

# HERALD of HOLINESS

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

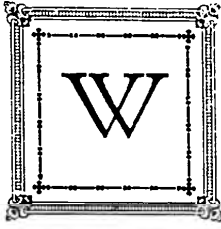
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## EDITORIAL

### Holiness Illustrated



WE sometimes best understand great and mighty truths by having them illustrated to us by actual experience in human life. It is then something like the teaching of our Lord by parables. It presents to the mind's eye a picture of the magnificent truth. Holiness is just such a truth as we here indicate. It is so lofty and so grand and so noble in its origin and in its achievements that we can hardly get at an adequate conception of it without some kind of help. It is for this reason we would call attention just at this time to an illustration of the possible achievements of holiness in human experience and life.

#### A CASE IN POINT

We once read an account of a man who was very rich and lived in a great English city. He had in some way gotten hold of the truth of holiness as the possible experience of God's children, and had paid the price and obtained it. At once the truth of stewardship was borne in upon him because of his great possessions. He began to pray over the matter to know what God would have him to do under the circumstances. He was finally able to reach a conclusion. He disposed of his magnificent palatial residence in the city and also sold his splendid country place and moved to a humble village and bought a small cottage barely sufficient for his family needs. Settled here, he dispensed his means munificently but prayerfully and sought to avoid doing harm by his beneficence from carelessness in its disbursement. His joy was full and life took on a new aspect and his heart swelled with a new sense of the divine presence; for he was doing really just as his Lord would have done under the same circumstances.

#### A VISIT FROM HIS BROTHER

Finally his brother from a far off city visited him. This brother seemed of the rich class, and very much of the same feeling and character this man himself once was before he knew the Lord more perfectly. As they approached the small cottage the brother, having only previously learned a little of his brother's change of residence, exclaimed with surprise, to put it no stronger:

"Now, brother, really, you don't mean to say you live at this place? Certainly not."

"No, Charlie, I lodge here; I live there," pointing upward.

It is needless to say how the visiting brother was profoundly impressed by a few days spent in the atmosphere of that home with the tremendous change

that had come over his brother since he had last seen him.

#### LIKE ANOTHER CASE

We heard one of the holiest men we ever knew tell of a great song evangelist of national, or, we might say, of international, reputation who visited his home once for two weeks while he was singing for a great evangelist who was holding a meeting in that city. He had been there several days and holiness had never once been so much as mentioned. Our friend was a very tactful man and he knew the visiting singing evangelist was aware of his being a holiness man and would perhaps expect to be annoyed by the family on the subject. They had family prayers regularly. Our friend had agreed with his family that they would pray much for the visiting brother but would not mention holiness to him at all. As was usual the prayers at the family altar were fervent and unctuous and not formal. The Lord often came to them in much power and there was a sweet and melting time. Finally one morning as the prayer closed it was noticed that the visiting evangelist remained on his knees greatly stirred with emotion. Our friend, moving over to his side, gently asked him his trouble and he exclaimed in grief and pain, "Oh, brother, I see and feel something in this home which charms me but kills me at the same time, for I have it not."

#### LED INTO HOLINESS

The host tactfully asked him further about the matter and the visitor frankly told him he perceived that the family had an experience known as holiness which he did not have and he wanted it. He was told about the necessity of consecration, and he said he had often consecrated himself to God. He was further instructed about faith and the usual procedure. After prayer the host asked him if he would pray and tell God that he would there and then give over to Him all he was or had or would ever be or have just as He might lead him. He promptly replied he would do so. He was warned to be careful, for God would take him up on that proposition and would require him to make it good if it were not already done. He was told to pray. In silence the man paused for a considerable time and finally broke out in an exclamation of grief and agony loud and pitiful indeed. Finally the host was able to ask him the trouble and he said with emotion, "Why, sir, my voice has never been consecrated, and God demands it. I have thought for years that it was wholly the Lord's, but He has searched me and shown me that it has been used all along for myself mainly." On the spot he gave his voice to the Lord and soon rose a happy

and sanctified man, and the nation heard him sing with a new emphasis and power ever afterward.

Oh, beloved, God demands the consecration to be complete and absolute. Make it today if you have not already done so, and find out how true God is to fulfill His part of the contract to make you happy and useful.

## A Book Review

IT is indeed fatiguing to hear the arguments offered to prove that the world is growing better. Some men with high-sounding titles can manage to make themselves ridiculous by such exploits. To really intelligent men they are absurd. Recently a book has been written entitled, "Is the World Growing Better?" The author takes the position of course that the world is growing better, and the line of argument pursued is indicated by such statements as the following. He says, "Go back ten years and there was no airship; fifteen years and there was no wireless telegraphy; twenty-five years and there was no automobile; forty years and there was no telephone or electric light; sixty years and there was no photograph and sewing machine; seventy-five years, no telegraph; one hundred years, no railway and no steamship; one hundred and twenty-five years, no steam engine; two hundred years, no postoffice; three hundred years, no newspaper; five hundred years, no printing press; one thousand years, no compass and ships could not go out of sight of land."

After this gigantic argument the author, we suppose, must have reclined on his couch in his college study for a long and much needed rest. He certainly must have endangered his health by this marvelous stretch of his logical powers, and should have summoned his family physician for restoratives to prevent collapse. We devoutly hope the numerous prefixes and suffixes attached to his name did not suffer materially from this profound and highly scholarly stunt. He must, in addition to the marvelous erudition exhibited in this entrancing and unanswerable argument, be credited with matchless audacity to risk his health by such a transcendent flight into the cold altitudes of such lofty and superb processes of ratiocination. We have not heard from the learned doctor lately whether he suffered any serious results from his boldness not to say recklessness.

Humanity is indebted to this scholar for learning that merely physical or temporal "improvements" are essentially related to goodness. The telegraph without doubt is a condition to advancement in piety; the phonograph alone brings out the music of gratitude and love to God. The steam engine is the only power which inevitably makes the soul move toward God. The compass is the guide to spiritual life and is our only and sufficient lamp to light the way to life eternal. In it alone are to be found revealed the way of life and the plan of salvation. The printing press teaches us as children of God how to grow in grace and in the knowledge of God. The postoffice brings to us the answers to the unsaid and unneeded prayers of the soul. The electric light is the matchless Sun of Righteousness with healing in its wings for the recovery of the nations from sin and death.

The photograph of course is the only means of assimilation to the likeness and image of the Savior of men. The wireless telegraphy does our praying and of course it is finely done with no burden to us.

In short, the millennium has been here a long time and lo! we knew him not. What sleepy souls we mortals be that we can not discern the signs of the times! What a blessing that we have DOCTORS OF DIVINITY who are sufficiently scholarly to inform our ignorance and remove from us the reproach of stark imbecility! Why, what could these material and scientific improvements not do? Can we suppose they would stop at making the world better spiritually? Are we to thus limit their matchless power and not allow that they will finally translate each one of us to the heavenly heights to bask in the mysteries and witchery of these material splendors in the heaven of heavens? Be still, thou skeptic! Is not this the divine mission of the airplane like Elijah's chariot of old?

Doctor, DO come again, and give us another ILLUMINATION!

## A Good Sign

NOTHING has occurred in our church for a long time that gave us more genuine pleasure than the spontaneous outbreak of great revivals in so many local churches in our communion, like those at First Church, Los Angeles, Cal., and First Church, Pasadena, and other places. There was no great organization attempted to have a great "revival drive," with so many thousand souls as a slogan. The spontaneity of the movement was refreshing indeed. We only want to say, Let the good work go on until our entire church has been swept with a powerful revival of the old-time revival power and multitudes have been swept into the kingdom of His grace.

We hear of other meetings announced and sincerely hope they may be great revivals of genuine power and salvation. We are sure of one thing. There will be no reliance on mere organization with us; but the Holy Ghost will be depended upon to give the power needed for truly great revivals. We can not work up these revivals or sing them up or organize them up. They come from an entirely different direction. They do not come up. They must come down if genuine. Let our cry be for the genuine thing and God will hear and answer us and send the fire and souls will be saved and sanctified. There should follow from the General Assembly just the kind of revivals which are being had now in so many places. Let the good work go on, and let every pastor determine that there shall be a revival in his church very soon.

## No Room Left for the Gospel

WE pity the preachers of the gospel. There are so many insistent calls for them to emphasize by a special sermon this good thing and that good thing that they find themselves bewildered and unable to crowd in an occasional sermon on the gospel of the Son of God who died for the sins of the world. They do not desire to be considered against this real benevolence or that philanthropic organization or that reform or this social scheme for the betterment of things and so forth. Yet

if he obey all these insistent calls and demands he will have to surrender his commission and divine call to "PREACH THE WORD." This was Paul's special charge to Timothy. What is a true pastor to do under these embarrassing circumstances? It does seem that the Devil is getting into a great many splendid things in order to sidetrack the preacher and keep him from preaching the plain old Gospel of the Blood which he dreads so much. The Devil cares not how much real good is accomplished by these social and benevolent and reformatory things if he can keep the gospel from being preached, which alone is the power of God unto salvation. We can not refrain from urging our pastors against compliance with these numerous requests. Simply take just three minutes as a prelude to your sermon to make a brief announcement concerning the things you have been urged to preach about and then plunge into your sermon on the gospel and preach like putting out fire for the salvation of souls. Do not allow yourself sidetracked by even good people in the interest of even good causes. Remember, you are called supernaturally to PREACH THE GOSPEL AND TO NOTHING ELSE IN THIS WORLD. AND THAT THIS IS THE DYING-NEED OF A LOST WORLD. All these other things will not and can not save a soul. We are not called to make the world better to live in, but to make people better to live in this world. Incidentally this will make the world tremendously better to live in. But this is not the objective which God has placed before you in His call and commission.

## Tell the Lord About It

THOSE Old Testament saints were so familiar with God that they turned instantly to Him in a most familiar manner and told Him about all their troubles. When Samuel was approached by the elders of Israel and told that his sons followed not in his ways, and demanded a king to rule over them, Samuel was troubled about it. What did he do first? Did he remonstrate with them over the matter and try to dissuade them from the course they had decided upon? No. His very first step was to pray "unto the Lord."

This was as it should have been. Go to God first always. Find out first what is God's notion before using your own supposed wisdom. Let God have a chance first and then follow His directions. We had a friend who, in trying to explain to us what the blessing of sanctification had done for him, said, "Among the many things done for me the chief is that it keeps the Lord always so near to me. Whenever I feel the need of divine help and guidance I have only to reach out and I always find God nearby and just tell Him what I want and He hears me so sweetly."

Keep close to Him by keeping His Spirit within as your inward, constant Monitor, and you will be able simply to turn to God at any moment and find Him so wondrously near and ready to listen to you and to supply your every need and to bless and help you along the uneven way of life. Cultivate the habit of keeping Him thus sacredly near to you and be assured you will realize that He delights to stay thus close to one near whom He is so welcome at all times.

PENN-SAID, "If thou wouldst conquer thy weakness thou must not gratify it."

Hebrews 2:11, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

**P**OSITIVE Scripture is the bedrock of faith. It challenges the ages, and encourages all to trust in God. "Ye must be born again" is definite and conclusive. "God sent his Son into the world" is a broadside into the unitarian belief. "Repent ye," "Have faith in God," "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him," are positive in their expression beyond dispute. The very breath of conviction is felt when these Scriptures are read. To reiterate "Unto him that is able to keep you from falling," "And the very God of peace sanctify you wholly" is to put the soul in a position that no excuse avails in reference to God's power. The Scriptures are triumphant in their superiority over doubt and fear and failure.

Our text is a positive statement. An indisputable fact relative to the experience of sanctification is stated. Unity, oneness, can alone relate to nature. It can not relate to form, or position, or attributes, or knowledge. Only and always to *one* nature that embodies character and that holiness. Whatever meaning is or may be attached to the word sanctification, to deny the fact of sanctification would be to act foolishly. It is a biblical term and carries with it a biblical experience. Happy the believer who believing the truth of sanctification rejoices in the blessed state of holiness which it brings.

Sanctification is not regeneration. The teachings of almost all the churches agree that regeneration in the justified state precedes sanctification, and all the witnesses to the blessing claim that they were "born again" before they were sanctified wholly. Sanctification is not restoration from backsliding. That many in a backslidden state have sought the experience is not denied, but that they got the experience while in that condition is denied. Many such have thought the blessing theirs until demonstrations of carnality were evidenced, and then by reason of the Word and the Holy Ghost were led into the straight way that brought them into the fullness of the blessing. Sanctification is not a great blessing. The significance of the phrase that sanctification is a great blessing lies in the thought that the idea of a second work of grace is reprobated, and the experience of sanctification is to be allied to pardon, adoption, and the witness of the Spirit in the blessing of justification. Justification is the blessing that the world needs. Sanctification is the blessing that the Church needs. Would God every believer had the blessing.

Let us now analyze the text.

1. *The language of the text leads to the first conclusion: that there is a Sanctifier.*

It is God that justifies. It is God that sanctifies. The word in the text here comprehends the thought of atonement—expiation—which embodies the condition of holiness. He who provided the atonement is He who sanctifies, *i. e.*, has the right, the privilege, and the power to sanctify. How different this is from the common idea that sanctification is an attainment, and is the result of growth. What a great mistake. Too many find themselves hampered in their experience with this fatal error that sanctification is an attainment. The effort is a hopeless one, and may be likened to the Israelites who having failed to accept the blessing of Canaan as a gift from God, and were doomed to die, ventured in their own strength to go into Canaan. Moses warned

## Sanctification: The Outcome

By George Sharpe

Superintendent,  
British Isles District

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them, but still they persisted with the result that the Amalekites and the Canaanites smote them with defeat. Had they entered and possessed Canaan it would have been an attainment, but they failed as all others fail who seek the blessing through their own efforts. He that sanctifieth. It is the work of God. The experience is an attainment, the gift of God, the Sanctifier. "The very God of peace sanctify you wholly."

2. *The language of the text leads to the second conclusion: that there are sanctified people.*

They who are sanctified. The Sanctifier must surely be accomplishing His work. Sure-

ly, yet the cry is often heard, "Show us the sanctified?" Such a question is a libel on God. We believe in our conclusion "that there are sanctified people." They are on the earth, but the questioners are defective both in faith and sight. Many of us have had to confess this truth. Before we received the blessing we denied the existence of such people. A state of holiness collaborated with our idea of heaven, but we never admitted that the state of holiness was possible in this present evil world. We had to sin in thought, word, and deed. My, what a change came when the Lord sanctified us wholly! Then we found the holy people in every land. They shouted and prayed with us. They testified and blessed our souls. They fought tremendous battles and won great and wondrous victories in the name of the Holy Child Jesus. Heaven knew them. The Devil and the powers of darkness tried them with every hellish and devilish scheme. On earth they are as the salt that preserves men from the swift judgments of God. They are a praise unto God, and the fragrance of their lives abideth in the Church. Glory! Hallelujah!

*They who are sanctified*—enjoying the blessing of God who has the right, the privilege, and the power to sanctify. This glorious theme reminds us that many confess that the doctrine of holiness is beautiful, glorious, and worthy of God, but they interpolate "How can it be?"

In practice the Israelites did the same, for they acknowledged that the fruit of the land was wonderful and beautiful fruit, but they cried, "No, no, we can not possess the land." God disproved this statement. Others again confess the wonders set forth in the Scriptures concerning the blessing, but allege it can never be the experience of redeemed humanity. Such have turned the grace of God unto lasciviousness (uncleanness), yet we praise God for the great host throughout the earth who, today, class themselves with the holy people, and who have been sanctified by the Sanctifier. The people who sing—

Blessed be the name of Jesus,  
I'm so glad He took me in,  
He's forgiven my transgressions,  
He has cleansed my heart from sin.

3. *The language of the text leads to the third conclusion: that unity exists between the Sanctifier and the sanctified.*

We turn to the garden of Eden. What peace and fellowship preceded the fall! How God-like everything was! How much like heaven there! Harmony, glorious felicity, and unity existed between God and man. The earthly type of the everlasting realm and habitation of God. Ah! yes, but look at the change when sin entered the garden. The curse on the woman and the curse on the man were accentuated by separation from God. Sin always divides. Sin divides homes, separates friends—destroys nations, and blights everything it touches. The blasted beauty of the garden is recoverable through the broken body of the Christ of God. In the atonement God has lifted the ban and through the expiation made for sin has revealed to man the *how* of unity. We thank God for regeneration, for justification. It plants in us the ground and expectation of complete reconciliation. When one is in the favor of God he will covet the nature of God. The experience of justification negatives the sins of the past and makes positive the new life of God in us while original sin remains. Unity was not completed then, and could not be because of existing sin. The experience of sanctification negatives the sin principle and is positively enjoyed through the indwelling of the Holy Ghost.

The result is that purity of heart and the indwelling of the divine nature complete the condition necessary to entire harmony between God and man. No sin, no separation. Sinlessness means Godlikeness, holiness. In the high priestly prayer of Jesus we are startled with the outline—"keep them from the evil," "Sanctify them," "That they may be one, even as we are one," "That they also . . . be with me where I am." "All of one" never is accomplished until the Sanctifier has sanctified us. Amen!

4. *The language of the text leads to the fourth conclusion: that the sanctified have the first favors of the Sanctifier.*

*He is not ashamed.* Should the inference be that He is ashamed of others? Ashamed of those not sanctified? Ashamed of those who ought to be and will not be? What a comfort to stand well in heaven. To be trusted, and in everything give joy and pleasure to our God. This is so with the sanctified. Mothers have sent forth their children into "this present evil world" with this confidence that they would never forget their teaching, and never disgrace the character of the homes they had left. Night and day, although out of sight, they would rejoice in the integrity of their loved ones. So with the Sanctifier,

He has every confidence in the sanctified and is not ashamed to call them brethren.

The young girl who, attending revival services, was converted, and then a few nights thereafter sanctified wholly, was so blessed in her twofold experience that in the presence of a great congregation, in which were her parents and brothers and sisters, testified, with joy, of her love to Christ who had through the Holy Ghost saved and sanctified her soul. After the service she returned home and found the family sitting around the fire with gloomy countenances, and on inquiring the cause she was told how ashamed they were because of her testimony in the church. It was disgraceful that she should put herself before them. She then recited to them how at a party she had played gypsy, and had told the fortunes of the friends gathered, and for this she was judged as being bright, vivacious, and "too cute for anything." Yes, for telling untruths she had had their approval and smile—and now having found the treasure of full salvation they were ashamed of her; but she added, "He is not ashamed of me." This is the glory of the experience that God and man are mated in purity, united in perfect love, and together are one "through sanctification of the Spirit and belief of the truth."

## The Bible Standard of Justification

By REV. C. E. CORNELL

THE Bible presents very clearly the true standard of justification. This standard must be maintained by the ministry if there is a satisfactory experience for the individual. In many quarters the Bible standard of justification is woefully neglected, and we fear that in the average American pulpit there is but little emphasis put upon this very important work of grace in the heart. The substitutes—so often used—are not sufficient to furnish a clear and satisfactory experience. Some of these are, "hitting the sawdust trail," the "acceptance of a church creed," "signing a card," a mere "intellectual assent to some portion of the Word"; in the great majority of cases these only furnish a superficial knowledge of salvation. There must be a genuine, hearty repentance, a waiting upon God until He says, "Thy sins which are many are all forgiven." Then the gracious *witness of the Spirit*, testifying to the spirit of the individual that the supernatural work is done. Thus is laid in the soul the sure foundation for permanency of faith and rapid Christian growth.

Every justified man can measure himself by the eternal Word of Truth. He need not be in doubt as to the certainty of his experience. The Word furnishes unmistakable evidence, and one can readily search the Word and tell if he is enjoying the Bible standard of justification, or, in other words, if he is a Christian. Let us examine some of these Bible evidences:

1. *Peace with God.* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Every sinner is in a state of condemnation; he is under *God's just wrath*, he is uncomfortable, and his soul is sick. When he is justified—saved—this weight of sinfulness is removed, and the heart is at peace; he is held as though he had not sinned. The peace of God floods his soul.

2. *Does not commit sin.* Whether there is a full mental conception or not, every sinner who sincerely comes to Christ agrees to forsake all sin and sinful practices. He is through with any willful violation of God's

law. His heart is changed and he does not desire to commit any sin. The Scripture is plain, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, [a mortal can not] because he is born of God."

That standard of justification that admits of worldliness and sinful practices is sadly deficient and imperils the soul. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). There are no such individuals as *sinning Christians*; there are, no doubt, such individuals as *sinning church members*.

3. *Loves the brethren.* "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). Our relationship with man determines our relationship with God. Enmity toward any one, or an unforgiving spirit, severs our relation with God. There have been many bitter family and church quarrels, and hatred has been rampant, and some have said, "I'll never forgive," and others hold within their breast an old grudge. All such—no matter their relation to the church or their high profession—are outside the kingdom of God. Those who are justified, or, who measure up to the plainly prescribed Bible standard, *love the brethren*. They have no hatred, no bitterness, no unforgiveness, no grudge.

4. *Confesses with his mouth.* "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation" (Rom. 10:9, 10). Faith first, then mouth confession; the one just as significant and important as the other. Not a few persons say, "I prefer to live it, or let my life show it." This is always implied, but it is not enough; the lips must tell what the Lord has done for you. The psalmist in a most startling declaration says, "Come and hear, all ye that fear God, and I will declare

what he has done for my soul" (Psalm 66:16). Confessing Christ by word of mouth is not making a speech, not exhortation, not the exegesis of a passage of Scripture, but simple, heartfelt testimony to what one *knows*. Early Methodism was built upon this foundation—personal experience and the class meeting for testimony with the mouth—and we Nazarenes must not forsake these fundamentals. If we do, we will lose our grip on God and the world.

5. *Hath the witness in himself.* "He that believeth on the Son of God, hath the witness in himself" (1 John 5:10). "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). What is the witness of the Spirit? An inner attestation to the soul, heaven's certification that the work has been wrought; the evidence is indubitable. "None, therefore," says Wesley, "ought to believe that the work is done till there is added the testimony of the Spirit witnessing to his entire sanctification as *clearly as his justification*." The witness of the Spirit is very slightly emphasized in this day. It is of the utmost importance if the experience is to be satisfactory and lasting. Wait until God speaks, and the soul will be buttressed with an unmistakable evidence.

6. *Led by the Spirit.* "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Every justified child of God seeks earnestly the leading and guiding of the Holy Spirit. He is the great agent here below to strengthen, enlighten, and quicken, as well as guide the true disciples of Christ. Every one who is born of the Spirit is led by Him. Those who are not led by Him are not His children. The constant cry of the Christian is, "Blessed Holy Spirit, guide me aright."

7. *Has the fruit of the Spirit.* "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). Here is the abundant fruitage of the justified life; it grows in the garden of the soul. It springs from a good seed, which in turn produces a good tree, and this good tree brings forth good fruit, *The fruit of the Spirit*. There is no law to condemn those whose lives are adorned by the above virtues.

8. *Love your enemies.* "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). The natural man can not love his enemies; but when the new nature is imparted then with the help of divine grace one can love his enemies and faithfully fulfill the injunction as above stated by the Word. The heart melted into the love of Christ has a decided advantage over the one with an evil, vindictive heart. With Christ in you the hope of glory, it is easy to forgive and easy to forget. Our action, even toward those who might be called our enemies, springs from love. How delightful is such an experience!

9. *Keeps Christ's commandments.* "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:15, 21). The commandments of Jesus are not grievous. It is the whole delight of a child of God to obey the commands of his adorable Lord. He searches them out, he notes their magnitude, he sets himself to studiously avoid breaking any one of them. It is his delight to walk in the way of the Lord. In the law of the Lord he meditates day and night.

10. *He desires purity.* "And every man that hath this hope in him *purifieth himself*, even as he is pure" (1 John 3:3). The normal condition of a justified relation with God is to desire the very best religious experience obtainable. The heart fairly cries out for more of God, more of holiness. Walking in the light of God brings a craving for something better, and an utter abhorrence of all that is bad. The true child of God is not long in discovering *an enemy within*. The power of the blood is sought, and the enemy cast out.

Happy is that man who soon after his conversion, seeks and obtains a pure heart. This is the glorious heritage of every justified child.

Here are ten scriptural evidences of a justified relation with Christ. Let us examine ourselves and see if we are within the compass of these demands of Scripture. There is no need of uncertainty; we can measure ourselves by the Word of Truth, and know beyond the shadow of a doubt that we belong to Him.

PASADENA, CAL.

## "Sanctify Them"

By W. R. GILLEY

THE doctrine of holiness as a second definite work of grace as taught by the Church of the Nazarene is a truth well fortified by the Scriptures. No member of the church needs to feel that he has a doubtful position in theology in this part of our teaching. Indeed it is so fixed in the Word of God as to appear like very bedrock truth. The two words taken from the high-priestly prayer of our Lord Jesus that form the caption of this article and that state the doctrine of sanctification are so set in the Bible as to give us this truth as we teach it, that, to the unprejudiced mind, it is beyond all doubt or cavil.

No student of the Bible will deny that it teaches sanctification in any way or form. So there is no denomination of churches but what make some provision in their theology for it. It is so prominently taught in the Word of God that to entirely ignore or to deny it *in toto* would be to condemn such teachers as unchristian and contrary to the Bible. The false position and error come in the way of obtainment. Now this gracious experience is so doctrinally put in the passage referred to above that it shows to be error practically all the popular and erroneous theories on this grace, and at the same time establishes it as taught by the holiness people.

The theory popular with many preachers and dear to many professed followers of Jesus Christ—that we get all the sanctification that is required or expected of us at conversion—is "amashed to smithereens" in this seventeenth chapter of the Gospel as recorded by John. The pronoun "them" in verse 17, where Jesus prays "sanctify them," has its antecedent in the word "men" in verse 6. The spiritual status of these "men" is fully established in this prayer of Jesus in direct connection with the fact that He prays for their sanctification. That they are regenerated but not sanctified is made very plain.

Verse 3 declares that to know Jesus Christ is eternal life. To have eternal life one must be born again, or be quickened by the Spirit. Verses 6 and 7 establish the fact that these men whom Jesus prays to be sanctified knew Him. Verses 8, 9, and 10 also establish the fact that they belong to the Father and the Son. This does not look like they were unsaved, neither does it look like they were already sanctified; for if they were, there is no meaning in the words of Jesus as He prays for their sanctification in verse 17. Who wants to charge to the Lord Jesus the uttering of words without meaning, especially words spoken while in prayer?

Verse 8 declares them to be "believers" entirely beyond any question. Jesus here says, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." This fixes the fact that they believed in

the deity of Christ, for He taught it; believed in His pre-existence with the Father, and that He was sent of the Father.

Verse 9 makes it plain that Jesus is not praying for the world of unconverted but for these particular men named. Now if He is not praying for the world but for a particular class distinct from the world, then they must be regenerated or born from above, for this is the line of separation that distinguishes true Christians from the world. Indeed this is just what He says in verses 14 and 16, "They are not of the world, even as I am not of the world." That is, not generated of the world but from above, of the Spirit, born the second time, with a spiritual birth.

But some one will say that Jesus knew that these men would all backslide and so was praying for their reclamation. But verse 6 says, "They have kept thy word"; verse 9 declares they belong to Him and, while they do, He prays for them to be sanctified. Besides it is not clear that all did backslide. We have the

account of Peter and Judas backsliding, but not of any other. But Peter was restored and Judas, it is plainly stated, was lost forever. The word "sanctify" can not be twisted into meaning reclamation. No dictionary gives it that meaning. No passage of Scripture ever indicates that it is so used.

But some one will say that it is all right to teach the apostles were sanctified *after* they were regenerated, but that now we are *to be* sanctified when we are converted and we get it all at once. But verse 20 shows this *to be* a mistake. Jesus here says, "Neither pray I for these alone, but for them also which shall believe on me through their word." Here you see He is praying for all future believers to be sanctified, and exactly as these men are to be sanctified, so are they who believe through their word. Notice, too, that it is *believers* He is praying for. If He prays for believers to be sanctified then He did not believe they were to get sanctified when they were converted. They were converted when they became believers.

Verse 15 cuts all to pieces the theory that we are to be sanctified at death. Here Jesus says, "I pray not that thou shouldst take them out of the world." He is not praying for them to die, be taken out of the world, but for the Father to make them holy. What folly to say we are to be sanctified at death when we have this wonderful example of Jesus praying for the apostles to be sanctified in the present tense when at the same time He knows He has commissioned them to go out into the world and herald His gospel to the ends of the earth. No, He was not praying for them to be sanctified at death, but at once; and as He says in the rest of verse 15, "but that thou shouldst keep them from the evil." He wants them to be sanctified and still go on living in the world.

The error that death sanctifies, i. e., that sin exists in our mortal bodies and that they must die and go back to dust in order to cleanse the pollution of sin, is equally exploded with the above error that God sanctifies us just before we die. For if Jesus prays for our sanctification by death in the present tense and yet expects us to live in the world, then He is charged with folly. For what folly to expect death to sanctify us at once when He does not expect us to die at once.

Such a position is further seen to be false if we notice verse 1 and see whom Jesus is addressing in His prayer. He prays to the Father, to God the Creator of all things. If He had expected death to sanctify them He should have prayed to the article of death to sanctify His apostles and us. It borders on blasphemy to say such a thing. If those persons who expect death to sanctify them would pray consistently they should pray to death, their enemy, to come and do them the great favor of sanctifying them. In the light of the Scripture this error becomes but a cheap delusion of the Devil to keep people out of their inheritance.

Then there is the theory of the Roman Catholics that purgatorial fires after death will rid them of the inward pollution of sin in their natures and make them pure and meet for the holy company of heaven. This prayer of Jesus, "Sanctify them through thy truth: thy word is truth," shows that He expects the Word of God to operate through their faith to bring about their sanctification. Then we must again remember the prayer expects the answer to come while the apostles, and all other believers, are in this world. Of course every Protestant knows that there is not a trace of the idea of purgatory in the Bible, but that it is a fabrication of the pope to swell

## The Songs My Mother Sung

By E. WAYNE STAHL

I heard a sound of singing  
To harps of memory;  
Eolian is that music;  
The winds are blowing free.  
There are some strains I'm hearing  
From "music's golden tongue"  
Than others richly sweeter;  
They're songs my mother sung.

I've heard earth's greatest masters  
Pour forth their melody,  
And by their music making  
A heaven of harmony.  
But though they were the chiefest  
And then her arms would open;  
My arms about her clung.  
To slumber she would lead me  
With songs she sweetly sung.

No more her voice conducts me  
To slumber's blessed land.  
For she her place has taken  
In heaven's singing band.  
And though I mourn that mother  
With harp on willow hung;  
Sweet is the recollection  
Of songs that once she sung.

Some day I hope to meet her  
In God's great city bright,  
Where He is light and temple.  
By fountains of delight.  
Or in the living orchards  
Whose fragrance far is flung  
Perhaps again I'll listen  
To songs that mother sung.

ROCK ISLAND, ILL.

his coffers with gold. But the doctrine of purgatorial sanctification is about as tenable as these other theories that many Protestants profess to believe.

There is another erroneous theory of sanctification that is very pleasing to many, viz., that we are sanctified by growth in grace; that little by little we are to grow in grace till finally in some indefinite future all evil is forced out of the heart. It is remarkable that there have never been any witnesses to the fact of sanctification by this route.

But this prayer of Jesus fully demolishes such a theory. Take the word "sanctify" in the original Greek text and it will be seen that it is in the aorist tense which corresponds to the present perfect tense in the English with this further added meaning that it denotes something done in an instant of time, something begun and completed on the instant. It is sometimes called the lightning tense because it indicates something done like a stroke of lightning does its work. So when Jesus prays for our sanctification in the aorist tense He does not mean the more or less long drawn-out process of growth, but for the almighty arm of God to kill the old man by one fell stroke of His power.

There remains one more root error regarding sanctification that this prayer of Jesus destroys. A theory popular with many preachers in this modern age is that sanctification is a setting apart or the same as consecration. They say they are set apart or consecrated to the sacred office of the ministry, so they are sanctified; and that this idea of sanctification is all that the Scriptures teach. We do not believe these preachers are sincere in this teaching, for any ten-year-old school boy with a dictionary could show them to be wrong. Such preachers make use of the ignorance of their people to fight and oppose holiness in this cheap fashion. Any one can easily see that the word "sanctify" has two meanings: one to purify, to cleanse and make holy, or purge from sin; and the other to set apart to a sacred use. Jesus uses the word with both meanings in the nineteenth verse when He says, "And for their sakes I sanctify myself, that they also might be truly sanctified" (*margin*). In other words He sets Himself apart as a sacrifice to die that the Father might sanctify (purify) them. If He had used the word "sanctify" in verse 17 (sanctify them) with the meaning of setting apart He should have addressed Himself to the apostles and not to the Father, for always in the Scripture the people are addressed when they are asked to set themselves apart to the work of God. In other words, consecration is something man is to do and purging from sin is something God does. So also is the idea of the seventeenth verse, "through thy truth, thy word is truth." This brings in faith as a condition for sanctification. By faith in the plain teaching of God's Word we will be led to seek the Lord to sanctify us. By faith in the teaching of the Word about the blood and the promise of God we will be able to trust Him to do it. We do not need to have faith in God to do something for us in order to set ourselves apart to service.

Dear reader, sanctification is a second definite work of grace and God has made provision for us to have it now in this present world. His provision provides for it to be done in an instant of time.

All the scholarship of the age can not manufacture any theory to destroy this blessed truth. It is founded on the bedrock of God's holy eternal truth. Heaven and earth may pass away, but the Word of Jesus Christ will stand. He who is the sum of all knowledge

has given us this blessed truth in such a way that we can advocate it straight as a gun barrel. "To the law and the testimony. If they speak not according to this word it is because there is no light in them."

LANSING, MICH.

## Gems from Guthrie

Selected by L. B. WILLIAMS

**O**BSERVE how, when God changes the condition of His creatures, He accommodates their will to the change. Take, for example, an insect. It comes from the egg a creeping worm; it is bred in corruption; it crawls on the ground; its food is the coarsest fare. In time it undergoes its wonderful metamorphosis. The wriggling caterpillar becomes a winged and painted butterfly; and at this change, with its old skin it casts off its old habits and instincts. Now, it has a will as well as wings to fly. And with its bed the bosom of a flower, its food the honied nectar, its home the sunny air, and new instincts animating its frame, its will plays in harmony with its work. The change within corresponds to the change without. It spurns the ground; and, as you gather from its merry, mazy dance, the creature is happy, and delights in the new duties it is called to perform. Even so it is in that change which grace works in sinners. The nature of the redeemed is so accommodated to the state of redemption, their wishes are so fitted to their wants, their hopes to their prospects, their aspirations to their honors, and their will to their work, that they would be less content to return to polluted pleasures than this beautiful creature to be stripped of its silken wings, and condemned to pass its days amid the old, foul garbage, its former food.

The dead enter into rest. As I have looked on the calm and deep repose of the quiet sleeper when the tossing arms lie still, and the restless head reposes on its pillow, and the features which have lost all expression of pain, or passion, present an aspect of solemn, sublime, beautiful, perfect rest, I have sometimes thought that this was an emblem which the soul had left of its own still more profound, perfect, heavenly rest.

This is what the redeemed escape from, but, oh! what they escape to—the joys they enter on when they go to be with Christ—who can tell? We know that "to die" is—not shall be at some future time, and after some intermediate state—but "to die is gain," gain immediate. One step—and, what a step!—the soul is in glory. Ere the wall has sunk in the chamber of death, the song of the upper sanctuary has begun. There is no delay; no waiting for an escort to travel that invisible, untrodden way. Angels unseen are moving in that chamber, looking on with tearless eyes where all else are weeping; and, the last breath out—the last quiver from the lips—and away, away, they are off with the spirit for glory. On angel's wings the beggar is borne to Abraham's bosom; and the shout of saints and angels, that greeted the Conqueror, is still ringing amid the arches of heaven, when the doors open, and the thief walks in. "This day thou shalt be with me in Paradise." He leaves his cross, and direct, as I have seen the lark drop singing into her nest, he goes up singing to his crown.

We see but through a glass darkly. The dimness of sin impairs our vision, but were we to see Jesus, as we shall see him in heaven, I think it would happen to us as once it happened to a celebrated philosopher. Pursuing his discoveries on the subject of light—with a zeal not too often consecrated to science, but too seldom consecrated to religion—he ventured on a bold experiment. Without protection of smoked or colored glass, he fixed his gaze steadily for some time on the sun, exposing his naked eyes to the burning beams of its fiery disc. Satisfied, he turned his head away; but, strange to see!—such was the impression made on the organ of sight—wherever he turned, the sun was

there; if he looked down, it was beneath his feet; it shone in the top of the sky in the murky midnight; it blazed on the page of every book he read; he saw it when he shut his eyes, he saw it when he opened them. It was the last object he saw when he passed off into sleep; it was the first to meet his waking eyes. Happy were it for us if we got such a sight of Christ, and this glory of that Sun of Righteousness were so impressed upon the eye of faith that we could never forget Him, and ever seeing Him, ever loved Him.

On the back of love burdens lose more than half their weight, and the work that is done in love loses more than half its tedium and difficulty. It is as with a stone, that in the air, and on dry ground, we strain at but can not stir. Flood the field where it lies; bury the block beneath the rising water. Now when its head is submerged, bend to the work. Put your strength to it. Ah! it moves—rises from its bed—it rolls on before your arm. So, when the tide of love goes swelling over our duties and difficulties, a child can do a man's work, and a man can do a giant's.

## The Challenge for World-Wide Prohibition

The best way to make prohibition permanent in the United States is to help make the world dry.

The foundations of democracy are the same everywhere. They are intelligence, morality, and religion. The liquor traffic is an enemy to all of these. It must be eliminated or the essentials of a democracy are constantly in jeopardy. Universal democracy and universal sobriety must go hand in hand if the new world program is to succeed.

We owe it to the backward nations which we have debauched with our liquor trade for years to help them now. From Boston port there has been sent in a single year as high as one million five hundred thousand gallons of strong liquor to Africa.

Many nations like China, Egypt, and others, are helpless if we do not carry out this program. The extra territorial privileges in the treaties of these nations prevent them from securing national prohibition for themselves until the nations who have these privileges release them. The United States, we hope, will soon set the example and prohibit every American citizen in China from engaging in the liquor traffic in China and other nations where our treaty relations permit.

The outlook is bright for world-wide prohibition in the next decade. Finland has adopted national prohibition. Norway in a referendum against strong liquor favored prohibition almost two to one. Permits to buy beer are issued by the government and if any person becomes drunk his permit is revoked. Sweden will doubtless adopt prohibition next year. The majority of the legislative districts are dry. New Zealand votes in the near future with strong hopes for victory. Scotland will vote by local units on prohibition next year, and a large part of the country will vote dry. Bulgaria is pleading for help and promises an early victory. Two states in Mexico are dry, two others partly dry, and there is a chance that the whole republic will be dry in less than a year and a half. If New Zealand votes dry, Australia will follow her example without question.

As Colonel House recently said, "With the United States under prohibition it will eventually influence all Europe to vote dry because it can not compete industrially with sober America. The United States, alert and responsive to this new opportunity, will be the religious, moral, and economic leader of the world."—WAYNE B. WHEELER, in *The National Advocate*.

People may say what they will about holiness and holiness churches, but those professing and showing evidence of the experience are the best types of New Testament saints and churches in the religious world of today.

## Building a School

By H. O. FANNING

SCHOOLS are not built of brick and mortar and wood and stone, but of prayers and tears and sacrifices and heartaches and brain and blood and brawn and lives. All these and more are woven into the fabric of every real school that has ever existed. The buildings which occupy so much of the attention of the less thoughtful are simply for the housing of the school. They are for the shelter of the students and faculty while the real work of building the school is going on. As such they have their place and are a necessity. The men and women upon whose hearts the Lord lays the burden of providing them are in divine order and doing a noble work. May God's richest blessings be theirs.

The true school is not confined to the walls of the buildings that house it, but it spreads abroad in ever widening circles until its influence touches the uttermost bounds of the earth. The real builders of schools are not all within their walls; some of them never see them. They are the parents who sacrifice to send their children there to be educated. Those who pray and labor and toil and sacrifice to make these institutions a possibility. The men and women whose eyes God has touched, and given them a vision of the real work to be done by a school. Those who see that a school is to do more than merely to inform the intellect, fundamental and necessary as that may be; but see also that it is a place for the development of character—sterling Christian character—stalwart manhood, and refined, cultured womanhood. A place from which to send out students, not to despoil the world, but to bless it; not to get from it, but to give to it the very best there is in them; not to feel that the world owes them a living, but that they are debtors to all men, and owe to the world the best manhood and womanhood they are capable of developing, the best lives they are capable of living, and the best service they are capable of rendering. Men and women who go out not to have the church support them, but to support the church and build it up; not to impoverish the church, but to enrich it.

The live school is in the making, and should be in a constantly growing condition. It is like the human body, undergoing a constant change, and this change must go on normally if health is to be maintained and growth and strength are to ensue. A process of putting off and putting on is going on constantly in such a school. In the student ignorance is being eliminated and knowledge instilled; inadequate conceptions of things are being discarded, and more adequate conceptions are being put on in their place. In the faculty, methods of study and work are being improved, life and work are being systematized, and general and specific efficiency is being promoted. Not only should there be growth among the students and faculty in attendance, but there should be growth among all those who have gone out into life's activities. They are still representatives of the institution, and important factors in its growth and development. There should be growth among all those who make the school a possibility by their support. Their vision should be ever enlarging, their faith taking hold for larger things, and their willingness to sacrifice constantly increasing. They should see the priceless value of the investment they are making, and the incalculable good that will be accomplished through the work of the God ordained and honored school. The school career is but the laying of the foundation for the larger career of life that lies out ahead of the graduating student. The faculty should grow, and must grow if the school is to grow. There must be an enlargement, a broadening and deepening of all connected with the life of the school. In putting up a building, the character of the material used and the way it is assembled determines the character of the building. In building a school each member contributes his or her share to the building, and the character of the material

used determines the character of the school. The character of the body is determined by the character of its members, and their harmonious and symmetrical adjustment to each other. In the school each department must fill its appointed place, and each member must fill his or her place in the great plan in order that there may be a harmonious whole. That the school may be at its best, each person connected with it, either immediately or remotely, must be at his or her best.

Man is more than mind, he is more than body. He is a spiritual being with spiritual possibilities within him capable of well-nigh limitless improvement. Institutions that develop the body and improve the mind are doing a great work. Important as these are, the school that does no more is falling far short of meeting the real needs of eternity and judgment bound souls. Institutions that impart to their students the wisdom of this world are doing a great work, viewed from the standpoint of the world. But man is not only a creature of time, but a creature of eternity as well. God has made us not only for this world, but also for the world to come, and the school that fails to recognize this and prepare its students for eternity and the world to come is failing to meet their real needs. In the light of eternity, no school can meet the needs of its students that does not have the Word of God in its curriculum, and give it the first place in its work. Only those schools will stand the tests of time and the fires of the judgment that are built on the solid foundation of the Word of God. Men need this Word not only for eternity but for time. It is the need of the hour. The theme of the Bible is Christ; the foundation stone of our schools must be Christ; and the theme of our work must be Christ. The world is not dying for lack of intellectual culture, but for lack of Christ and His salvation. Our schools must send out men and women of intellectual culture, who will use their increased mental power as a means of more effectually bringing Christ and His salvation to a lost and perishing world. A larger knowledge of God's Word will result in better and more effective praying and more of it. It will mean increased faith in the hearts of our people, "Faith cometh by hearing, and hearing by the Word of God." It will mean better living, and a larger and more efficient serv-

ice on the part of our people, and they are looking for better things along these lines. It will mean greater zeal for the glory of our Christ, and the advancement of the interests of His Church in the earth. It will mean greater zeal for the salvation of souls, greater efficiency in winning them, and increased desire to reach people with the gospel. It will mean a clarified vision, an enlarged horizon, and larger sympathies with the work of the Lord everywhere. It will mean increased missionary zeal, and greater sacrifice on the part of our people that the gospel may be preached in all the world.

The Church of the Nazarene is heartily committed to the work of building such schools. As a church we stand for the inspiration and infallibility of the Scriptures, for the whole Bible as the Word of God, and for holiness as the only salvation that pleases God and satisfies the souls of men. God is challenging us to push forward in this work and undertake greater things in His name and for His cause. Church extension at home and missionary activity abroad will go hand in hand with the improvement of our greatest asset—our young people. In this improvement our schools are the greatest factors. Anything we do for the improvement of our schools tends to promote our work along every other line. The needs of the world are going to keep right on growing, and if our church fulfills its mission, it must keep right on growing, and our schools must keep right on growing with it.

CLARENCE, MO.

## Human Nature a Problem

By F. LUCILE JACKSON

A short time ago (while we were visiting Miss Carpenter at Vasind) a couple of women, each with a child, came under our observation. In them we saw that human nature is the same the world over. Some appreciate your efforts to help them and others do not, but find fault because you do not do more for them.

One morning, while we were in the bazaar and Miss Carpenter was visiting her sick patients, a woman with her little girl, Tulsa, was sitting on the small veranda of a vacant native house, wrapped in rags and in the midst of filth and vermin, begging. This woman had consumption and was sick from bad food and lack of food and unsanitary living conditions. Having no money with her, Miss Carpenter told this woman to go to the bungalow with others who were gathering there for help, and she would give her some food. At once she began to whimper and whine like a child, saying she could not walk, and that she and her child were starving. Turning to her faithful Indian preacher, Dinakar Salve, Miss Carpenter told him to help the woman to the bungalow at once, before any of the people of the village would have time to talk to her. They had kept her away thus far by telling her that Miss Carpenter would take her little Tulsa from her, and other untrue stories. Soon after arriving at the bungalow we saw Tulsa and her mother coming down the path to the house. They were directed to the side porch, where the woman sat down on her bundle of rags and said rather independently, "You have brought us here, now take care of us." Miss Carpenter got some grain for their porridge, and instructed the woman where she could cook it, which is the custom and desire of most Indians. Instead, the woman was greatly displeased, said that she had no vessels to cook in, and refused the grain, but asked to be given cooked food. Food was given her, and she and Tulsa ate greedily until it was pitiful to see. Every drop and sign of food was carefully scraped from the eating vessels with deft, eager fingers. They were the picture of ill care and despair. All the rest of the day, when any one appeared at the door, she asked for food, for clothes, for anything she could think of for herself and child. If any of the sick people or the beggars got anything that she did not, she would fret and complain that she was being neglected and not faring so well as the others. The longer she stayed and the more we did for her, the crankier she became and the more

## Brazilian Converted by Reading the Bible

"One evening I was introduced to a fellow-passenger, a wealthy Brazilian gentleman from the state of Matto Grosso," says Rev. H. C. Tucker, Brazilian representative of the American Bible Society, in the *Bible Society Record* for December, "who, when told that I was the agent for the American Bible Society, related to me the following story: Some time ago he found it convenient to move to the state of Minas Geraes to educate his children. About a year ago he became impressed with the importance of giving more serious thought to the subject of religion. For a long time he had had little faith and interest in the form of religion prevalent among his people. He had never attended a Protestant service, but had heard men speak of the Bible; had also heard that there was a store in Rio de Janeiro, the Bible House, where Bibles were on sale. He asked a merchant to order one for him, began reading, and continued until he had read the entire Book. It was thrillingly interesting to hear him tell of his impressions, and what light, blessing, and joy had come into his life from the reading and study of the Word of God.

"I asked him how he could account for the thought and desire awakened in his mind to read the Bible. He said he could only attribute it to the goodness and mercy of God. He has acquired a fair knowledge of the Scriptures and an intelligent conception of salvation through Jesus Christ."

trouble she made. What and how to do for her, to her best interest, was a mystery.

A couple of days later, just as we were about to take some pictures of some of the orphan children, some one came with the message that a woman and her little boy had come from a great distance for help. Just then the woman came up. She said, "I am a widow, and we are starving. Take my boy Nahadu and teach him. We have come to stay with you till we die." Poor things! Bloated from eating all kinds of jungle berries and roots, and with spleens greatly enlarged by malaria, they were a most distressing sight. We hurried them to the side porch, and Miss Carpenter gave them milk and porridge saved from breakfast. How their eyes did open when they saw the good food, and how they did reach and grasp for it! It was like a drowning man struggling for a rope with which to save himself. This is only one of the great number of cases that are victims of famine horrors. Such gratefulness I think I have never seen on the face of a human being. When the food was only partly finished the woman threw herself at Miss Carpenter's feet, in real oriental fashion, to show her genuine thankfulness to Miss Carpenter for having saved her life. With strong arms she was lifted, and she then continued eating her food. This one instance of appreciation was surely well worth days of labor and service for the needy.

Through the remaining days of my stay in Vasing, the contrast between the two women became more and more clearly defined. The first became more fussy and harder to please, and blamed Miss Carpenter when she did not give her all that she asked for. The second woman said practically nothing except to thank Miss Carpenter, and we read the thankfulness on her very face.

### Brother and Sister Jenkins Detained

BROOKLYN, N. Y., Jan. 10, 1920.

Dear Brother Anderson:

It is with very much regret that we have to write you about that which is the greatest disappointment of our lives. When we came to New York everything seemed so certain that we would be able to sail. Mr. Robertson wired us that he had interviewed the British consul and that he said he would give us a duplicate permit in place of the one we had lost, if we would present our American passports and exemption from the income tax. This we did Thursday afternoon, presenting also your letter to Robertson and the note from the British embassy at Washington showing list to whom permits had been granted, and he said he would wire to Washington and get the number of the original permit, and all would be satisfactory. He told us to return Friday morning and get the duplicate.

We returned, but did not get the permit. He said he had been advised from Washington that it could not be done, and should it be it would cause us much trouble in Cape Town, and very likely we would be deported. We pleaded, begged, promised, but to no avail. We even told him that we would be willing to go to jail in Cape Town until matters were settled satisfactorily, but we simply found that it was of no use. However, we succeeded in persuading him to phone Washington again; and he told us to return in the afternoon. We did so, but it was of no use. As to the old permit, he said that it would have been of no use to us, because it had not been renewed each six months.

We were down to the dock this morning to see the boat and to look after our goods. They had arrived in good condition and were all there together. All that was needed was to have them put on board. But there was a permit that we did not have. We are going to store the goods here in Brooklyn. It will be much easier to get them to the dock in case we should get word at short notice again. When I sent you the telegram the other day that everything was settled, and that the authorities were going to let us go, you will remember that I said we had real victory. Well, we say the same today, even though we are not

leaving New York this morning for Africa. We trust that the Lord will have His way.

We hardly know what we are going to do. This has come so suddenly we have hardly collected our thoughts. Do you have anything on your mind for us? Of course we can keep busy, but you understand we want to do the best thing while we wait.

Tomorrow I am going to preach for Brother French at Utica Avenue. In the evening we are going to the colored church on Atlantic Avenue. Beyond this we have no plans. We would be glad for your advice.

Yours for Africa,  
C. S. JENKINS.

### Church of the Nazarene in Buenos Aires

By REV. CARLOS H. MILLER

SINCE last writing you we have been moving steadily forward in God's name. On Sunday we organized the church by baptizing two members. These have been on trial for some time, and I have made mention of them before. After the baptismal service we celebrated with them the Lord's Supper. The Lord was very present to our hearts. There are three members on probation for baptism, and we have great reason to believe they will make good. I inclose the testimony of one of them.

This young lady is a normal school student and was a devoted Catholic, not knowing the gospel until we moved into the same premises with her and her mother. God has worked a miracle, indeed, of which her own mother was skeptical until she had to admit that something had happened to her daughter. She was to consecrate her life to be a nun, and now she says she has dedicated her life to serve Jesus where He wants her. Tears of gratitude well up in her eyes when she sees from what the Lord has delivered her. She comes daily with her mother to morning prayers in the chapel, and is reading her Bible and growing in knowledge of the way of life. Everything is so new and different to her. The following is a translation of her testimony:

#### TESTIMONY OF LUCIA GARCIA

For the glory of God and my Savior I will give my testimony that others may come to know Him through His incomparable Book, the Bible, and through it may follow the teachings of the gospel.

Until very recently I had been a fanatical Roman Catholic, having been taught the false teachings of that church, which are very far from pleasing to God. I had been baptized in childhood according to the Roman rite, so different from the apostolic teaching. My parents sent me to confession and to take communion (insulting counterfeit of the true supper).

Later I became a teacher of that church's doctrine, teaching the children the false teachings that had been taught to me. I became a member of the order of "The Daughters of Mary." In that order I learned to worship her, being taught that she was conceived free from any original sin. I worshiped the saints, confessed to the priest, and had the communion, but I never could satisfy my heart because I could not find God who, alone, can save us. I was never taught the true way to follow Jesus and to worship Him in spirit and in truth, and to follow the plain gospel teachings. I did not love God, but the Roman ritualism. They told me that if I did not go to mass I committed a mortal sin, and that it was also a mortal sin to go to a Protestant meeting, and that these Protestant heretics were going straight to hell. Through the suggestions of the priests, both in their sermons and in the confessional, I had already resolved to become a Sister of Charity.

But God, who has the same love for us today that He had when He sent His Son into the world to die for us and overcome the Prince of this world of sin, and who does not want any one to be lost, sent us as neighbors a family of Protestant missionaries. Several times they invited us to the meetings, but, as I have already said, I had always believed that this was a heresy. However, I went a few times. Their doctrines were so contrary to what I had been taught that I began to feel certain inclinations toward the gospel meetings. From this time I began going more frequently, but the Tempter told me I was committing an awful sin in going to these meetings, where I was told it was not necessary to confess to the priest and that only repentance and faith in

Jesus were necessary to salvation. I also learned that idols of wood or other material were not to be worshiped.

But the Savior led me to read the Bible. Through it, and through the prayers that went up for me from the kind missionaries, so full of love and humility, I was brought to see the error that I was in. Then I sank into great sorrow. But God in His great mercy was calling me, and one day, after I had been going to the meetings for two months, I prayed God to lead me into the true way. Then, in that moment, I understood all. God illuminated me, and I felt an immense gladness which I can not possibly describe, and which can not be understood unless experienced. Since that day I have received Jesus as my only Savior and Mediator. I went and told the Protestant lady what God had done for me. I am today very happy, and my only desire is to serve my Lord Jesus Christ. I beseech any who read this to read the Bible and to leave their false ways and unbelief and accept Jesus as the Savior. Glory be to Him.

EDITOR'S NOTE.—The three articles immediately following, and having to do with Home Mission work, are printed on these pages as illustrative to other Districts of ways and means whereby interest can be increased in this most important work of the church, and money secured to carry it on. We ask for these three articles careful and prayerful reading.

### Getting the Stuff

REV. C. E. CORNELL

AMIDST the blazing light and leadership of the Holy Spirit the enthusiastic members of the last General Assembly subscribed over \$100,000 for Home Missions and Evangelism. That was a great stroke of business; for, if we are to raise a million for missions the next four years we have, of necessity, to organize five hundred new churches which will assist us in supplying the sinews of war.

Now it is up to us to pay in the Hundred Thousand Dollars. More, it is up to us to get it in early. A hundred fields are now open to us, and we will enter if we can get in the money. A dollar sent in now is worth ten after awhile. Our Field Secretary will be handicapped right on the start if we lag in raising this money.

The writer, immediately, upon his return home from the General Assembly, presented the matter to our Sunday school superintendent, a man with a vision. I had subscribed \$500. He said, "We will assume the obligation and raise a fourth of it on each rally day of the Sunday school."

The matter was announced for Rally Day, the necessity presented, the opportunity of the wide field before us made plain, and when the offering was taken we received \$257, or more than half of the subscription. This was sent in weeks ago.

If the brethren will hasten to present this worthy cause; tell our people what it will mean to organize 500 new churches; how much the money is needed now, they will cheerfully and liberally respond.

The wide field is open, the great opportunity is now at our very doors, a hundred favorable centers desire a Church of the Nazarene. We must not fall. By the grace of God we will bring the stuff in, and at the end of four years we will count 500 new churches. Brethren, grow enthusiastic, this is our job, we will DO IT.

### Attention! Idaho-Oregon District

THE Fifth General Assembly of the Church of the Nazarene voted in a one hundred thousand-dollar Evangelistic Home Missionary program. Our slogan is five hundred new churches in five hundred centers throughout the United States and Canada within the next four years. As a District we are responsible for our portion of this undertaking. It can be done, it must be done, and by the grace of God it shall be done.

The General Board of Home Missions and Evangelism is expecting every Nazarene to prove 100 per cent efficient in this enterprise. The Board will meet in February to plan for aggressive evangelism covering the entire field.

This will tall for a large sum of money to set the battle in array. As a District we have the privilege of giving our mite to this worthy cause.

As your District Superintendent it gives me great pleasure to announce to you that the first Sunday in February, 1920, has been chosen as General Home Missionary Day on the Idaho-Oregon District. This is a good way to start the new year.

Let each pastor arrange for, announce, and advertise well, a One-Hundred-Thousand-Dollar Evangelistic Home Missionary Rally, at their respective churches February 1, 1920. After a fitting message by the pastor on the subject, let the people stand, sing, march, and lay on the table an offering for the spread of the gospel in the home field. This, I am sure, will meet with a hearty response.

Let each pastor see that the offering is properly credited, and sent to Rev. S. L. Flowers, Nampa, Idaho, District Treasurer. He will see that it is forwarded to headquarters at once. Brethren, let us make this a special. Pray for it. Talk it up. Advertise it. Urge every one to save up an offering. Work expecting God to bless your efforts. Sing with the voice of triumph. Preach with a conviction. March with courage, and give as unto the Lord. Amen.

*Yours for Home Missions.*

N. B. HERBERT, Superintendent.

### Home Missions in Missouri

*To the Pastors and Laity of Missouri District:*

**W**E have been requested as a member of the advisory board to make some statement through the Herald of Holiness to "stir up your pure minds by way of remembrance" concerning our needs, our plans, and our purposes for the work of God and the Church of the Nazarene in Missouri.

It is no accident that there is a great forward move along home missionary lines in every District throughout our connection. It is of God. He is calling us to "lengthen our cords and strengthen our stakes." We of the Missouri District will remember that God gave us our pattern while at the Assembly in Maplewood where \$4,000 was pledged for home missions this year. We will not be disobedient to the "heavenly vision."

It is the plan of the District Superintendent and the Advisory Board to get into the centers of population throughout the state and hold meetings, establish permanent work by organizing churches wherever practical. A number of churches have been organized in the northern part of the state since the Assembly. The need is great; open doors are before us; the field is ours. We must arise and build. However, for the work to move on as it should, Home Missionary money must be forthcoming. We trust that all our pastors throughout the District will bring this important matter before their folks, that they all may feel the need and see the great opportunity that God has given us to spread the great truth of holiness over the state. Perhaps I may the more freely speak of this need inasmuch as we have begun at home. Our own church, a little over a year old, having pledged \$1,000, or one-fourth of the amount of the District.

Sunday, December 21st, we were privileged to have Rev. U. E. Harding with us. We felt that that was the opportune time to present the need of Missouri to our folks. The \$1,000 was readily subscribed and over \$200 has been paid in up to date.

Nazarenes of Missouri, let us not overlook or defer this important matter. Shall we not hold Home Missionary rallies and bring up our apportionment the first part of the year and get the money in the hands of our District Treasurer, that we may stand solid with our District Superintendent by providing the necessary funds that our plans may move on unhampered, and all together go "over the top" for Jesus?

R. V. STARR,

*Pastor, Flower Memorial Church.*

ST. LOUIS, MO.



### A Question for Consideration

By R. T. WILLIAMS, D.D.

*Gen. Supt., Church of the Nazarene*

**A** serious problem faces the District Assemblies that must be met and solved. The writer is presenting this matter in this short article for the consideration of the District Superintendents, the pastors, and, in

fact, the entire church, having no desire to express a personal conviction nor to create sentiment. Our object is to get the matter before the church, and seek an expression from others who have convictions already formed and to stir others to seek conclusions with reference thereto.

The problem in brief is this, Shall the dominant note of our District Assemblies be spirituality, evangelism, or shall the Assemblies be devoted largely to money raising. We have now a number of general boards, and each board has a general officer to represent the work of that board. Now suppose all of these representatives are in attendance at one District Assembly. The work of each is vital, the work of each is the work of all of us. Their work is our work. We are interested and must stand united in the work of each board.

Shall each general board be permitted to have an anniversary? If each has an anniversary, shall each be permitted to take an offering? If they all take an offering, and push that feature of the board's work, will this fact benefit the Assembly, and further the general work? or will it have a weakening effect upon the Assembly?

Will it be best for the different causes to hold their anniversaries, to stir up interest, and then go down to the individual local church for their money? or is it best to get all the money they can at the Assembly?

Perhaps, we all are more or less agreed that the Assembly is the place for the raising of money for Foreign and Home Missions, having the churches to pledge for these two causes; but how far beyond this shall we go?

The writer desires to carry out the wish of the church; but this problem is getting more and more serious as our general boards increase and intensify their efforts to do something worth while.

In conclusion, we will state the problem in this form, Shall we go to the District Assembly for our money, or shall we go to the local church for it?

## Christmas Love Feast

First Church, Los Angeles

It is thirty-two years since Dr. P. F. Bresee held his first Christmas Love-Feast in Pasadena, Cal., where he was pastor of the First Methodist Church. This Love-Feast has been an annual affair since that time, having been held in the First Church of the Nazarene, Los Angeles, ever since its organization. This last Christmas Love-Feast was a memorable occasion on account of the burning of the mortgage of First Church.

The services were in charge of Pastor A. O. Henricks, who spoke fitting words at opportune times. The singing was led by Brother J. E. Moore. District Superintendent Howard Eckel read the Scripture lesson and led in prayer. Rev. C. E. Roberts then led the testimony meeting. About twenty persons were present who had been present on the day when the Church of the Nazarene was organized. Those were given special opportunity to testify.

At 11 o'clock the trustees of the church came forward, and their president, Brother W. C. McLain, in an appropriate speech congratulated the church on having paid its debt, and on behalf of the trustees thanked the pastor and people for their heroic efforts in raising the entire amount after having already raised \$3,000 to repair and beautify the building.

Brother C. E. McKee then made a short address, referring to the time when, at the dedication of the church, as president of the board of trustees he had received the keys from the hands of Dr. Bresee. And now he was extremely happy in delivering the cancelled mortgage into the hands of Sister P. F. Bresee, which he then did.

Sister Bresee, although in frail health, had made a special effort to be present. In a very apt speech she spoke of the work of the church, and the blessing of God upon it, then of the great joy it gave her to be the one to put the torch to the cancelled mortgage. As she did this and it went up in smoke there arose to heaven a sweet incense of praise as the congregation broke out in singing Dr. Bresee's old war-song, "Hallelujah, Amen!"

Rev. C. E. Cornell, who was present at the dedication as the special evangelist, and who has since that time served the church for seven years as pastor, made a very appropriate address, referring to the history of the church as a soul-saving station.

General Superintendent J. W. Goodwin made a stirring address, in which he spoke of his first visit to the Church of the Nazarene in the old Tabernacle, and then of later when he became a member of it and one of its pastors. He especially emphasized the mission of the denomination and pictured for it a glorious future, providing we prove true to our heavenly calling.

The whole service was one long to be remembered. Pastor Henricks has indeed been a Joshua to lead a willing people out of debt and into a place of glad anticipation of a victorious future. It is a delight to meet in the beautiful auditorium and to feel the spirit of revival which rests upon the congregation. Old First Church is ready to march in the front ranks of the forward movement of our denomination, not in her own strength, but in the name of the Captain of our salvation who has marked out our plan of campaign in the commission, "Go ye into all the world, and preach the gospel to every creature."

C. J. KINNE.

## Equipping the Nazarene Missionary Sanitarium

By H. ORTON WILEY

A recent Sunday was Medical Missionary Day at the Nampa church and God certainly blessed in a most remarkable manner. One brother spent three hours in prayer in the furnace room for the service. Brother Short "was at his best" and the power of God fell upon the service. The sermon was never ended, the people began to shout, to confess, to sing, to weep, and to exhort until it seemed the atmosphere was permeated with the divine glory. The spirit of exhortation came upon one of the brethren and in response to his earnest appeals the altar was soon filled with those who needed help from God.

In the evening a large congregation gathered for the Missionary Rally in the interests of Medical Missionary work. Dr. and Mrs. Mangum presented to the pastor and the church a fine class of ten young ladies in training as nurses, appearing for the first time in their uniforms. A brief program was then rendered in which Dr. Mangum presented the need for medical missionaries on the field and outlined the work which was being done by the Medical Nursing Department of Northwest Nazarene College. Sister Mangum spoke feelingly of her great interest in missionary work and of her desire to help prepare missionaries to render assistance to the needy on the for-



ORCHESTRA, CHURCH OF THE NAZARENE, TROY, OHIO

Top row, left to right: HAROLD HAWLEY, cornetist; MISS HELEN G. HAFFER, pianist; RUSSEL HAWLEY, flutist; MISS DOROTHY JACOBS, organist; REV. HOWARD W. SWEETEN, saxophonist.

Bottom row, left to right: REV. WILF. H. HAFFER, trombonist and conductor; MISS RUTH M. HAFFER, violinist; MISS ELIZABETH JACOBS, violinist; JOSEPH BOYDEN, saxophonist.

NOTE—Photograph for the above cut was furnished the HERALD of HOLINESS by Brother Hafler. We will be glad to attend to having similar cuts made for our churches and people, sending same with bill following their appearance in the HERALD of HOLINESS. It is understood the subject is to be of general interest to the readers of the paper. We solicit correspondence concerning this feature of news service.—MANAGING EDITOR.

eign field. Miss Littlejohn and Miss Louise Robinson, seniors in the college, spoke of the work in India and Africa and of their own call to this work. Mr. Rademacher made a stirring appeal for the Latin-American countries.

Announcement was then made that a twelve-room building had been secured near the campus and remodeled to serve as temporary quarters until the larger Missionary Sanitarium should be completed. In this building there will be an office, waiting room and parlor, dining room, kitchen, operating, sterilizing, and preparation rooms, and two double rooms and two single rooms. The statement was also made that those who desired to take a ward would have the privilege of naming the room and of transferring name and equipment to the new building as soon as completed. The double rooms can be furnished with two hospital beds, dresser, bedside tables, rugs, etc., for \$125, and the single rooms for \$75. Printed lists were circulated showing the needed equipment for wards, office, and operating rooms.

No sooner had this statement been made than Brother Emerson arose and stated that he wished to take ward No. 1 for himself and family and that he desired to call it the "Africa Room." This occasioned a great shout in the camp, to be quickly repeated as Sister Mangum took room No. 3, Brother and Sister Cobb room No. 4, and Rev. and Mrs. Flowers room No. 2. For nearly an hour the good people gave offerings in cash or promised to furnish certain needed articles of furniture until the entire amount needed was furnished. Brother Short evidently enjoyed taking this offering and the people equally enjoyed giving. After this we had a great Hallelujah March for foreign missions.

The subscription for the sanitarium equipment amounted to \$1,250. With the operating equipment on hand we now have over \$700 worth of equipment for this part of the sanitarium and will have two double rooms and two single rooms finished with regular hospital beds and other furniture necessary. This meeting was one of the greatest we have ever witnessed of its kind. When we consider that at the monthly missionary meeting previous over \$1,800 was taken in subscriptions covering Miss Robinson's support for three years, we rejoice in what the Lord is doing for us.

The Lord has sent us a man who is an expert X-ray photographer, having served for four years in the army in this capacity. He was offered the position as head of the laboratory work in one of the largest hospitals in British Columbia, but felt that the Lord would have him come to Nampa to assist in building up the Nazarene Missionary Sanitarium. Nothing would help us more in our sanitarium work than equipment for laboratory work along this

line and we are making the matter a subject of prayer. The equipment will cost \$2,500.

We are rejoicing over the fact that Brother Sanders is with us and Sister Sanders expects to arrive in a few days. The young men in the dormitory are greatly delighted and already things are shaping up in an excellent manner. Brother Sanders is making an audit of the books at present, and we hope to furnish a statement to our patrons and friends by January 1st. We believe that the Lord has sent these people to us in answer to prayer to help us in this time of special need. Best of all, the glory is coming down and the fire is falling in the old-fashioned way and souls are getting through to God. We are praying for one of the greatest downpours of grace and glory we have ever witnessed and are expecting it at any time.

## NAZARENE BIBLE SCHOOL AND ACADEMY

We are still on the ground doing our best to train young folks for the service of the Master. Friday, January 2, marked the beginning of the school after a vacation of two weeks. About all of the students are back and a few new ones with them. They have come back with a renewed determination to do their best. A fine bunch of young men and women are here preparing for their future work.

God has especially blessed us in our special times of prayer and praise. Friday, January 9th, most of the faculty and students met in chapel to spend the noon hour praying for the special needs of the school. Some of the things we are asking of Him are financial help for several of our young men and women who are going through school on the faith line, money for coal, the needs of the dormitory tables, and that God will prosper the effort to raise money for our much needed building and equipment.

Help us to pray that God shall call upon some one who has the food or money that it may be used for His glory. What would be a greater investment than putting \$1,000 in paying the tuition of twenty missionary or theological students?

The new semester will open January 27th. Several applications are already in the office from students who expect to begin then and more are writing for information. If you are in the Mid-west District and are thinking of attending school, write for a catalog and information. There are greater opportunities for work in the city, especially for girls, than the students have ever enjoyed. At present there are in the hands of the matron fifteen calls for girls to work in homes for their room and board. Before you go to school consider the Nazarene Bible School and Academy at Hutchinson, Kas.

RAYMOND HODGES.

# GENERAL ASSEMBLY TREASURER'S REPORT

We beg to submit herewith a statement showing the amounts received from the various Districts for the expenses of the General Assembly. The total received up to date, as shown by the following report, is \$4,379.04. The actual amount paid for expenses up to date is \$4,500, leaving a deficit of \$120.96. We sincerely trust that all the Districts that did not raise the amount asked by the General Assembly will plan to do so as soon as possible, and forward the money, so that this deficit can be taken care of. Your assistance in this matter will be appreciated.

KANSAS CITY, MO.

December 26, 1919.

## REPORT OF TREASURER, GENERAL ASSEMBLY FUND

DEBIT

To Cash Received from Districts, as follows:

Alabama	51.60
Alberta	57.25
Arkansas	80.83
British Isles	47.36
Chicago Central	374.67
Colorado	38.50
Dallas	126.62
Dakota-Montana	46.04
Eastern Oklahoma	221.05
Florida	11.50
Georgia	9.20
Hamlin	68.65
Idaho-Oregon	148.26
Indiana	213.60
Iowa	120.56
Kansas	257.40
Kentucky	25.00
Little Rock	33.40
Louisiana	42.20
Manitoba-Saskatchewan	26.02
Michigan	113.11
Mississippi	9.76
Missouri	64.80
Nebraska	90.75
New England	208.70
New Mexico	25.05
New York	68.88
North Pacific	110.55
Northwest	216.67
Ohio	177.82
Pittsburgh	131.25
San Antonio	104.25
San Francisco	62.50
South Dakota	6.40
Southern California	320.65
Tennessee	126.77
Washington-Philadelphia	84.24
Western Oklahoma	94.00

\$4,379.04

### CREDIT

By paid local Assembly Treas. \$4,225.00

By paid Assembly Secretaries. 275.00

\$1,500.00

Assembly Entertainment Fund overdrawn \$120.96

E. G. ANDERSON, Treasurer.

## A GREAT MISSIONARY DAY IN CHICAGO FIRST CHURCH

It was my happy privilege to spend one Sunday in Chicago First Church during the great revival recently held there. It was the day that had been designated as missionary day, and it was truly one of the greatest days in our experience. We found that the revival had been in progress for some time and everything running at high tide. I believe I am perfectly safe in saying that never have I seen such great crowds or holy enthusiasm in old First Church as on that long-to-be-remembered missionary Sunday, November 30th.

Salvation was the order of the day from the early morning until the midnight hour, but the meeting that was of special interest to me was the great missionary rally held in the afternoon. Miss Sarah Cox, who recently sailed for Central America, and Miss Glennie Sims, recently returned from China, were present and brought messages of inspiration and blessing to the people. They helped our people to see more clearly the great opportunities that are ours if we will only be true to the Lord.

It is almost impossible to describe the scene that was enacted when the collection was taken. Of course every one expected that something unusual would be done, and probably no one supposed it would quite reach the grand amount of \$6,000. When the question was asked who would be responsible for the support of a missionary for one year, Brother F. M. Messenger, the associate pastor, leaped to his feet immediately and assumed responsibility for the support of a missionary. He was followed immediately by others and in a few minutes we had support for five missionaries. Then others began to subscribe, and such holy enthusiasm and manifestation is seldom seen when a collection is taken as we saw on that Sunday afternoon. When we were all through we found the total was just about \$6,000.

Brother Schurman, the pastor, had everything well arranged. The meeting had been

thoroughly advertised in connection with the revival meeting, and the crowd that greeted us was exceptionally large and the results of the offering certainly indicate they were interested and desired to do their best. We praise God for this great church, where the whole gospel is preached and where the regular order of the day every Sabbath is to get souls through to God. Praise His name!

E. G. ANDERSON.

## COAST TO COAST CONVENTIONS

To our many friends scattered abroad who have been enjoying from week to week the reports of our Coast to Coast Conventions:

We greet you this week from Versailles, Ill. This convention was held in the First Methodist Episcopal Church, Rev. Samuel Linde, pastor. Brother Linde is a beautiful man, enjoying the experience of full salvation. He has prayed ever since last July to get this convention into his church, and he had only been in Versailles a few months when he took it up with Brother Ruth to arrange for it. He only had a few people in the experience of holiness, and not very many to stand by him in a red-hot holiness convention. While the convention did not start off with the outlook that they generally start with, yet before we left the town God had heard and answered prayer, and we had good crowds and a fine interest, and quite a number were beautifully saved and sanctified. I think more prejudice to real second blessing holiness was broken down in one week there than I have ever seen in one week anywhere. When we opened the convention it seemed that most of the people were afraid of us and of holiness, but before the week was up they warmed up to us in such a wonderful way that it was a holy delight to preach and work and sing among them. I don't think I ever saw a man better pleased over a convention than Brother Linde. He told us while we were here that while it might seem small to us, yet he said we had no idea in the world the amount of good we were doing; he is expecting the work of this convention to go on for years to come, which I believe it will.

Now may the richest blessing of heaven rest upon the pastor and his good people at Versailles, Ill., is our prayers.

BUD ROBINSON.

## CAMPAIGNING FOR OLIVET

Myself and the Aeolian Quartet have been in a five or six weeks' advertising campaign for Olivet University on the Ohio District. God was mightily with us in this campaign, and quite a number of souls were saved and sanctified. We held two-day conventions in the smaller churches and from Friday over Sunday at the larger ones. At most of the places we had crowded houses and the people listened to the singing of the Aeolian Quartet with rapt attention. We believe that our conventions have not only been a blessing in advertising Olivet University, but have been a real uplift to the churches that we have visited. The Ohio District is "up and coming." We are grateful for the kind co-operation of District Superintendent E. E. Wordsworth, also the kind favors of the pastors and their people in the various churches. We find the people on the Ohio District enthusiastic over the progress being made in Olivet University and willing to sacrifice to see that the school goes.

On account of the coal strike our plans were somewhat disarranged, so the last two weeks we assisted Rev. C. P. Roberts at Dayton, Ohio, in a series of revival services. God gave us a great revival indeed, with over seventy-five seekers. Brother Roberts is an exceptionally fine pastor and his members are loyal Nazarenes. We had quite a number of the pastors of the city in attendance at the revival services and many people from the various churches. A bishop of the United Brethren church was present one Sunday afternoon and said, if all our people were as enthusiastic and loyal as those in the Dayton church, he saw no reason why we should not take the world for Jesus. The Quartet sang in the shops and in the Y. M. C. A. to the delight of hundreds of people; and two pastors of the largest churches in the city tried to secure them for a meeting. The last day of the meeting was indeed a climax. At the closing service, after a sermon on "The Unpardonable Sin," the altar was filled with seekers, most of whom prayed through to victory.

We thank God for the privilege of helping Brother Roberts and meeting with his people and for the many precious scenes that shall ever linger in our minds, of what God did for us there.

J. E. L. MOORE, President.

## MISSIONARY INTEREST AT CLARENCE, MO.

The first regular meeting of our Woman's Foreign Missionary Auxiliary, organized by Mrs. Coddington on her recent visit to our Missouri Holiness College, was held at the dormitory parlor on Thursday afternoon of last week. The meeting was well attended, and that which was lacking in the organization was perfected. Africa and its needs was the subject for prayer, study, and discussion, and a keen interest was manifested in this needy field. The afternoon

was pleasantly and profitably spent in prayer and study, and fresh fuel was added to the missionary fires already burning brightly in our midst. Our good women are entering into this work with zeal and energy and will be heard from in this field.

A Junior Missionary Band was organized on Sunday afternoon in our chapel with the following officers: President, Mr. Jimmie Pate; vice-president, Miss Flossie Jones; secretary, Miss Lois Chambers; treasurer, Mr. Henry Sweek. Special work was assigned to the various members, and the young people are setting to work with much enthusiasm. Great things are possible with these boys and girls, and we are expecting much of them by the grace of our God.

Our Sunday school is not negligent of missionary interests, and one offering each month and all the birthday offerings are devoted to the cause of missions. Zeal for missions is a characteristic of our school.

The subject of home missions is also claiming our attention and engaging our efforts, and a series of Friday night cottage prayer meetings was inaugurated last week. The first meeting was held at the home of Brother and Sister Claude Studt; the Lord was graciously present and honored the occasion with a mighty outpouring of His Spirit. This effort is the outcome of a desire born of God in the hearts of our faculty and students to give expression to the manifold blessing the Lord is pouring into our own souls and pass it on to hungry hearts all over our city. Other meetings will be held in various parts of the city, and special efforts will be put forth to do missionary work.

Ten tract boxes have been ordered and received from our Publishing House, and a number of our people have joined our Colportage and Tract Society. The boxes will be put up in public places in the surrounding country for the free distribution of tracts and reading matter. Join with us in earnest prayer that God will wonderfully bless and use these various agencies for the forwarding of His work in this part of His vineyard.

H. O. FANNING.

## Among the Churches

### KANSAS CITY, MO.

The week of prayer observed here proved to be a very blessed and profitable week to all who attended and to the church in general. The attendance was fair and as we met from night to night for seasons of real intercession we felt that God was with us to hear and answer our prayers. Our hearts were blessed and encouraged as we quoted the promises of God and gave incidents of answered prayer recorded in the Scriptures. Special prayer was made for all departments of the church work, for our unsaved loved ones, for the work of the church at large, as represented here at General Headquarters. As the meetings continued several answers to prayer were reported. The spirit of prayer and expectancy for a gracious revival is upon us and we are looking to God for great things in the future.—Reporter.

### WANN, OKLA.

Last Sunday was a good day with us, for which we praise God. We are not seeing as many souls saved as we would like, but we are doing our best. Of course that keeps us feeling good. We are planning for a revival in April. Pray for us. We have a good Sunday school under the leadership of George A. Hall. Our teachers are consecrated and know how to pray the fire down, and help pull the load. We are getting on nicely. For all of this we praise God. Pray for us that we may be the means in God's hands to help save the lost.—J. W. Dodd and Wife, Pastors.

### MONTROSE, COLO.

Our church enjoyed a four-day missionary convention the latter part of December, which was indeed a success in every way. District Superintendent A. E. Sanner was with us, also other speakers and delegates from nearby towns. God wonderfully saved and restored souls. We have been having good times in the Lord in our meetings and are moving steadily onward. Our former pastor, Rev. Lewis H. Bacheller and wife resigned the work here on account of ill health. Rev. Joseph Ransom and wife came to us the first of January to take the pastorate here, and we are looking forward to great victory. Souls are seeking God at some of our regular services. On Sunday, January 4th, there were seven kneeling at the altar, and God spoke peace to their hearts. We are praying for a real Holy Ghost revival to break out here in Montrose, and we believe God is going to answer prayer. Our hearts are encouraged and we purpose to go on working and believing God. Pray for us.—Mayne Decker, Reporter.

### SIDNEY, ILL.

Our revival closed last Sunday, January 4th, with five seekers at the altar and great glory on the people. There were about eleven saved and five sanctified during the revival, and the saints of God wonderfully built up, for which we give God all the glory. Our evangelists were Rev. M. A. Dehabez of Olivet and Prof. A. Foster of Georgetown. The last Sunday we had with us fifteen of the Olivet Gospel Band.—Mrs. Grigsby.

**EVERETT, MASS.**

—We held our sixth watch night service with this church. Rev. Fred J. Shields was with us and preached a most excellent sermon. On the first Sunday of the new year we received five new members into the church, others are to come in soon. Our Sunday school is growing in interest and numbers under the faithful labors of I. Wesley Taylor, our efficient superintendent. A new interest is being manifested in our young people's meetings. God is surely with us.—A. K. Bryant, Pastor.

**INDIANAPOLIS IND., WEST SIDE CHURCH**

—We had a good revival, closing in December, with substantial results, about one hundred persons at the altar and several additions to the church. Our new building is now inclosed, and when completed, together with our parsonage, will be worth about \$20,000. It will have a large basement, a fine auditorium, and a number of Sunday school rooms. We hope to get the financial side well under way so that the matter can easily be taken care of. We have a fine self-sacrificing people. They give until it hurts. We have four students from this church at Olivet. We hope to raise \$1,000 for missions. Our revival starts March 18th and we expect to have Dr. Goodwin with us to dedicate our new church on April 11th.—Everette O. Chalfant, Pastor.

**MITCHELL, IND.**

—We are just beginning our third revival meeting since July. Our evangelist is W. O. Nease and we believe we are on the brink of a most gracious revival. Ten new adult members have recently been added to the class. The attendance of the Sunday school has increased to 118. We have \$1,200 toward a new church and plan to start its construction in the spring. We have just closed a two weeks' meeting at Oakland, six miles from here, where a class of thirteen were organized into the Church of the Nazarene. They have a property worth \$1,300 all clear.—M. F. Grose, Pastor.

**TOPEKA, KAS.**

—We are in the midst of a revival with our new pastor, Rev. T. W. Sharp as evangelist. He is truly a man of God and carries a continual burden for the lost. Under his leadership we are getting a new vision. All departments of the church are aroused and we are expecting great things

from God this year. Some months ago this church, feeling that God was not pleased with our worshiping in a little tabernacle, got a vision of what we might accomplish if we would stand shoulder to shoulder and trust God. We bought two of the very best corner lots in the city and built a substantial basement. It meant much prayer and sacrifice, but we launched out on His promises and raised over \$125 per member last year. Pray for us that God may visit us in mighty power.—Ruth M. Williams, Reporter.

**MIAMI, FLA.**

—Upon arriving here to begin the work as pastor of our church I found a loyal band of Nazarenes, devoted to Christ and the spread of His gospel. The outlook is full of encouragement. Brother Jernigan, our District Superintendent, was with us last Sunday and gave us a very helpful sermon at the morning hour. He stayed over for the board meeting and upon looking over the work we found that every department of the church had been well cared for, and plans were laid for the present year. We expect to begin a siege meeting on February 22d, led by Brother Jernigan and his singer. We are going to do our best to give the gospel of full salvation to the people of this city. Pray for us.—G. W. Glover, Pastor.

**MILLINGTON, MICH.**

—We came to Millington last August, pitched a tent on a vacant lot near the main street, and began to preach the gospel of full salvation. We knew only one man in the community, but God had especially burdened us for this place and gave us a gracious revival. Brother Bradley came and organized a class of thirty-five. Many have been saved in our regular services, and the revival spirit has never left us. Last Sunday eleven souls came weeping to the altar and asked God to pardon their sins. In the evening the church was filled to the doors. A number were taken into the church with more to follow. Our cottage prayermeetings which we are having this week are so well attended that it is hard to find a house large enough to hold the crowd. We start a series of meetings January 11th. Pray for us.—A. J. Dailey.

**MALDEN, MO.**

—The work here is making progress with Rev. B. F. Pritchett as pastor. The Sunday school is growing in numbers and interest. All our teachers

are aggressive, Spirit-filled men and women, and a goodly number of our pupils have been saved. The Young People's Society is making itself felt in the activities of the church. They have pledged \$100 on the church's apportionment of \$585 for foreign missions. The Junior Young People's Society is doing real exploits. They meet every Sunday afternoon and they rarely have a meeting without one or more being saved. On January 4th we began what promises to be one of the greatest meetings in our history. An empty store building in the heart of the business section was rented and fitted up and we have started a month's campaign. The preaching as being done by our pastor, and great interest in being manifested. Brother Geitz, of Ellington, is in charge of the singing. Despite the inclement weather we are having good crowds. Pray for us.—Mrs. Erna Patterson.

**DELTA, COLO.**

—At the close of our tent meeting last spring we asked for an offering to begin work on our new church and to buy the lots. In a few minutes the necessary amount was raised and we are now glad to report that the basement is complete and we are worshipping God in the beauty of holiness. We were called to a place seven miles from here to do the preaching in a union revival meeting. At the first call they were told that I was a holiness preacher and would preach holiness. There were over fifty at the altar the third night and from that time on there were seekers at the altar. We have taken some into the church and there are others to follow soon. The revival spirit is also in our church here at Delta and already there have been three sanctified in the prayermeetings that precede the revival here. There are three or four places out here that need and want this old-time gospel, and are calling for us. Our slogan is, "We'll work till Jesus comes."—J. R. Hunter, Pastor.

**IRONTON, OHIO**

—We preached last Sunday to a well filled house. Two obtained the blessing of holiness, several others requested prayer. We have started a series of cottage meetings preparatory to our revival with Rev. Joseph Speakes as our evangelist. As a church we are united, pressing the battle and looking for great things during the coming revival. Pray for us.—H. W. Welsh, Pastor.

**DAYTON, OHIO**

Our meeting, conducted by Dr. J. E. L. Moore and the Aeolian quartet, was a hard fought battle, but God gave triumph and victory in the salvation of many souls. The service on the last night was worth all the meeting, when almost a score of souls prayed through. Some hard cases of backsliders came through. As a result of this meeting a nice class was received into the church. We are on the upgrade, expecting to make this the best year of our life. The church board recently gave the pastor more than a 25 per cent raise in salary, which was greatly appreciated. We covet your prayers.—C. Preston Roberts, Pastor.

**PASADENA, CAL., FIRST CHURCH**

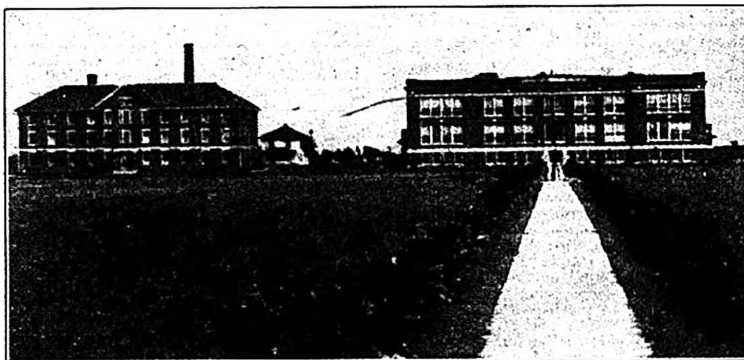
—Sunday, January 4, was delightful. The crowds completely filled the church, and there were 430 in the Sabbath school, and our monthly offering for missions was over \$45; beside, our people brought in their Indian Head penny boxes for the Indians in South America, and these amounted to \$135 with more to come in. The first six months shows that we have raised for all purposes nearly \$6,000. We hope to double and treble our missionary offering. We are using the duplex envelope plan and put nearly 300 duplex boxes last Sunday. Two of our coming young preachers occupied the pulpit, namely Rev. J. W. Middleton and Rev. S. E. Garrett. They presented the old gospel in an admirable manner, and each strung a few fish. It was an inspiration to listen to these earnest young men. The church board voted recently to give the pastor \$5 a week to help on the expenses of his automobile. This is greatly appreciated by the pastor. The question of a new church is up, but to find a suitable lot and build a new church is a considerable task. We hope to go slow enough to get the mind of the Lord, and fast enough to keep out of the way of the Holy Spirit. We all rejoice in the great prosperity the Lord is giving us. To Him be all the glory. Amen!—C. E. C.

**ELKHART, KAS.**

—We are pressing on and praise the Lord for answering prayer in opening the hearts of the people, especially the business men of the town, in helping us to build a nice four-room parsonage on the lot adjoining the church. We give God all the glory. Our pastor and wife are much loved by the people here. We are praying for a revival and we are expecting an ingathering of souls during this year.—Myrtle Gamble, Reporter.

**PITTSBURGH, PA., FIRST CHURCH**

—Our Christmas program under the auspices of the Sunday school was well rendered and was enjoyed by a large audience. Our watch night service was one which will be long remembered by all who attended. A half hour of fellowship was followed by a song service, season of prayer, and a very blessed testimony meeting. At the final prayer service around the altar one young man found Jesus as his personal Savior. The interest in the prayermeeting is growing and the Spirit of the Lord is upon these services. We notice a very marked improvement in our Sabbath school, both



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For further information address

J. E. L. MOORE, A.M., D.D., *President.*  
Olivet, Illinois.

## International Sunday School Lesson, February 1, 1920

## Peter and John in Samaria

MISSIONARY APP. Lesson, Acts 8:4-39. PRINTED, Acts 8:4-8, 14-25.

By REV. C. E. CORNELL

## CAUTION!

We have recently learned that quite a number of our people are getting letters containing an appeal for help from people in various parts of the world, and one in particular from a party who states she is a girl twelve years old with the responsibility of helping to support a large family. This letter originates from one of the West India Islands. In some cases she sends various articles to sell. We have been informed on good authority that the statements she makes are not correct, and we feel that our people should be warned and advised not to respond to appeals received from sources that they are not acquainted with.

If you get any appeals for help we would suggest that you refer them to the missionary office before responding with a remittance, and we will make a careful investigation of the need and give you all the information we can get. We know that hundreds of dollars are sent by good people direct to various fields in response to appeals that come to them; and in many cases the money is sent to persons who are absolutely unworthy, and are using this method of making an easy living. So be warned and do not send your money unless you are sure the party to whom you are sending it is thoroughly reliable.

We might state we are making this announcement after having received a letter from a very reliable source that a certain party is working our people quite extensively and getting considerable financial help. Write us if in doubt about any appeal that you receive for help.

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

in interest and attendance, which also applies to our young people's meetings. The spirit of unity prevails and the general condition of the church is on the upgrade. Our pastor, Rev. V. H. Fisher, is a Spirit-filled man and has endeared himself to all the church. We surely have great cause to praise God and are trusting Him for future victories.—C. F. Hunt.

## NORMAN, OKLA.

—Our work here is moving on nicely. Have been here two and a half months and have had thirteen saved or sanctified. We have a good live Sunday school, and are expecting a great work to be accomplished in our Sunday school this year. We organized a tithing band at our first board meeting and our finances are coming easily. Our revival will begin the first Sunday in March with Rev. Lee L. Hamric as evangelist. We covet the prayers of all the saints.—R. E. McCain, Pastor.

## GOSHEN HOLE, WYO.

—We began a meeting in this place in October and God gave us victory. Four adults and six children were saved. We have no organized work here, but expect to have soon. After our meeting at Goshen Hole we went to Borden, Wyo., where we found a few who knew God. The Devil was defeated and eight souls found Jesus. The severe snow storms hindered us from holding the other meetings we had planned, so we returned to Colorado. We are now engaged in a battle at Florence, Colo., a town of 5,000 inhabitants, and are expecting souls to find salvation. Pray for us.—G. J. and Mrs. Beckman.

## KIOWA, OKLA.

—We just closed a meeting at this place which the Lord wonderfully blessed. Several were blessed in the old-time way. This is a new field but there is an opening for a good work at this place. Brother W. F. Green helped in the services.—C. C. Johnson.

## WASHINGTON, PA.

—The two weeks' revival held by our pastor, M. E. Harris, in November closed with thirty souls finding salvation. One young man was called to the ministry and has gone away to school. Dr. Sloan, our District Superintendent, was with us the last Sunday of the revival and we had a great day. The revival spirit is still on. Christmas eve was a happy time. A good program was given by the children. The new year found us on our knees watching and praying. On Sunday night, January 4th, there was an altar full of young men seeking salvation. To God be all the glory.—Mrs. R. D. Pickering, Reporter.

## MALDEN, MASS.

—We just recently closed a two weeks' revival with Pastor Floyd W. Nense as evangelist. The church had been waiting expectantly upon God for a revival and God wonderfully answered prayer. Over one hundred individuals were blessed at the altar of prayer during the two weeks. The after

There can be no doubt as to the sincere, courageous, and established character of the early disciples. Under the strong arm of persecution, threatened with death, haled into court and unjustly accused, they held steadily on their Christian way. Although they were scattered, wherever they went they held up Jesus their Savior from sin. From a small group of followers of Jesus the company had now grown to a well-organized church with thousands of followers. The persecutions that heaped to entirely blot out this new sect and teaching only scattered it broadcast, and made the disciples more effective as a missionary agency. The Devil very often over-reaches himself. Note the following illustration:

W. E. Johnson, known as "Pussyfoot," went to England as the agent of the Anti-Saloon League, but in response to a call from several temperance societies of England as they were desirous to know how the United States went dry. Mr. Johnson was scorned and spurned. Finally he was mobbed by a lot of students, handled extremely rough, but he took it like a man, and gave as good as he could, but in the melee some one threw a stone from the crowd and put out one of his eyes. The incident and the loss of his eye has turned the tide in his favor. The leading daily newspaper that bitterly opposed him has started a fund for him and headed the list with a donation of 100 pounds. He has gained more publicity and more friends than he could have possibly won in any other way. The Devil over-reached himself.

The most virulent persecutor of the disciples was one Saul. A well-educated young man, an ardent devotee of his Jewish religion. He sincerely hated the Christians, thinking, no doubt, that they would ruin the Jewish commonwealth and the religion of the Bible. He made havoc of the church—destroyed it like an army would devastate an enemy's country. He breathed out threatenings and slaughter, and haled men and women everywhere. He was present at St. Stephen's martyrdom, and never got away from the divine glory that was on Stephen's face that day. He was afterward converted, on the Damascus way, to the Christian religion, and became the scholarly, brave, and pious apostle to the Gentiles.

The more the disciples were persecuted the more the gospel prevailed. Many left Jerusalem, but the apostles remained, not fearing to lay down their lives for the gospel. They were like our missionaries who could escape under dire persecution and hardship, but who will not desert their work or fail of their duty. Take Santos and our Brother Speros Athans in Juarez and El Paso.

These persecutions only made them stronger. They gained in faith and prayer because of their persecutors. It broadened their vision, led them into new territory, and gave them a wider field of work among a hungry people. They grew, and thrived, and were stronger Christians in every way. The universal Church of today needs some hardship and some persecution to give it spiritual backbone and muscle.

Philip, the lay evangelist, came down to the city of Samaria to hold a revival. He presented the gospel—"preached Christ unto them"—Christ as a Savior who could forgive their sins, and who could cast out "unclean spirits," and who could heal their sick bodies. He preached a full, round, gospel, and it had its effect, as the gospel always does when it is faithfully preached.

effects of the revival are good. The prayermeetings are times of great blessing, and nearly every Sunday souls are seeking God. We propose to push ahead along every department, not only doing that which is destructive to Satan's kingdom, but also that which shall be constructive in the building up of God's kingdom through the Church of the Nazarene.—Orval J. Nense, Assistant Pastor.

## AUGUSTA, KAS.

—God is graciously blessing us here. We had a precious day on Sunday, the 11th. There were three at the altar, and conviction is on the people. A spirit of prevailing prayer for an old-time revival is manifested and we believe God will answer. Our Sunday school has doubled in the last six weeks. We now have a young people's class of thirty-six members. We are about to outgrow our place of worship and must enlarge our borders. By God's help we expect to build a new church at a better location by spring.—Reporter.

## ELWOOD, IND.

—Sunday, January 11th, was a great day for our church. Brother J. W. Short, our new District Superintendent, was with us. There were three great services and nine at the altar of prayer. Since the Assembly our pastor, R. S. Still, has organized a tithers' league of about seventy members. As a result the weekly offering has increased from \$18 to \$62. We have a very good and promising Sunday school with an enrollment of 150. Our young people's meetings are well attended, and

The result was a great revival; many were converted and many with various diseases were healed. "And there was great joy in that city."

That which brings the greatest joy to the individual is salvation.

That which brings the greatest joy to the town or city is salvation.

That which brings the greatest joy to the community is salvation.

That which brings the greatest joy to the state or nation is salvation.

*The sure cure for the unrest of the entire world is a revival of pure and undefiled religion. When will our leaders see this?*

Immediately the apostles at Jerusalem were notified of this successful effort of Philip's, and Peter and John, two leading apostles, were sent down to confirm the splendid work of Philip. Philip had been called of God to another field. These two spiritual and distinguished apostles found the young converts of Philip, and at once called them together for prayer, laid their hands upon them (the apostolic practice) and earnestly besought God, the Father, to send the Holy Spirit upon them, that they might be filled with the divine fire. Here was clearly a second epoch. They had been converted a short time, now they received the Holy Ghost, as a second, epochal work of grace. This is God's order; first a clear conversion, and then a subsequent clear sanctification. This was the order for the Samaritan converts.

Now is introduced one Simon the sorcerer, who had, for a long time deceived the people with his sorceries, no doubt charging them a high price for his diabolical legdemain. The gospel that Philip preached touched his heart, and the Scriptures plainly state "Simon himself believed also; and when he was baptized [like the other believing disciples] he continued with Philip, beholding the miracles and signs which were done." Note: Simon believed, and was baptized with water—an apostolic practice, and an outward sign of an inward grace. He was evidently as good as the rest, and Philip with his spiritual vision did not detect anything wrong in him.

But when light came to him through Peter and John that he ought to move up and receive the Holy Ghost, he was not willing to do so—just like many today—but offered to buy the Holy Ghost with money. He desired to get in some other way than God's way. If he had humbled himself in prayer, like the others, he might have become a useful man. But he was not willing to pay the price; his heart had the remains of carnality in it, and he saw an opportunity to perform a miracle and charge so much apiece. But Peter discerned his weakness and wrong heart, and denounced him. Thousands of people come up against the truth of entire sanctification, but are not willing to humble themselves, not willing to give up, not willing to pay the price; they come to Kadesh-Barnea, but fail to go over. The rejection of light gives a wrong heart. "Thy heart is not right," said Peter to Simon. If we would keep right with God, then, we must walk in all the light shed upon our pathway.

This lesson may be used with missionary applications. Philip, the home missionary. Peter and John visit the new mission field. The value of missionary effort. How the gospel reaches and transforms the heathen, and many other practical points.

there is good interest. When our church was organized about three years ago we had very few young people, but we began to pray for young people, and now we have a large class, some of whom have a call to the foreign field. We have a brass band of fourteen pieces. We are planning to use them in open air services next summer.—Ethel Hannah, Reporter.

## CHASE, KAS.

—Rev. E. J. Lord, our District Superintendent, was with us over Sunday and preached with unction. There were nine seekers during the day. The Lord gave great victory in some real praying through. The Lord is helping us in our regular services. New faces are being seen, and conviction is upon them. We are looking for a real break from the skies. On the first Wednesday of each month we have a day of fasting and prayer.—A. L. Hipple, Pastor.

## SYLVIA, KAS.

—Pleasant Hill church has just closed one of the best, if not the best, revivals in its history. Martha E. Curry of Providence, R. I., held the meeting over four Sundays. Her preaching, under the inspiration of the Holy Ghost, was blessed of God. Some folks drove fifteen to eighteen miles each night. There were one hundred seekers, with about half that number definite finders. The church was wonderfully strengthened and blessed, and under the ministry of Rev. R. S. Ball expect to keep the glory down and the revival going. Several sub-

scriptions to the HERALD of HOLINESS were taken.  
—Reporter.

#### CHICAGO, ILL., WOODLAWN CHURCH

—We wish to report increasing interest and attendance under the ministry of Rev. H. B. Wallin. On Sunday morning we listened to a very practical sermon by the pastor from the text found in 1 Cor. 16:13. There was a very beautiful spirit in the meeting, and a successful altar service followed the sermon. The Sunday school reports an increase in attendance. The Sunday evening services have been marked by victory at the altar services. It is expected that a series of special meetings will be held in the near future. The church treasurer reports a gain in finances. The offerings are double what they were previous to the coming of Brother Wallin as pastor.—Warren Farnson, Church Reporter.

#### WOODWARD, OKLA.

—The revival is on here. Souls are being saved. Four prayed through last night. Pray earnestly for the success of the meeting.—Reporter.

#### EL CENTRO, CAL.

—The great Imperial Valley is visited by God in salvation of souls in tent here. Howard Eckel, I. M. Ellis, and the writer, workers. Pray for us.—W. O. Jones.

#### COOPER, TEXAS

—We, the Home Missionary Band No. 1 of the Dallas District, are here in a campaign. It has been raining almost ever since we came, but we have not missed a service yet. God is giving victory and His presence is felt in every service. Our first meeting in the Home Mission movement was at Blossom, Texas, where we ran sixteen days, closing last week on account of the very unfavorable weather. We had more than forty at the altar and fifteen prayed through in the old-time way. God is giving victory.—J. W. Bost, Leader.

#### CLARENCE, MO.

—The ties that bind our church membership together were greatly strengthened through the fellowship we enjoyed in our community dinner at the

dining hall of the Missouri Holiness College on Christmas day. About seventy of our people were present, and all were blessed of the Lord. God was with us in our watch night service, and gave us a season of refreshing from His presence. District Superintendent Deboard was with us over Sunday and preached a stirring sermon to a large congregation in the evening. Interest in our work is increasing and our congregations are growing in numbers. Our new heating plant is being installed, and we expect to have heat from it by next Sunday. The work of the Missouri Holiness College is prospering, new students are enrolling and a delightful spirit of fellowship and co-operation exists between the church and school. To God be all the praise and glory.—H. O. Fanning.

#### WIN CONVERTS IN BRAZIL BY MAIL

"One of our most diligent and successful workers in the north of Brazil has a plan of now and then sending out by mail little portions of the Scriptures, inclosing in each a card, with his address, stating that the entire Bible may be had for a very small sum of money. One of these booklets and a card fell into the hands of an alderman of a far interior town. He read, was interested, wrote for a Bible, and sent the money to pay for it, and told his friends about it. This man asked in one of his letters questions like these: 'What prayer should I make?' 'What does it mean to be born again?' His last letter reported the conversion of four merchants of the town who had ordered and read Bibles. The movement was spreading in the community, and the Bible worker has persuaded a missionary to visit the town," says Rev. H. C. Tucker, Brazilian representative of the American Bible Society, in the *Bible Society Record* for December.

#### CABLEGRAM

#### "ARRIVED—KAUFFMAN."

That was all that the cable from Calcutta, India, received at Missionary Headquarters, on January 14, 1920, said. But by preconcerted understanding those two words signify that Brother and Sister Kauffman, and Sisters Gardner, Seay, and Muse had landed safe and well in Calcutta. Praise the Lord!

#### TELEGRAMS

#### QUINCY, MASS.

#### HERALD of HOLINESS:

We wish to thank those who subscribed to the campaign fund for Eastern Nazarene College for their promptness in answering our appeal for the six-thousand-dollar payment due January 2d. We are pleased to report that a sufficient amount was sent in to cover the payment. We thank God for financial success and give Him all the glory!

L. D. PEAVEY,  
F. C. NORCROSS,  
F. J. SHIELDS.

#### WINTERHAVEN, FLA.

#### HERALD of HOLINESS:

Church building leased Jacksonville, Fla., in four blocks of public square. Chautauqua tabernacle leased, Gainesville, Fla.; campaign now on there. Workers, L. T. Wells, Professor Sutton and wife. Field Secretary and C. B. Jernigan open campaign this week in Tampa, Fla.; also plan campaign for other cities in South.

U. E. HARDING.

#### SAN DIEGO, CAL.

#### HERALD of HOLINESS:

Great revival campaign closed tonight with a tide of victory greater today than any day of session. Largest congregation assembled than for the last five years, thanks to God and the splendid work of Rev. Babcock and Miss Virginia Shaffer.

W. E. MURPHY, Reporter.

#### REDLANDS, CAL.

#### HERALD of HOLINESS:

Revival continues another week with Aycock-Corlett evangelistic party. Church debt wiped out. Finances coming easily. Large attendance. Good spirit. Souls continue to pray through. Redlands "over the top."

EARL H. HINCHMAN, Pastor.

## NOTES AND PERSONALS

Rev. L. Milton and Mrs. Williams were welcome visitors at General Headquarters recently. A chairman of the General Board of Home Missions and Evangelism, Brother Williams reports great interest expressed in all parts of the country regarding the opening and entering of new fields.

Rev. T. W. Sharp, pastor of First Church, Topeka, Kas., was a visitor at General Headquarters on Monday and Tuesday, January 5th and 6th, accompanying his family to Kansas City on their way to Mansfield, Ark., where Sister Sharp will spend the winter with her parents. Brother Sharp reports much interest in the revival now in progress at First Church, and the church as being in splendid spiritual and temporal condition.

A recent communication from the Editor mentions a return of the trouble experienced before and during the General Assembly in his feet. The affliction has now appeared in his face, and is accompanied with much pain. Let all the readers of the HERALD of HOLINESS pray for Dr. Haynes in this time of physical distress.

Brother and Sister W. E. Burnett, with Miss Florence Snee of Lake Charles, La., were visitors at General Headquarters on Wednesday, January 14th. They were on a tour in the interest of Rescue Work and were en route to Plainville, Kas.

The following telegram was received too late for insertion in our issue of January 14th:

"Des Arc, Mo.: Great revival in school. Nine at altar Sunday night; five saved, one sanctified."

## Announcing

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DR. C. E. WEST

### New Department

We have recently added a Medical Missionary Training Department. Two fine classes have been organized.

### The Director

We have been exceedingly fortunate in securing Dr. C. E. West to take charge of this Department. He is a graduate of the Chicago Homeopathic Medical College and the Chicago Eye, Ear, Nose, and Throat College. He enlisted in the U. S. Reserve Medical Corps, July, 1917; served in Base Hospital, Camp Grant, six months, served in France with the Red Cross Base Hospital No. 46 of Portland, Ore., and worked on an operating team at the front. Dr. West is a member of the Church of the Nazarene. He is genuine, loyal, and true to the core.

### The Course

FIRST YEAR. Hygiene, Anatomy, Physiology, and Nursing.

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Second Semester Opens January 27, 1920

For further information address J. E. L. MOORE, A.M., D.D., President, Olivet, Ill.

Eighteen saved up to the present. Rev. Seals at best. Folks coming in from country and getting blessed. Expecting great harvest rest of week.—**L. L. DODSON, Pastor.**

Rev. and Mrs. A. B. Culbertson, of Nampa, Idaho, announce the arrival of a boy in their home on January 5, weighing ten and one-half pounds.

## ANNOUNCEMENTS

### THE NAZARENE EVANGELIST'S ASSOCIATION WILL MEET WITH THE GENERAL BOARDS

Several requests have come in wanting to know if the Nazarene Evangelist's Association will convene during the annual meeting of the General Boards, which is to be February 18, 1920. This was our understanding when we left the General Assembly, and has been so stated in the HERALD of HOLINESS.

We were so pressed for time in the closing hours of the Assembly that we were unable to perfect the organization. The association is going to be a great asset to our church when our plans are fully consummated.

As many of our evangelists are members of the various boards, it will probably be more expedient to meet in the First Church of the Nazarene, Tuesday, 17, 10 a. m.

Let us many of our evangelists as possible be there for the entire week. We anticipate a miniature General Assembly, and a great Pentecost throughout the sessions of the board meetings.

C. E. ROBERTS.

## WANTS

[Under this heading will be printed announcements other than notices that can be stated as wants only. We have discontinued the printing of small For Sale ads. For pure Want Ads a charge will be made of 12½ cents a line, no ad to be run under 50 cents.—Managing Editor.]

Wanted—A student, nurse to begin training. Special training in obstetrics, the most practical side of nursing for missionaries and deaconesses. Also a cook wanted, middle age woman or sensible young woman preferred. Every afternoon off. If interested write Rev. R. J. Kunze, Superintendent, Florence Crittenton Hope Cottage and Hospital, 145 Essex Street, Swampscott, Mass.

My book, entitled, "Is the Tongues Theory of Divine Origin?" is just off the press, and I am prepared to fill orders for it at \$5 cents per dozen, postpaid.—P. P. Belew, Box 293, Ashland, Ky.

Deaconess Bonnets can be secured of Mrs. N. C. Radford, 631 East Twenty-eighth Street, Los Angeles, Cal. Prices: Bonnet without ties \$3, ties 75 cents, complete \$3.75. In three sizes. When ordering, please state size.

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## DEATHS

Thompson—Annie Thompson nee Blades, of Denning, N. M., departed this life to be with Jesus December 11, 1919, in her 42d year. She was born in England, her parents coming to this country when she was a small child. In young womanhood she gave her heart to God and a few years later was sanctified. In 1913 she was married to A. H. Thompson. She was a devoted wife, a consistent Christian, and was untiring in her labors for the Lord. We do not question the providence of God in taking our sister from us, but with broken yet submissive hearts say Amen.—Dora Williams, Pastor.

Lasley—Mrs. Leota Lasley, wife of John Lasley, 51 years, died at her home in Coffeyville, Kas., January 10, 1920. She was converted in 1909 and sanctified in 1915 and united with the Church of the Nazarene at Coffeyville, Kas. She lived and died in the faith. She said, "I am ready to go or ready to stay."—Rev. H. W. Smith.

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Lyon—R. W. Lyon departed this life at the home of his daughter near Beaumont, Texas, January 9, 1920. Just before dying he requested that the funeral service be held in the Church of the Nazarene at Lake Charles, La., of which he was a charter member, and that his pastor, Rev. C. E. Woodson, officiate. Not only did he express himself as fully prepared, but was anxious for the time of his departure. Brother Lyon was a good man and a faithful, loyal member of the Church of the Nazarene for eight years.—W. Evans Burnett.

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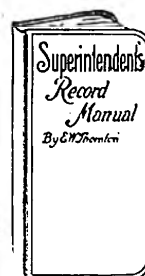
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A. P. and Leona Balmeler:  
Kingsley, Iowa.....Jan. 29-Feb. 15  
Middletown, Ohio.....Feb. 22  
W. R. Cair, Wichita, Kas.:  
Troy, Idaho.....Jan. 22-Feb. 8  
Connell, Wash.....Feb. 12-29  
James B. Chapman, Bethany, Okla.:  
Akron, Ohio, 77 East York.....Jan. 22-Feb. 8  
Kansas City, General Board.....Feb. 13-20  
Indianapolis, Ind., 265 N. Randolph.....Feb. 22-Mch. 14  
Elkhart, Ind., 229 W. Marion.....March 15-April 4  
Coast to Coast Party—C. W. Ruth, Bud Robinson,  
Wm. A. Huff, Kenneth and Mrs. Wells:  
San Francisco, Cal.....Jan. 28-Feb. 1  
Los Angeles, Cal.....Feb. 3-8  
San Diego, Cal.....Feb. 10-15  
Martha E. Curry, 136 Larch street, Providence, R. I.:  
Shreveport, La.....Jan. 11-27  
Earl E. Curtis, 16 Stewart street, Lowell, N. Y.:  
Upland, Cal.....January  
H. J. Elliott, 916 16th avenue S., Nampa, Idaho:  
Nampa, Idaho.....Jan. 19-28  
Minneapolis, Minn., Gospel Mission.....Feb. 1-20  
Ontario, Ont.....March 7-21  
Mr. and Mrs. C. P. Ellis:  
Sterling, Colo.....Jan. 21-Feb. 15  
Theo. Elmer and wife, 1428 Pacific St., Brooklyn:  
Holland, N. Y.....Jan. 30-Feb. 22  
Springfield, N. Y.....Feb. 23-March 14  
Lee L. Hamric:  
Cleveland, Okla.....Jan. 10-Feb. 1  
Norman, Okla.....March 5-21  
Roy and Esther Hollenback, Bethany, Okla.:  
Hartford, Ark.....Jan. 10-27  
A. H. Johnston and wife:  
Grunt's Pass, Ore.....Jan. 27-Feb. 8  
W. P. Jay, Nampa, Idaho:  
Roosevelt, Idaho.....Jan. 26-Feb. 8  
Condon, Ore.....Feb. 15-29  
Wallawa, Ore.....March 4-21  
George A. and Effie Moore:  
Plainville, Kas.....Jan. 25-Feb. 8  
R. L. Morgan:  
Bicknell, Ind.....Jan. 18-Feb. 1  
Wm. O. Nease, Olivet, Ill., No. 42:  
Hamlin, Texas.....Jan. 27-Feb. 10  
Chanute, Kas.....Feb. 15-March 0  
Haverhill, Mass.....March 14-28  
Lynn, Mass.....April 4-18  
C. E. and May Roberts, 2109 Troost avenue, Kansas  
city, Mo.:  
Venice, Cal. 814 Fifth avenue.....Jan. 18-Feb. 8  
Kansas City, Mo., 2109 Troost avenue.....Feb. 15-21  
Nashville, Tenn., care of John T. Benson.....Feb. 22-Mar. 7  
Chicago, First Church, 6645 Stewart avenue  
Indianapolis, Ind., 1015 Belleview Place.....Mar. 14-Apr. 4  
Newton, Kas.....Apr. 11-May 2  
Flora N. Ruth, New Brighton, Pa.:  
Bridgeport, N. J.....Jan. 18-Feb. 1  
Portland, Pa.....February 2-15  
East Moore, Pa.....Feb. 16-20  
Wm. D. Sheler, 278 E. Eighth St., Bloomsburg, Pa.:  
Cincinnati, Ohio.....Jan. 23-Feb. 1  
A. L. Whitcomb, University Park, Iowa:  
Moscow, Idaho.....Jan. 25-Feb. 8  
Nampa, Idaho.....Feb. 13-20  
Boise, Idaho.....March 6-21  
Wilde-Knight Evangelistic Party, 870 N. Chester  
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