thousand dollars was raised for workers and expense of the meeting, \$5,000 on the last Sunday to be paid in 60 days on the tabernacle. There were two great healing services. One sister, who had not been without pain for more than a year, and who was scarcely able to lift the weight of a book, was instantly healed and swept, dusted, and mopped her home the next day. All praise be to our God! Brother Bowes is surely a great pastor.

The following persons dropped into the meeting and were a blessing, and we surely were glad to see them: the Rev. G. S. Hunt, District Superintendent; Rev. J. T. Little, Rev. T. E. Bebee and daughter, Rev. J. G. Bringedahl. I was glad to see my old friends again. It was a real pleasure to labor with the Rev. A. E. Sanner and Prof. Kenneth Wells and wife.

We are in a meeting in our church here at this time. Yesterday was the third day. The altar was lined with seekers at the close of the morning service, and the house was filled at all three services. We had a real "smashing-up" time. Personally, God is blessing my soul as never in the past, and I believe that I am in the place where God has wanted me for these years. I feel the fire burning while I type these lines. God is giving me a passion for the lost, and I am getting back into the old swing of evangelism. When you think of me, pray for me. Our great need is neither men nor money, but faith in a mighty God.

U. E. HARDING.

New York City

I praise the Lord for a clean church—the Church of the Nazarene; sound in its doctrine; aggressive and progressive in its spirit and work, and strong for foreign missionary activity. Amen! I also praise the Lord for our godly Nazarene pastors. For many years I have labored with them, many times I have been from the Atlantic to the Pacific, up into Canada and down to Mexico, and most of my meetings have been with the Nazarene people. I want to say I do not know of any pastor of whom I would say—he has not the experience he professes. May be some have not. I do not know it. God bless the Nazarene pastors. Brethren, let us constantly bear in mind our standard: at least two hours each day in secret prayer and study of the Word—down on our knees. We may miss it from time to time, but let's keep everlastingly after it. We must keep hot and sweet. Amen!

The Lord has given us some productive meetings in the old John Street M. E. Church, New York City, the fruit is in evidence, and is beautiful, for which we greatly praise the Lord. Also in the Bergen Street Mission in Brooklyn we have had quite a number of fine cases of conversion and of sanctification, and some new subscribers for the HERALD. Our meeting with dear Brother Tom Brown, already reported was a splendid one. God bless him and the fine band of Nazarenes at New Bedford, Mass.

We are now headed for El Paso, Texas to hold a meeting and to spend a couple of weeks with my

family, temporarily located there. Then we go to Winnipeg, Manitoba, Canada for our meeting in January with our people of whom Brother Metcalf is pastor, after which we are to come back to hold a revival in February for the Evangelical Church of Newark, N. J., which is just across the river from New York City. God is using this former rag-time player and Chicago society sport, to now sing and preach, and souls are getting through to God. Surely we greatly praise the Lord for the glorious privilege of laboring for the salvation of the lost. Please pray for us. "Keep me on the firing line, Jesus."

E. ARTHUR LEWIS.

Woodhaven, New York

Last Sunday closed a very successful and glorious Home Mission Campaign in our new field at Gouverneur, New York. Revival fires blazed and over 70 seekers for pardon and purity were spoils taken from the enemy. We saw some good old-time restitution, cleaning up, pipes and tobacco thrown away, lodge members resigning and one remarkable conversion of an avowed infidel. Our District Superintendent Brother Angell came on the field for one service and we organized a Church of the Nazarene with 30 members. \$931 was raised to purchase a building bought from the Methodists. Rev. Harvey Brown, "the man of prayer" is on the field as pastor and being well taken care of financially. God is able. Glory be to Jesus for ever.

The Lord is blessing both wife and me as we labor in Home Mission Evangelism and we are expecting greater things ahead. Our next campaign is at Clintondale, New York. We open Friday, December 30 and will go in for night of prayer on New Year's Eve and labor for the World-Wide Revival in January starting with an all-day meeting New Years. Please pray for us.

G. HOWARD ROWE, Field Secretary.

Among the Churches

MITCHELL, S. DAK.

—God has been wonderfully blessing and there have been many saved and sanctified since our Assembly in September. We have seen salvation in nearly every service. Quite a number have found God in our prayermeetings. God has raised up a fine class of Nazarenes here, who are carrying a burden for the lost. We started a special revival meeting November 27th, preceded by a week of prayer. Rev. B. T. Plantry arrived December 1st and had to leave the 19th, but many souls found salvation and the saints were edified during the meeting. The revival continues with services every night and souls are still plunging into the fountain. We had two wonderful services on Christmas day with seven young men and women bowing at the altar in the evening service. The Plano church is only six months old and as yet has no church property, but plans are already made for a church building. We have taken a class of ten into the church. We are believing for a World-Wide Revival—L. W. Collar, Pastor.

ORANGE, TEXAS

—We closed a great revival Christmas night. Between fifty and sixty prayed through during the meeting. Revs. M. R. Bishop and L. M. Payne of Bethany, Okla., were the evangelists. God did bless and use them in preaching the gospel. Our revival was a success in every way. On the third Sunday we launched a campaign for a new church building and parsonage. We received in subscriptions over \$4000. The campaign is still on and at present over \$6000 has been subscribed. Praise the Lord for His numberless blessings. Pray that God will bless us as a church, and help us to put this southland town of Orange, Texas on the map for Bible holiness.—W. A. Carter, Pastor.

OZARK, ARK.

—Praise God for victory. We are having prayer-meeting every afternoon from Christmas day until the watch-night meeting. The saints are praying and shouting the victory, souls are being saved. We are getting ready for a great time the first half of January. Rev. Geo. Harmon will be with us for our World-Wide Revival. We are expecting a great revival.—J. W. Van Andel, Pastor.

DES MOINES, IOWA

—The Lord is blessing us here at Des Moines. Our trust is fully in Him and we continually look to Him for greater things. We are praying for a World-Wide Revival in refreshing times from the presence of the Lord. Amen!—Agnes Frye, Pastor.

DALHART, TEXAS

—We arrived soon after the Assembly and have filled every appointment since. God has been blessing us in our services. Soon after our arrival, the church members and our friends of other denominations came to our home with a surprise in the substantial form of a pounding. We were more than

delighted with the kind reception given us on this occasion. They are a loyal band of faithful Nazarenes who know how to sacrifice, fast and pray, and pay. God has permitted us to have jail services every Sabbath and we have seen three pray through. We begin a revival with the watch-night prayer-meeting.—H. C. Evins, Pastor.

IRONDALE, MO.

—The revival fires are kindled in the beautiful mountain communities of Annapolis and Irondale. Our special meeting at Irondale opened December 8th. The attendance throughout was splendid and there was conviction from the very first. Brother C. O. Fitzpatrick of Dexter, was truly sent here in answer to prayer, and God wonderfully used him and gave him favor with the people. This was a good meeting and a number of souls prayed through. We expect to start in again on New Year's night and press the battle on. Remember us in prayer.—Hilma Aaronson, Pastor.

HAMMOND, IND.

—The past year has been the best and greatest year of my life and doubtless it has been the best year for the Hammond Church in its history. God has doubled our Sunday school, increased our Y. P. S., more than doubled our W. F. M. S., given us a number of good Christians for church members, and best of all about 650 seekers at the altar; also a host of friends. Now He is giving us an assistant pastor. The Hammond Church gave the finest Christmas exercise, in its existence, last Monday night. The house was packed to the walls and all standing room was taken. Every member of the Sunday school received an excellent treat. We gave out a number of Christmas baskets to the poor and they were highly appreciated by every family and several of them were out to the Christmas program. Beginning Saturday night we will start our World-Wide Revival Campaign and we are expecting God to pour out the Holy Ghost upon us.—A. M. Wells, Pastor.

PONCA CITY, OKLA.

—Just closed a very successful revival meeting here, conducted by the pastor, Rev. W. P. Olin, assisted by his wife, Elizabeth B. Olin, deaconess. There were about sixty souls prayed through to victory, and twenty members added to the church. The World-Wide Revival has started in Ponca City, and we mean to have it continue throughout the entire Assembly year. God is blessing in our Sunday school and Young People's Society, both of which are on the increase. At the mid-week prayer-meeting the pastor and his wife were given a "pounding." We are moving forward with a conqueror's tread. Thank the Lord.—A. C. Smith, Reporter.

KIRK, COLO.

—We have just closed a good revival meeting at the Olivet Nazarene Church. Brother W. R. Cain of Wichita, Kansas was the evangelist. Brother Cain was the right man for this place. His gospel messages were clear and in the power of the Spirit; sin was uncovered, conviction settled upon needy hearts. Between 50 and 60 seekers were at the altar and many prayed through to victory. Much lasting good was accomplished. The first part of the meeting was hindered by a heavy fall of snow but for a two weeks revival more was accomplished than is often done in a month. We expect to receive a goodly number into the church soon. We praise God for what He has been able to accomplish here in the past few months and press on for greater victories.—L. E. Grattan, Pastor.

OKLAHOMA CITY, OKLA.

—The Lord be praised for progressive victory. The Oklahoma City church now has the largest average attendance it ever had in its history, outside of special meetings. Souls are getting saved or sanctified in the mid-week prayermeetings as well as the Sunday services. Our effort is to keep the visible manifestation of the Holy Ghost at every meeting. Rev. Dillingham feeds us spiritual "corn-bread" in the Sunday morning services and Sister Dillingham gives us "biscuits" in the evening, and we surely like the diet. Our vision is also being enlarged, and the burden of the vast opportunity before us is upon us.—Dr. C. W. Harper, Reporter.

ALEXANDRIA, IND.

—The Lord has indeed been good to us here, and in answer to prayer, has given us a good revival meeting which closed last night. This is a new work and we do not have any church property as yet, so we rented a store room and pitched the battle against the Devil. The blessing of the Lord was upon the meeting. Brother Dan Sutton of Elwood was in charge of the singing, which part he carried out in a very creditable manner. Miss Lena Freeland also of Elwood played the organ and sang a number of beautiful solos. She is a splendid pianist and a beautiful singer. A number of our good folks went over from Elwood and helped push the battle. About 35 or 40 claimed victory at the altar and a number of them gave evidence of getting a real deep experience of grace.

among them a Free Methodist preacher. He came in heart and soul, and no doubt will make us a real Nazarene preacher. We are planning to purchase church property and become permanently established in this place. We covet the prayers of all the Nazarene Family, that God will establish a fire-baptized, red-hot Nazarene Church in Alexandria.—Lyle O. Green, Pastor.

HEDLEY, TEXAS

—These are great days with the Hedley church. Blessings and victory are ours. We received a nice class of four into the church Sunday. Saints wept and praised God for His presence. Sunday school is increasing in numbers and interest. Our regular services are owned and blessed of God. New folk are coming our way. We have cottage prayer-meeting Tuesday and Friday evenings. Looking forward and planning to take part in the World-Wide Revival. In the battle for the lost souls.—I. L. Campbell, Pastor.

ADRIAN, MICH.

—The District Superintendent organized a Church of the Nazarene with 28 members, following a nineteen days' tent meeting in Adrian, last June. The blessing of the Lord has been upon this vine of His planting. We purchased a store property in one of the very best locations in Adrian and remodeled it for our temporary church. Sunday, November 27th, District Superintendent, R. V. Starr was with us and dedicated the First Church of the Nazarene. We asked for \$2900 to clear the property of all incumbrance. Folks said we could never do it, but faith said it must be done. When Brother Starr stopped with \$25.00 pledges, we had received \$3300. Thank the Lord! The church was dedicated free of debt, and a start on a fund for the purchasing of some adjoining property, and the building of an already needed larger church building. Individually and as a class, the Young People's Sunday school class paid \$850. God bless our young Nazarenes. Monday night following the dedication, eight souls prayed through to victory. The glory was on the camp. We are still trusting God for greater things.—C. D. Finch, Pastor.

HAVERHILL, MASS.

—These are great days for the Haverhill church. We are coming up the road spiritually. We are having the largest congregations in the history of the church, with new ones coming all the time. I baptized thirteen Sunday afternoon, December 4th, with four seekers at the altar in the evening; closing up with a shout in the camp. We had four more seekers last night; two new cases, a fine young couple; making 49 seekers at our altar Sunday nights since I took the work late in May. We are having from seventy-five to ninety in our prayer-meetings, and Bible readings. The Lord has enabled us to secure a fine seven-room parsonage, in answer to prayer, in a fine location not far from the church, with a nice cement block garage. We were obliged to buy or move out, owing to housing conditions here. To God be all the glory! We are expecting greater things in the future. Our Bible readings in the Book of Revelation one night a week, are a great success; drawing in many new people, and making a good impression; God always honors His truth. By the grace of God, we purpose to push the battle as never before. Amen!—F. W. Domina.

ASHLAND, KY.

—We have just closed a revival meeting at Ashland that has covered a period of one month. The first two weeks were at the West End Mission, and the second two weeks at the Nazarene church. The leaders were Rev. Theodore Elsner and wife of Brooklyn, N. Y. From the very first service, the entire Nazarene church was captivated by the first sermon of Brother Elsner. Brother and Sister Elsner sang at every service and the message in song helped mightily to bless the saints, and put weak-kneed church members to praying, and struck terror to the hearts of the ungodly. From the first altar call at the Mission, seekers came, and from then on to the last service at the church there was not a barren service. This meeting was not planned by the church, as Brother Elsner's call was to the Mission, but when the church heard the messages, he was unanimously called for the last two weeks at the church. Every service was a surprise, because we could not believe the evangelist could improve the messages, but with the power and glory of God upon him, he put a holy hush upon the large audiences, and carried the saints with him, and went over all opposition. The influence of the meeting is still with us. To our God be all the glory. Amen!—R. J. Kendall, Reporter.

CARUTHERSVILLE, MO.

—These are good days with the church here. God is blessing His people. Our Sunday school is growing, both in numbers and interest. The congregation is increasing until we have a full house at almost every service. The best of all, the Lord is with us. Saturday night, December 3d, God's Spirit came upon the saints in the prayer-meeting, and they shouted aloud His praises; sinners were weeping, and were afraid to move. The work is moving along fine with our new pastor and wife. We have raised the pastor's salary and have done some repair work on the church. We are looking for great things this year. Pray for the church at this place.—D. W. Paul.

WATONGA, OKLA.

—Two weeks after we arrived here, we started a revival meeting with Miss Beulah Bounds of Wellington, Texas, as pianist and singer, the writer preached for ten days and the Lord sent Brother C. H. White to us. We turned the preaching over to him and continued three weeks longer. God gave the victory and some real foundation work was done. Seven prayed through at the altar, others in their homes. The church was wonderfully built up. The last night, a class of nine united with the church, and two more were taken in at the mid-week prayer-meeting. Prof. A. K. Bracken and the girls' quartet of Bethany, Okla., were with us Sunday, December 11th. The songs by the quartet and Brother Bracken's messages were much appreciated. The finances of the church are coming fine. Up to date with our apportionments and all the pastor's needs being supplied bountifully. We are looking forward to our World-Wide Revival. Expect greater things yet.—Rev. Mrs. Fannie Payne, Pastor.

UHRICHSVILLE, OHIO

—Sunday, December 11th, marked the event of "pay up" Sunday, preparatory to the World-Wide Revival in the Uhrichsville Nazarene church. All monies in arrears were quickly and cheerfully raised. God is blessedly honoring our services and the preaching of His Word.—Irma L. Scott, Secretary.

SYLACAUGUA, ALA.

—We have just closed a revival with Rev. and Mrs. W. R. Platt in charge. The Lord was with us from the beginning and many precious souls were saved and sanctified. Sixteen members were added to the church. We have a large crowd of young people. We are trusting the Lord for victory. Amen!—Lucy Vanderslice.

TOPEKA, KAS.

—We came to Topeka from Hamlin, Texas where we served the School several months as business manager, and immediately took up our work with the Topeka church. Upon our arrival they began to arrange for our conveniences, and soon we were nicely located in the best residence part of the city. We had no more than gotten fixed up when one evening a great crowd thronged the side walk, and without asking, came right in, but listen, we were glad they came. After a social hour had passed, a nice purse of money was presented to the pastor, and a nice set of plates were presented to his wife, in token of the church's appreciation. They left with good faith, we stayed with greater faith. Since we came to Topeka God has been smiling upon us. We have professions right along in our regular services, last Sunday evening seven sought God at our altar. We have received twenty-five as good folk as you will find any where, into the church, and another fine couple coming in. Amen! We have here a good personnel. We have an excellent Teachers' Training Class and study of the Sunday school lesson, which is proving a great success. We are trying to put the best paper on earth, in all the Nazarene homes. When Brother Herrell and Brother Crane get through with us in January, we expect to be so filled with the Spirit as a church,

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I may live such a Christian life, that not only the local church, but the general church will be blessed by my efforts. We had 36 to stay for all night prayermeeting. How is that for a small church? World-Wide Revival on our hearts.—C. P. Clayton, Pastor.

DENISON, TEXAS

—We are now entering upon the third year of our pastorate with this church. The first two years of our ministry here were mostly times of conservation and seed-sowing; however, God gave us salvation and the hearts of many people during these two years of arduous labor. Since the recent Assembly, which convened with us, God has been giving us unusual victory. The Sunday services are times of refreshing and encouragement. The Lord is not unmindful of the prayers and labors of His faithful ones at this part of the vineyard. The prayermeetings are good and usually well attended. Two ladies were blessed in the altar last night. A shout in the camp followed. We also have a splendid prayermeeting once a week in the Cotton Mill District. They frequently rise to a high tide. Our Sunday school, under the management of Brother H. L. Inman, superintendent, is very encouraging. A mighty revival in January is our present objective. Brethren, pray for us.—G. M. Akin, Pastor.

NOTES AND PERSONALS

The amount received on the "Christmas Love Offering for the Publishing House" will be published in the near future. The response of the readers of the HERALD of HOLINESS, to this plan is sincerely appreciated.

Rev. T. W. Sharp, has been elected Superintendent of the San Antonio District, and his resignation as Treasurer of the Arkansas District Advisory Board was accepted and Rev. J. E. Moore of Prescott, Ark., was elected as his successor.

The Kay County Holiness Association of Oklahoma held its monthly all-day meeting in the Methodist church at Kildare, Okla., Tuesday, December 27, 1921. Rev. Olin, pastor of the Church of the Nazarene of Ponca City, Okla., and Rev. Zimmerman of the Wesleyan Methodist church of Newkirk, and Rev. Hewett of the Methodist church of Ponca City, brought soul inspiring messages in the demonstration of the Holy Ghost. Plans were discussed for the Oklahoma State Holiness Campmeeting to be held in Blackwell, Okla., next July.

We are in receipt of a letter of acknowledgment from Sgt. Alvin C. York, of Pall Mall, Tenn., for the donations sent him by the various Sunday schools, to assist him in paying off the mortgage on his farm. He states: "My prayers are that God will restore to you fourfold for all you give."

Rev. R. McMurdo of Goodyear, Ariz., writes that there is a great opportunity of doing missionary work in Arizona by sending old gospel magazines and papers for free distribution.

Evangelist W. A. Terry of R. No. A, Hamlin, Texas has some open dates in January for meetings.

Evangelist W. F. Cleghorn reports a good year on the Alabama District in connection with the Home Mission Board. He is now entering the evangelistic field again. His address is 1615 Selma Ave., Selma, Ala.

Evangelist Lyman Brough, of Pottsville, Mich., reports the best year of his life in the evangelistic field. He held seventeen revivals in Michigan, Minnesota, and South Dakota, with numbers praying through to God in the old-fashioned way.

Rev. W. E. Lantis is now pastor of the church at Coleman, Texas. Brother Lantis writes that an 8½ pound girl has arrived at the parsonage.

In a personal communication from Rev. Charles A. Kinder, of 271½ Oak Hill Ave., Jackson, Mich., he states: "You appreciate that though I am not longer with the Publishing House yet I am still deeply concerned with its progress." Brother Kinder is now connected with the U. O. Colson Company, manufacturers of Calendars and Advertising Specialties. His official headquarters will be Jackson, Mich., but his present residence will remain in Kansas City, Mo.

Evangelist W. E. Ellis recently passed through Kansas City, and reported a successful revival at Lincoln, Nebr. May God bless these evangelists in their labors abundant.

NOTICE—Nebraska District—The District Advisory Board elected Mr. W. A. Rice, 739 N. Denver, Hastings, Nebr., to the office of District Treasurer, which was made vacant by resignation of Rev. M. H. Brown, who leaves to take up the pastorate of Glendale, Arizona.

C. E. RYDER, Secretary.

SUNDAY SCHOOL LESSON REFERENCES

Jan. 15. ELIJAH'S CHALLENGE OF BAAL WORSHIP. Lesson: 1 Kings 18:1-46. Golden Text: This is the victory that overcometh the world, even our faith. 1 John 5:4. Devotional Reading: Psalms 2:1-3, 7-12.

Jan. 22. ELIJAH'S FLIGHT AND RETURN. Lesson: 1 Kings 19:1-21. Golden Text: I waited patiently for the Lord; and he inclined unto me, and heard my cry. Psalm 40:1. Devotional Reading: Psalm 42:6-11.

Jan. 29. ELIJAH IN NABOTH'S VINEYARD. Lesson: 1 Kings 21:1-29. Golden Text: Be sure your sin will find you out. Numbers 32:23. Devotional Reading: Psalm 43:1-5.

Feb. 5. ELIJAH TAKEN UP INTO HEAVEN. Lesson: 2 Kings 2:1-18. Golden Text: Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10. Devotional Reading: 1 Thess. 4:13-18.

ARKANSAS DISTRICT MINISTERIAL CONVENTION

The Ministerial Convention of the Church of the Nazarene of the Arkansas District, will convene in a joint session with the National Interdenominational Holiness Convention at Morrilton, Ark., January 24 to 29. Each day's program will begin with a Sunrise Prayermeeting. Interesting papers and reports will be given by pastors, evangelists and Christian workers; preaching by the National workers. Free entertainment will be given to all who will write Mrs. S. H. Erwin for same.

REV. GEO. H. HARMON, Dist. Supt.,
S. H. ERWIN, Secy. of Advisory Board.

WANTS

I will find a job for, and keep at minimum rates, any poor country girl who wishes a job in the city in order to earn money enough to enter a Nazarene College next fall. One that speaks both German and English preferred. Mrs. Bertha Bailey, 3124 Walnut St., Chicago, Ill.

FOR SALE—Complete set (12 vol.) of McClintock and Strong's Bible Encyclopedia, Sheep binding, \$15.00. Also Royal Standard typewriter No. 5, \$25.00. Good condition. C. R. Mattison, Alliance, Neb.

REQUESTS FOR PRAYER

Rev. G. L. Gibson, Quanah, Texas requests prayer for the healing of his eyes, that he may be able to continue his preparations for the ministry.

A Sister in Jefferson, Ark., urgently requests the prayers of the saints that her husband may be saved.

Rev. Clyde Perry of Cordova, Ala., requests prayer for the healing of his body, that he may get back into the work and preach.

Mrs. B., of North Star, Mich., desires the prayers of the HERALD readers, that her husband may be saved and sanctified.

Miss L. Brock of Cordova, Ala., requests the prayers of God's people that the joy of salvation may be restored unto her.

A minister in Mississippi requests prayer for a relative who has epilepsy.

A sister in East Nashville, Tenn., requests prayer for her unsaved loved ones, and especially for her daughter who is very wicked and unsaved.

A widow, member of the Church of the Nazarene, Shawnee, Okla., requests prayer for her 13-year old son.

Timely Messages

WOMAN'S RIGHT TO PREACH—By Annie May Fisher. The writer ably defends the rights and privileges of women as preachers of the gospel. 31 pages; paper, 15c.

SOUND DOCTRINE—By William E. Fisher. A scriptural treatise on the statement of doctrine as set forth in the Manual of the Church of the Nazarene and contained in the Word of God. 175 pages; pebble cloth covers, 50c; cloth 75c.

THE TRUTH ABOUT CHRISTIAN SCIENCE—By Dr. James H. Snowden. This book covers the whole ground of Christian Science in its origin and history and present condition and prospects. It aims to tell the truth about the founder and the faith of this cult in a plain but kindly way, spiced with gentle satire and humor. Price, \$2.40.

PIONEER DAYS OF THE HOLINESS MOVEMENT IN THE SOUTHWEST—By C. B. Jernigan. Dr. James B. Chapman in the introduction, writes, "The book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit. It is, so far as I know, the only book of its kind and will serve a purpose that is both unique and important. It will have a wide reading and will commend itself for its candor and fairness." 157 pages; illustrated; cloth, \$1.00.

THE MAKING OF A LIFE—By A. S. London. A. M. P. D. Just off the press. In speaking of the new book, Rev. A. P. Goulbey, an evangelist of national repute, says: "In bringing this message Prof. London has put us all under a debt of gratitude. This book is timely. We have fallen upon very startling and critical times. The plea of this book is for manhood. God speed this volume on its mission of instruction, correction and inspiration and use it to lift this generation to the highest standards of manhood and abiding achievement." 78 pages, cloth binding. Price, \$1.00.

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DEATHS

ROCHE—Morgiana S. Roche of West Somerville, Mass., passed from this to the higher life on October 7, 1921. She was born in Dresden, August 29, 1846. Her parents came of the Old Puritan stock. Morgiana S. and Georgiana S. were twins, and grew to womanhood proud, much given to dress, jewels and the pleasures of the world. About 27 years ago they were convicted of sin and soundly converted through the prayers of their sister Elizabeth. Six months later, Sister Roche was sanctified at Old Douglas Commencing; they were known throughout New England as "The Hallelulah Twins." They were a great blessing by their intercessory prayers and shouts of victory. Sister Roche suffered a slight shock, while at the camp-meeting at Portsmouth last July, but was able to return home. October 5th, she had another shock, from which she did not recover. She passed away on Friday, October 7th. The house was crowded at the funeral service. Rev. C. W. Pettit of Buffalo, N. Y., a former pastor, and Rev. Alfred Cole, our present pastor, conducted the service. Ralph D. Schurman and Russell DeLong rendered several beautiful selections. We shall miss her, but we shall not mourn for her; she has only gone ahead to welcome us.—H. C. Twitchell.

(A fuller report of this obituary will appear in the *Other Sheep* in the near future.)

SOMETHING NEW

We have selected from our book stock, a choice assortment of standard books and booklets which we are going to distribute to our customers in packages of five copies each, at the nominal price of 50c, postpaid. We will guarantee each package to contain one book worth the money asked, and the others will be worth as much more. Some are slightly damaged or shelf-worn. All treat on the Christian experience or Bible themes. The number of these packages is limited, so send your order at once and be surprised.

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REV. GEO. W. TEVIS
Rev. Geo. W. Tevis was born in Cynthiana, Ky., June 6, 1867, and died at Dayton, Ohio, December 10, 1921.

He was converted in early childhood but lapsed in his experience. In 1892 he was reclaimed and sanctified and was soon afterward given exhorter's license in the M. E. Church. Later he entered the evangelistic field where for eighteen years he labored incessantly and was a successful soul winner. Many cold formal churches were revived under his ministry. He spent some time in the much neglected fields of the mountains of Alabama.

In 1915 he united with the Church of the Nazarene and was an ordained elder therein. He has served the Church at Middletown, Ohio as pastor for the last two years. He was an able preacher and faithful shepherd of the flock. The day before he died he spent the entire day visiting and praying with his people. He leaves a widow and six children.

His funeral was held in the Middletown church. Several Nazarene ministers of the Ohio District were present and the house was crowded with his friends. He fought his battle bravely to the end and is gone to receive his crown.

C. L. CHURTON, Dist. Supt.
MOORE—Elizabeth Moore, nee Spear, was born August 18, 1849 in Ohio. Moved to Iowa at the age of 15 with her parents, and was united in marriage to William Moore in the year 1867, and to this union were born six children. She was converted at the age of twenty and later she received the blessing of full salvation and has lived a consistent Christian life. She passed away in ease and with a smile on her face. Her husband, four children and a number of other relatives survive her.—Rev. R. Parks, Pastor.

GANNETT—Mrs. Constant Gannett, died at her home at Cresswell, Ore., November 29, 1921 at the age of fifty. She was a member of the Salem Nazarene Church and had moved away from here about a year ago. She died in great victory after a sickness of only a few days. She did not want her family to mourn over her, and urged them to meet her over there where parting will be no more. She leaves a husband, two sons and one daughter, two brothers and two sisters.—A. Wells, Pastor.

PAULING—Mrs. Eva May Pauling, wife of Fred Pauling of Norwleth, North Dakota passed to her reward November 24, 1921 at the age of 46. She was converted early in life and united with the United Brethren Church. Some years ago she

came to North Dakota and united with the Church of the Nazarene at Surrey, and remained a faithful member until her death. She never lost an opportunity to plead with the unsaved to get right with God. She leaves to mourn her loss, her husband, three children, a mother, two sisters, one brother, and a host of friends. The writer, her pastor, officiated, assisted by Rev. C. B. Prine of the Velva Nazarene Church. The remains were laid to rest in the Norwleth Cemetery.—L. C. Brown.

ROWEN—Doris Audry, daughter of Chas. M. and Laura H. Rowen was born at Rosebury, Idaho, June 2, 1911. Her parents later moved to Meridian. She met her death in an unavoidable automobile accident, October 30, 1921. Sad the parting and great the shock to her many loved ones, and friends, but we rejoice because the separation is not forever. We mingle our tears with the bereaved but are made glad because heaven has been enriched by the addition of another precious jewel. During the recent revival in the Meridian Church of the Nazarene, Audry gave her heart and life to God and with her mother united with this church. The funeral was held in the church. Rev. Walter D. Smith officiating, being assisted by Sister W. P. Jay and daughter and a mixed quartet from the Northwest Holiness College of Nampa.—Walter D. Smith, Pastor.

WHITE—Mrs. Nancy K. White, nee Roberts, was born in Galnsborough, Tenn., November 22, 1843. She was converted when young, lived a life of perfect love for many years. Was a collaborer in the ministry with her husband, S. D. White for 35 years. Was a member of the Highland Park Church, Los Angeles, for eight years. She leaves a husband, three children, two brothers, two sisters and a host of other relatives and friends to mourn the loss of one of earth's brightest jewels. Rev. J. W. Washburn and the writer had charge of the funeral.—E. E. Hale, Pastor.

TAPLIN—Lydia Prusia Taplin was born at Preston, Iowa, September 18, 1872, and died at her home near Mt. Vernon, S. Dak., Tuesday morning, October 25, 1921. She leaves a husband, six children, a mother, two sisters, and six brothers, whose lives have been enriched by her life. She was converted eleven years ago last March, and sanctified wholly on her birthday in September following. She was a charter member of the first Nazarene Church in South Dakota. She lived a wonderful life with her Lord. The odor of the precious oint-

(Continued on page fifteen)

Ten Days

Ten days from the date of this issue of the HERALD OF HOLINESS will practically settle forever the two questions presented to the Church by General Superintendent R. T. Williams, in a recent issue of the HERALD OF HOLINESS.

His first question was as follows: "Shall we call home some of these brave, self-sacrificing missionaries on the field, who are so happy and satisfied in their work for God and the salvation of souls? Shall we say to them, come home? Let those who have no gospel, no Christ, and those who are ready to accept life, die without God and hope? This is not our desire, no, no."

The second question he asked is as follows: "Shall we enter a new year with a heavy debt on our shoulders, a debt that will weigh us down and depress us and prevent our doing what should be done in a forward movement for another year?"

We repeat that in ten days we shall just about know the answer, and shall have to plan according to the results, and the answer will be according to our financial condition. At this writing we actually need *forty thousand dollars* to pay the appropriations in full for the year. Any amount short of this will represent the actual deficit that will have to be carried into the new year.

May we urge that you take much time in the next few days to pray about this great need, and if you have not yet responded to the public and personal appeals made to you to help us, may we urge that you do something, send a contribution, large or small. It will be appreciated, and God will reward you. We must close our books January 20th. Please send a remittance so as to reach us by that date, if possible, but if it is a day or two later we will get it through, so just send it anyhow. Please help to answer your prayers and our prayers for this great need. Remember that there is more importance attached to the results of this effort than we can possibly tell in these few words. Please, please pray and believe God for victory.

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ment which she poured out at His feet went beyond the home circle, and church to many a person who never knew the personal touch of her life. Her testimony was clear and true to the last. Among the last words understood were the following: "How wonderful God is;" "Jesus, Jesus, Blessed Jesus;" "I am in everything;" "Jesus, Jesus, Blessed Jesus."—Winnie Crouch, Mitchell, South Dakota.

WALKER—Mrs. Isabell Dunn Walker, wife of Rev. Adam Walker, was born December 27, 1858, and died October 25, 1921. Early in life she became a member of the Established Church of Scotland, but like many others had never been born again. But as she often testified, the Lord led her to the United States to get salvation. She was born again in St. Paul, Minn., 27 years ago, and sanctified wholly 7 years later at a campmeeting in Decatur, Ill. In all the years since that time she has lived an exemplary Christian life, full of faith and good works. The way often was rough, and she was a great sufferer, but she proved that His grace was sufficient. She died in the triumphs of a living faith, and is now with Jesus, whom she loved with all her heart. Funeral by the writer assisted by Rev. Boverman of the Free Methodist Church.—H. C. Baker.

DWINELL—Mrs. Marion C. Dwinell, a charter member of our Wolcott Vt., Nazarene Church and one of God's saints, departed this life October 15, 1921, going home to be with Jesus. Born in Hardwick, Vermont, September 14, 1854, she moved to Wolcott at an early age, where she lived, until her final departure. She was converted at the age of 14 and sanctified at the age of 39, spending her entire life as a laborer in the whitened harvest fields, working for her Lord. The last two months of her life, she suffered much, but through it all she was clothed with a spirit of praise and heavenly joy, being a blessing to those who visited her sick room. Her testimony proved the fact that the Nazarenes die well. Looking up into the face of Jesus, she exclaimed, "There is not a cloud between me and my Lord." The funeral services were conducted by the pastor and a mixed quartet sang her favorite hymns, "The Everlasting Arms" and "The Eastern Gate." She leaves two sons and one daughter and a host of friends both in and out of the Church.—A. B. Manchester, Pastor.

TALBERT—John F. Talbert was born in 1852, and died very suddenly at his home on the morning of November 8, 1921. He was happy and bright in the morning; went out in the yard to saw wood, and fell and never regained consciousness. He was a member of the John Wesley Church of the Nazarene, Washington, D. C. He was loved by every one and will be greatly missed. He leaves a widow, sons and daughters and a host of friends to mourn his sad death.—Rhea Witheron.

RANDOLPH—Sarah Jane Randolph was born in Guthrie county, Iowa, February 3, 1851 and passed to her reward with triumphant faith and victory November 26, 1921, at Liberty, Kas. She early gave her heart to the Savior and has always lived a devoted Christian life. Her faith and patience so clearly manifested during her intense suffer-

ing have left a hallowed influence on all who were near her. She leaves an aged husband, five daughters, and two sons. Funeral services were conducted by a former pastor, Rev. Beaver. Our loss is heaven's gain.—Mrs. H. W. Smith, Pastor.

DUNBY—Tosten Dunby was born August 15, 1884 at Roland, Iowa and was called home October 31, 1921 at the age of 37. Brother Dunby was converted in 1913 and united with the Methodist church, and became a charter member about two years ago, of the Calvary Church of the Nazarene, near Cheyenne Wells, Colo. He was sanctified at a campmeeting in Lamar over two years ago. There was no fear of death, when he realized there was no hope of his recovery, he talked of his death as calm as though in good health and planning the next day's work. The funeral services were conducted by Rev. C. A. Gust after which we laid his body to rest in the Cheyenne Wells Cemetery until the resurrection morn. May the Lord continue to comfort those who are left to mourn our loss.—Archib Wilson, Pastor Calvary church.

FAULK—Lila T. Faulk was born August 14, 1883, near Chiloville, Pa., and passed to her reward from our home in Columbiana, Ohio. She was patient in all her suffering, and slipped away one afternoon to be with Jesus. Rev. Robert Andrews, pastor of the Church of the Nazarene at Lisbon, Ohio had charge of the funeral services, and all that remains of our precious sister was laid to rest in the Columbiana Cemetery to await the return of our Lord.—Charley H. Faulk.

WASHBURN—Vera E. Washburn, nee Canfield was born October 23, 1867 and fell asleep in Jesus at her home in Ontario, Calif., October 3, 1921. She was converted at the age of 18 years. She entered the Nurse's Training School at Boston, Mass., and afterward was elected Matron of that institution. In 1891 she became a student in Moody's Bible School at Chicago, and then entered the evangelistic field. In 1893 she came to California and for some time was Matron of the Florence Crittenton Home in Los Angeles. Later while attending a holiness campmeeting she was sanctified wholly and again entered the evangelistic field. In her work she met Rev. A. G. Washburn to whom she was united in marriage, and she with her husband took a pastorate in the Holiness Church. Sister Washburn later became a member of the Church of the Nazarene of Ontario. She leaves to mourn a husband, two adopted sons, one brother, a sister, and a host of friends. The funeral service was conducted by Rev. E. M. Hutchins, a former pastor, and the writer.—A. K. Bryant, Pastor.

CRAWFORD—Ethel Hillis Crawford went to be with Jesus, as the morning dawned, October 17, 1921. She was converted fourteen years ago under our ministry at Beersheba Springs, Tenn., and soon after entered the experience of entire sanctification. For some time she was a student of Trevecca College and was loved by all who knew her. On December 16, 1916 she was united in marriage to Rev. W. H. Crawford, and proved a faithful and devoted helpmeet to this consecrated man of God, as they pastored the little flocks of the Church of the Nazarene in the Tennessee and other Districts. She kept the faith unto the end and has won the crown. Her parting message to friends and loved ones was, "Tell them all I'll meet them at the Eastern Gate."—R. A. Sullivan.

VAN HOUTEN—Elizabeth P. Van Houten, aged 78 years, of Sag Harbor, N. Y., went to her reward November 2, 1921. She was a member of the Church of the Nazarene, a bright and shining light, full of joy and the Holy Ghost. The whole town was stirred by her sudden death. The funeral was conducted by the pastor of the M. E. Church, also the pastor of the Baptist Church of Sag Harbor. Eight children mourn the loss of a mother.—C. A. Roney.

HERALD OF HOLINESS

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Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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