

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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General Superintendents Pentecostal Church of the Nazarene 1907—1919



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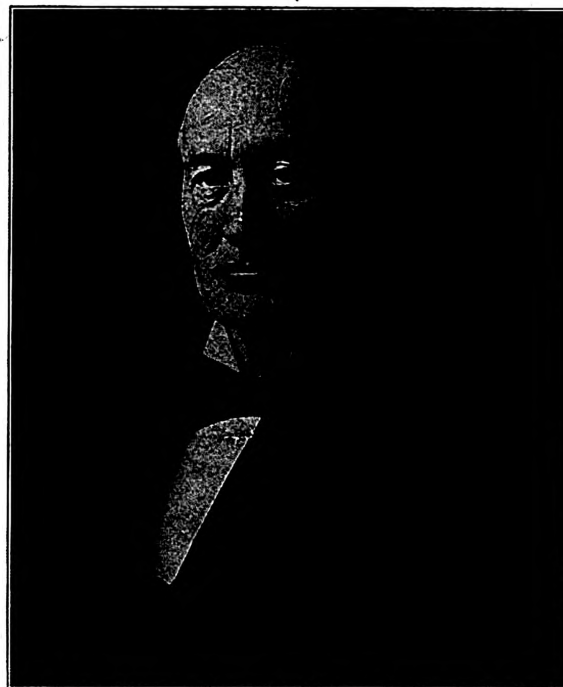
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REV. E. F. WALKER, D.D.



REV. W. C. WILSON



REV. P. F. BREESE, D.D.



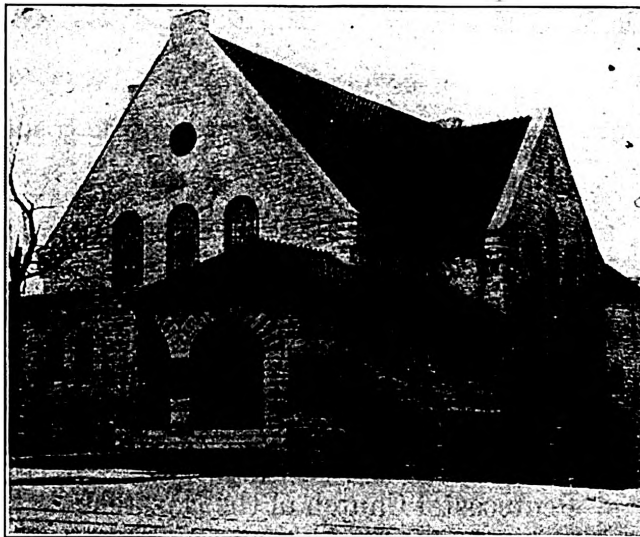
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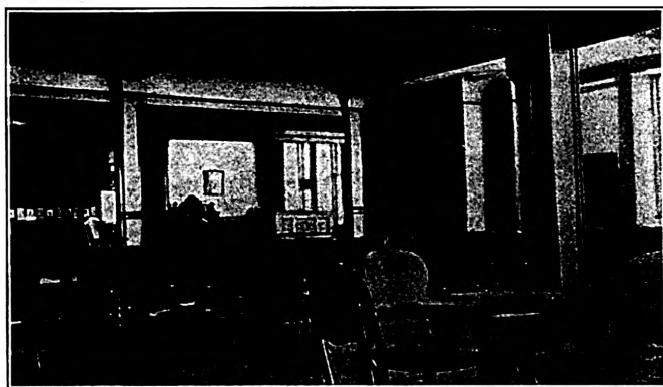
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**"Holiness
unto
the Lord"**



**"Holiness
unto
the Lord"**

SEAT OF THE FIFTH GENERAL ASSEMBLY
FIRST CHURCH, KANSAS CITY, MO.

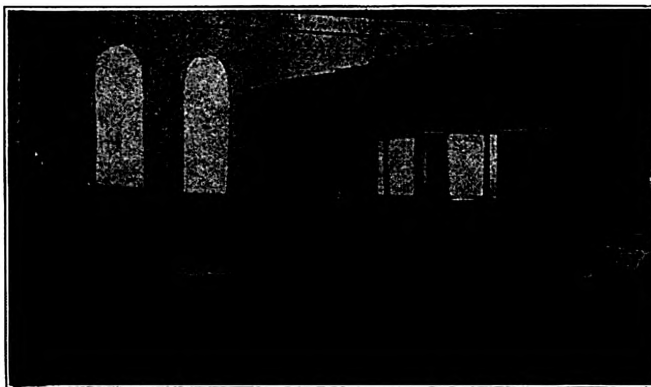


VIEW OF MAIN SUNDAY SCHOOL
ROOM, SHOWING PRIMARY
DEPARTMENT IN BACK



ANOTHER VIEW OF THE MAIN
SUNDAY SCHOOL ROOM.
SHOWING CLASS ROOMS
IN THE REAR

**"Let us
Go up to
the House
of the Lord"**



MAIN AUDITORIUM OF KANSAS CITY FIRST CHURCH, SHOWING THE COMMODIOUS
INTERIOR WHERE THE SESSIONS OF THE FIFTH GENERAL ASSEMBLY OF
THE PENTECOSTAL CHURCH OF THE NAZARENE ARE BEING HELD.
THIS CHURCH IS IN THE CENTER OF THE CITY, AND
EASY OF ACCESS FROM ALL PARTS

**"Let Everything That Hath
Breath Praise the Lord"**

**"Neglect
Not the
Assembling
... Together"**

HERALD of HOLINESS

B. F. HAYNES, *Editor.*

C. A. KINDER, *Managing Editor.*

Editorial

Welcome to the General Assembly!



ANOTHER quadrennium has passed into history. Again you are assembled in Kansas City to study and confer and legislate for the better onward march of our church in her divinely given work of spreading scriptural holiness in the world.

Since last we met, Death has made inroads upon us. Many have died in triumph and gone to join the sacramental hosts who worship in the Home of the Blessed—our Father—God. Among these were some of our chosen and honored leaders, who wrought well in life and after labors abundant, died well and entered the Eastern Gate. Many others of the rank and file, both clerical and lay, were also among the number. Respecting one and all of these dear, departed ones we join you today in thanking God for their lives, their labors, their examples of unostentatious piety and faith and their triumph in death.

A MOMENTOUS PERIOD

The past quadrennium has in some respects been the most momentous period in the annals of time. The world has been swept with the horrid besom of the most colossal, world-wide and destructive war known in the history of mankind.

Naturally, upon the material and moral aspects of affairs, the results of this titanic conflict have been tragic to an indescribable degree. Much of Europe almost bankrupt, industries paralyzed, millions of bread-winners and bread makers slain on the battle-field, an enormous increase of dependence and poverty and losses material and financial and vital, past all computation—make up a brief and fractional recital of Europe's sad state. This condition has added to the strain which America's part in the awful conflict made upon her resources.

Far worse than this, another feature of the fruitage of this mighty holocaust, is the world-wide unrest and discontent and autocratic exactions of labor. In striving to put down one autocratic menace in Europe there has sprung up among us amid the smoke and embers and carnage, what may grow into a far worse autocracy than the one put down for the nonce.

WORST OF ALL

The worst of all the sad bequeathals of the monstrous war is the moral collapse which exceeds even the material and economic consequences. It sickens one to read recitals of the decayed moral tone and life prevailing in the victorious as well as the vanquished nations engaged in the war.

Irreverence, irreligion, crime, infidelity, a state of absolute rottenness socially, from venereal diseases among all classes and sexes, with a spirit of insane absorption, with giddy, vain and sensual pleasures overspreading the sad and ghastly carnival of decay, diabolism and death—this spells out the tale of much of Europe's harvest from the war.

How much of this harvest has been America's fate I leave you to decide. Certainly a close student of our home conditions can find no cause for pride or self-gratulation on our side of the water.

IMPOTENCY OF THE OPPOSITION

To meet and combat this sad state we have an increased weakness in the spiritual tone and power and faith of the great American Churches, which, to say nothing of the numerical losses faced by many of them, and despite the enormous sums of money raised by them, are today suffering from real spiritual impotency exceeding any other period in their history. Their College Chairs, their pulpits and their editorial tripods are filled very largely by men who

by higher critical methods are destroying faith in an inspired Bible which they vowed at their Church altars to defend and propagate, and to do which they are paid large salaries.

Such men have diverted the vision and the efforts and strength of these churches away from man's desperate need by nature, and the supernatural remedy for it which they deny, to vain schemes of so-called world reconstruction. They forget and boldly deny that it is the prerogative and the promise alone of Jesus Christ to bring in a new heaven and a new earth when He returns to reign.

Individual salvation from guilt and pollution, the world's only remedy for all her ills, is thus left almost entirely as a

CHALLENGE TO THE MINORITY

It is a fact that God has ever used minorities in times of world-crises to reverse, amend or save untoward conditions. To such a work—gigantic, race-wide, vital, stupendous and imperious—our Church is called. Truly one might exclaim: "Who is sufficient for these things?" I answer, Any one, or any dozen, or any million human beings, divinely called, and wholly surrendered, fully sanctified and divinely used.

Remember, "the race is not to the swift, nor the battle to the strong." "It is not by might, nor by power, but by my spirit saith the Lord."

May God guide you, brethren and sisters, in all your deliberations. May He so preside and guide and bless that a spirit of fraternity, of wisdom, of great grace, may prevail and that uttermost wisdom may characterize all your actions and legislation.

Assembly Deliberations

THE Editor's experience in Methodist General Conference deliberations as a delegate inclines him to a few words of mere suggestion on the above theme. Many grave matters will come before our General Assembly calling for the wisest and most patient discussion. In weighing and discussing and deciding on questions coming before the body, several things will be required on the part of members of the Assembly.

All discussions and parliamentary movements relating to them should be conducted, first, in a spirit of great patience. It never pays for a deliberative body to allow itself to be hurried in matters affecting legislation in hand. The interests are too grave, the good or evil results too enduring, and the ease of blundering too great to attempt to hurry matters. We have known of serious mistakes made from undue haste in Church legislation from which the unhappiest results followed.

Sometimes men suffer themselves to be unduly eager, even to promote certain good measures. This spirit often leads to a violation of the scriptural injunction that all things be done "decently and in order." Church statesmen of all others should observe a due perspective in their advocacy of, or opposition to, proposed legislation. We must look far ahead, beyond the present to ultimate results and influences, and weigh the relations of all matters in coming to a judgment on such questions. It is possible to obscure the vision of vast landscapes, of rivers, mountains, clouds and seas, by a silver quarter, held too long and too close to the eye. By ignoring other important and related matters and becoming absorbed with some favorite bill or change or new piece of legislation one can hurt his own fitness for the wisest and most judicial treatment of other equally necessary legislation.

It may be needless to say that one and all should be animated by a spirit of the most absolute fairness. There should never be exercised a determination to succeed in putting through some measures even at the expense of that transparent fairness which should ever characterize men and women representing the Church of the living God. Each should look not simply on his own things, but also on those of his brethren, remembering that every proposition coming before the body is championed by as honest and sincere advocates as himself.

There should never be allowed to gain access to the minds or hearts of any a desire for the renown of mere success in putting something through. This is a spirit at variance with holiness. There should be no motives of mere ambition to succeed

even in the promotion of good measures. We are not to let our good be evil spoken of.

It is a fine thing for Church legislators to carry ever with themselves a keen remembrance of their own limitations. It is well to remember that mortal men can be mistaken and that infallibility is not possessed by human beings. We once had a friend, one of the saintliest men we ever knew, who was conspicuously conscious of his personal limitations. Even when criticised severely and, in the opinion of his best friends, unjustly, he would often say first, that his critics might be right and it behooved him to pray much before attempting any reply, or explanation. We have known him to talk thus, and thus hesitate when the criticisms were patently and flagrantly unjust. We have on some such occasions proposed taking up the matter ourself in his defense against critics and he always in the humblest and sincerest spirit would urge waiting until he had scanned himself more narrowly to see if there were not somewhere in him cause for the criticism.

We mention this point because there is peculiar temptation in a legislative body to what we might term parliamentary pride and there is no remedy or preventive medicine for this like a spirit of genuine humility which keeps one ever conscious of his own limitations and liability to error. We should ever remember that there is a possibility that we *may be mistaken* after all in our desire for coveted measures, especially when other brethren equally good and sincere so cordially and honestly oppose the measure.

Above all things there should prevail among all a spirit of earnest and intense prayer to God to save us from anything and everything that would hinder or impede in the least, the fitness of all for the responsible trust committed to them by the suffrages of their brethren.

MARTIN LUTHER ONCE said of the anxious-hearted Philip Melancthon, that he wished Melancthon would get over trying to run the whole world. Our Church, brother, is a small speck in comparison with the world. We are not to worry about running the whole world. Yet, we should remember that, small as we are, ours is a mission world-wide in scope and sin deep in purpose. A full salvation from all sin is our message for a lost world.

THANK GOD for the Pentecostal Church of the Nazarenes. Though young and small, it believes in sin as two-fold in its nature, and as deep, desperate and diabolical in origin and tendency in both aspects of its existence, and needing radical remedy by the shed Blood of the Crucified Christ. It also believes in an infallibly inspired Bible, which reveals this radical remedy by the Atoning Blood applied by the Third Person of the Trinity—the Holy Ghost.

WE ONCE KNEW the Chairman of a delegation in a Methodist General Conference to pout and act very ugly because his large delegation failed to get seated as near the front as he desired. Take your lot or assignment in a Christian spirit! Even if that Methodist delegation leader did become a bishop afterward, this conduct did not help him to the post. Besides, our General Assembly can't make you bishops, brethren!

WE CAN SIN AGAINST our love for Christ as well as sin against His love for us. The denials of Peter of his Lord illustrate this. Reading his professions of love and his life we can not doubt his love for the Master, even when he was denying Him. This was an offense against his own love for the Master as well as against the Master's love for him. This in no sense or degree condones his sin. It only shows that there can be a great degree of love coupled with sin. Infinitely better is it to love without sin. Sin cuts the ligament that binds us to Him, whether we still love Him or not.

COMERS TO AMERICA who refuse to become Americanized should get out of America. This we say in regard to all who come thus, whether they hide their un-Americanism under the false cloak of an ecclesiastical plea or under any other pretext. America for Americans is our doctrine.

**"Study
to shew
thyslf
approved
unto
God"**

Our General Educational Work

BY H. ORTON WILEY
SECRETARY, BOARD OF EDUCATION

THE Pentecostal Church of the Nazarene stands for the best in education and gives large attention to this phase of its work, as is evidenced by the fact that it now has eleven colleges and seminaries, and has raised over a half million dollars for educational purposes during the last quadrennium. This growing interest in educational work and increased attention to its young people is one of the most helpful signs of progress in our church. Our purpose as a church is not simply to maintain schools as such, but, in the words of our sainted Dr. Bresee, to "make centers of holy fire and influence from which our young men and women shall go out to bless the world."

The last General Assembly adopted certain regulations for accrediting schools and colleges, and these have greatly helped in bringing our educational work to its present status. These regulations were adapted from the report of the U. S. Commissioner of Education and are as follows, (1) There must be at least eight departments of liberal arts; (2) college professors must have at least a master's degree or its equivalent from some standard college or university; (3) the amount of work for each professor is limited to eighteen hours a week. The first provision secures to the student the necessary range of study, the second governs the standard of scholarship, and the third makes provision for maintaining the equality of work offered.

Further regulations require: (1) at least fifteen units of preparatory work for entrance; (2) proper buildings and equipment with due attention to sanitary requirements; (3) careful accounting, a uniform system having been prepared by an expert accountant; (4) maintenance of standards in granting degrees in course and conservatism in granting honorary degrees.

The General Board of Education, in conformity to the usages of our church in dividing its territory into Assembly Districts and Missionary Districts, has formed Educational Districts for its several colleges, there being at present six such Districts. Within some of these main Districts there are other schools such as Junior Colleges, Academies, and Bible Seminaries.

In the formation of these Districts due consideration has been had: (1) to adjacent territory; (2) to number of Nazarenes; (3) to number of colleges and secondary schools within the District; (4) to general population, commercial and political affiliations, as well as the physical characteristics of the territory involved. These Educational Districts are as follows:

	(Population)	(Nazarenes)
New England District	19,788,215	6,000
Southeast District	17,464,940	3,700
Southern District	9,071,880	8,000
Central District	30,065,554	10,900
Southwest District	3,837,153	4,000
Northwest District	3,823,213	2,800

These Districts outline broadly the territory which the several institutions are to regard as their own, and puts upon the membership of the church an obligation to support but one Educational District, thus eliminating our

people from the embarrassment of being canvassed for the support of several institutions, as has been done in certain sections of the country much to the detriment of the cause of education at large throughout our church. It also removes the possibility of friction arising from representation of the different schools and colleges in the District Assemblies.

In the formation of these Districts there has never been any thought of making closed territories. This can not be done without detriment to the educational work and the church at large. (1) In justice to our young people they must be allowed to determine for themselves the institution which is to wield such great influence over their lives. (2) In justice to those who support financially our institutions we must allow that, as stewards of God, men and women have the personal right to give as they desire, or as they may be led of the Holy Ghost. There are many who support their own work well, who also desire to render assistance to other of our educational institutions; and this is commendable and should be encouraged. (3) Most important of all, we must maintain a spirit of kindly emulation, if we would keep our educational institutions at their best. Otherwise we shall sink into a perfunctory round of duties without life and without progress.

Furthermore, we hold that all of our institutions should have access to the columns of the HERALD of HOLINESS, our official paper, in harmony with the regulations of the General Board of Publication, in order to present their work and their needs and that any and all benefits accruing to them from this source are legitimate and right. With due courtesy to each other, educational institutions are en-

titled to send their catalogs and other literature wherever it may be desired and to secure such students as may be possible by this means.

We do hold, however, that it is a breach of courtesy for one institution to undertake a systematic campaign for students or finances within the limits of another District, and that such violation of the regulations of the General Board of Education should be dealt with by this body, in order to prevent friction among our churches and thus seriously hinder our progress and usefulness.

We have confidence in our people that they will rally to the support of the institutions within their own District boundaries; but we would keep a certain flexibility necessary to the best interests of the work at large or to emergencies which may at times arise. Most of all we desire to make a place for the Holy Ghost in our educational work, and to keep it upon a spiritual rather than a mechanical basis.

That this is the divine order for us we sincerely believe, and we would point to the blessing which God has given us since this action of the General Board of Education. Since the institution of these flexible boundary lines, (1) our educational work has been put on a firm basis; all of our Districts having undertaken financial campaigns without violating the rights of others, and have been helped by the prayers, goodfellowship, and even financial aid from other Districts; not extorted from them but offered freely. (2) Those institutions which have completed their campaigns have all gone over the top, and those now in progress will doubtless do the same. (3) The total amount raised during the quadrennium will exceed one-half million dollars, \$400,000 of this having been raised in direct campaigns.

Best of all, there has developed a greater spirit of co-operation and fellowship and this is an advantage to all. We feel that great progress has been made in the general educational work of our church during the last quadrennium, and hopefully look forward to even more rapid advances in the near future.

**"Go ye
into all
the
world...
'I am
with you'"**

The Church and Missions

BY REV. E. G. ANDERSON
TREASURER, GENERAL FOREIGN MISSIONARY BOARD

THERE can be little doubt that the Christian church derived its missionary impulse from the teaching of its Founder. At the beginning of the Acts of the Apostles the Christian church is a little sect. Long before the end is reached it has become a world-conquering spiritual force. The transformation was due in its initial stages to men like Stephen, Philip, and Barnabas, who were the first pioneers of missionary work. Their efforts, however, were completely eclipsed by the wonderful achievements of the Apostle Paul, who evangelized a large part of Asia Minor and the most important cities of Greece. The success which attended the work of the great apostle to the Gentiles stamped Christianity as a missionary religion forever. From this point onward Christianity pushed its way into all the great centers of population. We know very little about the missionaries of the first three centuries. We suddenly find province after province Christianized, though there is nothing to show how or

by whom the work of Christianizing was done.

After the end of the third century missionary enterprise was mainly concentrated on the outlying borders of the empire. In the fourth and fifth centuries may be mentioned Gregory, "The Apostle of Armenia"; Ulalas, "Apostle of the Goths"; Nino, the Armenian girl who was the means of converting a kingdom; Chrysostom, who founded in Constantinople an institution in which Goths might be trained to preach the gospel to their own people; and many others who might be mentioned as missionaries of this period. Thus century after century has had its men of sacrifice and service until we reach the modern period in Christian missions.

It is generally conceded that the period since 1885 has witnessed a very marked increase of missionary zeal and interest. The cause of missions in the colleges of our country has been fostered greatly by the Student Volunteer Movement, initiated in America in 1886. This movement, working through the various denominations, and laying stress on the necessity of personal service, has enlisted a large number of young people who have enrolled their names as missionary candidates.

The most remarkable development of missionary enterprise has been the employment of women. From an early date many of the wives of missionaries have done good service, but the going forth of single women has only been encouraged by the societies within the last few years.

The early history of missions indicates that the responsibility for the administrative affairs and organization of the work depended to a great extent upon individuals and independent societies; but more recently it has become recognized, and, in fact, there is a growing sense that missions should be the work of the church in its corporate capacity and not a voluntary association. Most of the larger missionary societies are now controlled by the various denominations. We, as the Pentecostal Church of the Nazarene, have followed this policy and our foreign missionary work is under the control of a board elected at our General Assembly. This board is given much power, and is usually fully authorized to carry on the work already established and open new stations as men and means are available.

We have been blessed as a church in having on our board during its past history men and women of broad vision and a real sense of their responsibility, and a history of our missionary enterprise would read as a romance. It is hardly believable that in a few short years we have sent our representatives to Africa, India, China, Japan, South America, Central America, Mexico, Cuba, and Cape Verde Islands. In most of these fields we have a live, progressive *Pentecostal* missionary work, the primary object being to get the heathen saved and sanctified. Along with this we have our schools and dispensary work. Our success as a movement is due to the fact that we have been called into existence to meet a need that is felt everywhere. Our future success depends upon the attitude we shall take toward our missionary work. Some one has well said, "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself but to fulfill the purposes of foreign missions, enthroning Jesus Christ in the heart of men?"

If the foregoing is true (and we believe it is) it is our duty as a church not to encourage the organization of more churches in the homeland, except as the object of the organization be to get men and women into a real Christian experience so that they may catch the vision and get a burden that will make it possible for them to help in the great work of evangelizing the heathen. A church is not properly organized unless its members at the very beginning are instructed regarding their duty to the millions who sit in darkness and who have not heard nor had an opportunity to accept or reject the salvation provided. We must, therefore, remember that in planning

for the growth and prosperity of our movement down through the next quadrennium we should take into consideration the fact that as we increase in membership in the homeland, and as new churches are organized there must be a proportionate increase in activity and work on the foreign fields.

Failure to recognize this, which to us seems so essential, may be reason sufficient for the withholding of divine approval and blessing from our work. We have prospered spiritually and financially because we have, as a people, stressed the need of reaching out to the ends of the earth. The victories of yesterday will not suffice for today; neither must we depend upon past blessings and past victories for future success. But we must look for an en-

larged vision and covet heavier responsibilities and greater opportunities, and when they present themselves be ready to march forward.

If we, as a people, fail to preach and stress the necessity of heart purity, and fail to send into the regions beyond missionaries who are baptized with the Holy Ghost and fire, we will soon awaken to the fact that we have no reason for existence, and our career will close like that of the church referred to in response to a query concerning its discontinuance: "The church died and was buried October 12th. It did not believe in missions, hence no assurance of a resurrection." We trust that will never be true of the Pentecostal Church of the Nazarene, nor any of its local organizations.

"Thy word
is a
lamp
unto my
feet"

The Church and Its Publishing Interests

BY J. F. SANDERS
GENERAL MANAGER, PENTECOSTAL NAZARENE
PUBLISHING HOUSE

THE Pentecostal Church of the Nazarene is a divine movement which stands pre-eminently for two things: evangel-

ization and conservation. It has been brought into existence solely for the purpose of sending forth the gospel of Jesus Christ to the whole wide world. Its mission and purpose is to seek the lost of earth and to encompass their salvation.

Its imperative call and bounden duty is to evangelize the nations and peoples by heralding forth the glad tidings of a living, triumphant and Conquering Savior and proclaiming a salvation from all sin.

Its formation into an organized body became absolutely necessary in order to preserve the spiritual life of its membership, feed and nourish the young converts which are born into the kingdom at its altars, and to keep the sheep safe from the wolves. Organization was necessary in order to be consistent.

A review of the brief history of the church proves God's leading and plan in the organization of the church.

Every great movement must find the most powerful and rapid means of propagating its principles. The printed page is probably the most effective means of our day for the wide and rapid spread of ideas. It is indispensable for the successful establishment of the interests of the movement. We have a wonderful illustration of this in the successful campaigns conducted by our government during the late war for the sale of Liberty Bonds and War Saving Stamps.

The printed page is undoubtedly one of the greatest agencies in this day and age for the spread of the gospel. Early missionaries, such as William Carey, of India, and Robert Morrison, of China, were quick to recognize its value and about the first thing they did upon reaching their fields of labor was to translate the Holy Scriptures and print portions of the Bible, books, and tracts and scatter them abroad.

Within the short period of one hundred years the Bible has been printed in nearly every known language. It is evident that God does stir men to action in His work and multitudes are brought to salvation through the printed page. The importance of the printing and publishing industry can be estimated from the fact that it ranks as the fifth greatest industry in the world today and it is only

a little more than one hundred years since the first printing press was manufactured in our country.

The brethren who comprised the Committee on Publishing Interests at the Third General Assembly of the church held in Nashville, Tennessee, were quick to recognize the necessity and importance of having a publishing house of our own, where not only the church paper and Sunday school periodicals could be printed, but where books, booklets, and tracts by the thousands could be published and sent forth to bless the world.

From a very meager and uncertain beginning, with handicaps and hindrances all along the way, the Board of Publication wrought faithfully on until at the present time a well established, nicely equipped plant is constantly in operation transforming annually carloads of raw paper product and material into glorious, sanctified leaves of healing for the nations.

The pioneer and experimental stage of the Publishing House has been passed. It has triumphantly come through great epochs and tests. In spite of the fact that the last two and a half years have been most trying because of war conditions and the constant rising cost of labor and material, the quadrennial report of the Board of Publication to the General Assembly will show encouraging and gratifying net results. The initial investment of capital and the time and energy put forth has not been in vain.

We fear that the Publishing House has been looked upon by some as purely a cold-blooded business enterprise, but as one of our General Superintendents has well stated, "It is the heart of the church, rather than a business. Every day it sends to every part of the church thought, doctrine, inspiration, love, light, and life in the great message of salvation. Without the Publishing House the church would be in the same condition as would be the body with the heart taken out."

The Publishing House is a soul-saving institution, preaching the gospel through the medium of the printed page to larger congregations than all of our local churches. It has, under God, faithfully fulfilled its mission during these past years and, if space was available, many wonderful instances that have come to our attention could be recited where definite results of salvation have occurred through its efforts and product. God is to be praised and the church is to be congratulated for the work done in these short seven years.

The Board of Publication were undoubtedly

"WHAT are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purposes of foreign missions, enthroning Jesus Christ in the heart of men?"

led by divine Providence in unanimously selecting Kansas City for the permanent location of the Publishing House, as Kansas City is a large and growing commercial and railroad center. The population will soon reach the million mark. From this city we can most readily reach the whole church with our literature.

There is room on the Publishing House lot to build 60 x 100, without interfering with the present buildings. Every foot of available floor space in both buildings is now in use and crowded with machinery and equipment. It has become necessary to rent a storeroom near by to accommodate one of the departments.

The equipment is modern and in good condition and with a few added units the capacity and product of the plant could be greatly increased without much additional overhead and maintenance expense. A high standard of mechanical product has been adopted and maintained throughout these years, the direct benefit, no doubt, of which will bring its reward as the years roll by.

The HERALD of HOLINESS, which is our most valuable asset in promoting the connectional life of our church, has been regularly published and sent forth every week and it, no doubt, has been a great blessing to its readers. There have been many letters received expressing appreciation.

It has been published at a financial loss and the Subscription Department records show that there has been only a slight increase in the subscription list during the last quadrennium. Because of the war conditions and the rising cost of paper material, postage, and labor it was found necessary to increase the subscription price of the paper, which undoubtedly affected the subscription list. This has been a cause of much disappointment and financial loss. Greater activity and co-operation on the part of our pastors and laymen in helping to increase its circulation would augment the spiritual condition of the church as well as assist in overcoming the financial stress under which the paper is laboring at this time.

One Sunday in every year, to be known as HERALD of HOLINESS DAY, in the entire church should be set aside at which time the HERALD of HOLINESS and other literature of the church can be presented by the pastors so that the membership can be informed and instructed as to the value and necessity of sending forth the gospel on the printed page.

All of the subscription lists of the Pentecostal Sunday school periodicals and literature, with the exception of the Bible Teacher, are steadily increasing and new Sunday schools are constantly being supplied with our splendid literature. The present list of Sunday school periodicals should be enlarged and strengthened in a material way in the near future as the same has been retarded because the profits derived from the sale of the literature have necessarily been used to pay the deficit on the HERALD of HOLINESS. Steps should be taken and plans perfected for the immediate publishing of a yearly Pentecostal Sunday school commentary.

A general Sunday school committee, elected by the General Assembly, for the purpose of advancing the interests of the Sunday school work, would be of great aid in stimulating the circulation of our Sunday school literature. They would be of great service to this branch of the work by recommending and inaugurating systematic teacher training classes, home department work, etc.

The book business, which is now on a paying financial basis, was begun and carried on

in a very small way because of the lack of capital, but during these years many small books on holiness and kindred themes as well as a goodly number of cloth-bound books have been published. There is a great field for this kind of work and necessary capital is needed at this time for the publishing of some splendid manuscripts now on hand which, if published in book form, would prove a great blessing to our constituency. In this connection we would suggest that a competent Manuscript or Book Committee be elected at the General Assembly to censor all manuscripts submitted and books offered for sale.

The Evangel Colportage and Tract Society, which was launched under the supervision of our Publishing House during the last year, is surely a progressive step in the right direction. This society has been born in the spirit of prayer and at a time of great need. It has already become another live agency for the spreading of the gospel in a systematic way to all the ends of the world. The present membership is about 1,550, representing every state in the Union and five foreign countries. Up to the present time millions of tracts have been published and sent forth. Hundreds of tract boxes have been placed in public places and effectively used in circulating and offsetting the great spread of spurious leaflets advocating false doctrine and erroneous teaching which are being scattered broadcast. This work is still in its infancy and with proper co-operation and help from the church it will prove to be an effectual blessing to the world.

Our church is greatly in need of a theology along definite holiness lines which can be used as a standard work in all of our educational institutions. The time is undoubtedly at hand when we must publish our own text books, beginning with the primary department. We are also in immediate need of a church hymnal and other requisites for church and Sunday school work. There is an increased demand for our Bible Gems calendar. Now, if we are going to carry on this work and conserve the

interests of the church, we must have a publishing house of our own—a Pentecostal Nazarene Publishing House. It is our job and no one else will do it for us.

The obligation is upon us, the vision is before us, a great and marvelous field is all around us. The whole world is now open for Christian evangelistic labor. This is the great need and only hope of the Christian Church on earth. Our publishing interests are a mighty force to offset the error and spurious doctrines of this age. As a church we have the Bible to guide us; the Holy Spirit to inspire us; and men and women to help us. There is plenty of money among us to do all and more than is needed. Christian Science and other cults are working day and night and using every method possible, spending hundreds of thousands of dollars in distributing their erroneous literature broadcast. We fear that we, as a church, will be held accountable in the judgment if we withhold our hand and fail to do all possible in sending forth the gospel on the printed page. We are not called to a vain hope. God will furnish the material if we will place our faith in Him and put our shoulder to the wheel.

Arrangements should be made at the next General Assembly to provide at least \$100,000 in the next quadrennium for the advancement of the publishing interests of the church. In order to keep our individual consecration acceptable to God we must gather together all the spiritual force of our transformed beings, and as a church we are obligated to use every agency within our reach and power to preach and circulate the gospel of Jesus Christ to which we are such great debtors.

The Publishing House plant is surely an effective agency in this cause. In order to succeed in our great mission as a church and fulfill our calling we must have the strongest, most powerful, and best equipped Publishing House in the world. Let us not fail to take a decided forward step in this direction at the Fifth General Assembly at Kansas City.

“Upon
this rock
I will
build
my
church”

The Church and Its Extension

BY REV. JOS. N. SPEAKES
SECRETARY, BOARD OF CHURCH EXTENSION

THE Pentecostal Church of the Nazarene has had a remarkable growth. Its peculiar providential aspects point unmistakably to the divine hand in its organization and development. It was not “done in a corner,” but in various parts of the nation the stirrings of the mighty movement were being felt. Especially in the East, South, and West definite form was being given to this providential work. Like prairie fires fanned by heavenly gales the holy fire swept on until the flames of holy zeal united in Chicago, Pilot Point, Nashville. Other smaller full salvation forces have joined to augment the movement until friend and foe are asking; Whereunto will this grow?

Still the vision expands, the horizon recedes, the fires of holy zeal burn more brightly, until every loyal Pentecostal Nazarene looks to the future with great expectation. “The end is not yet, praise the Lord.” The threshold has been crossed, the sun has scarcely cleared the mists of the morning. The achievements of the past in salvation work, missionary, edu-

cational, and other activities only serve as a mighty boost to faith and zeal for the future. The tremendous strides forward in the next few years will pale the past and eclipse the fondest dreams of the founders of the church. The tread of the Conqueror of Bozrah is heard and felt in our midst, and the Captain of the Lord's host is at the head of this movement.

Wise were the builders of our Zion. They left nothing to haphazard, nor to the wild guess of fanatics, but laid well the foundations for future growth and expansion. Boards were formed of the wisest and best of the church to foster and further the work laid upon us to perform. None have failed nor proved recreant to the sacred causes entrusted to them. A goodly measure of success has crowned the efforts of all, and the achievements of some have been beyond all praise. Who could but be inspired by the wonderful work of our missionary, educational, and publishing boards? Nothing like it has been in history. They have enthused and stirred us all to mightier faith and more intense efforts on other lines.

Our Church Extension cause, with the poorest opportunity of all our general interests, has come on with surprising rapidity. Up till

a little more than two years ago nothing had been done to get the matter before the church. The board held back on account of the pressing need of letting the Publishing House get out of debt. This being accomplished, or nearly so, the board felt the time had come for forward movement and work was begun and has since been carried on as best that limited time has permitted. Literature has been published, a charter secured under the laws of Missouri, several thousand dollars collected, a number of loans made, and such deep interest stirred that the future looms bright indeed. No phase of our church work is so vital to all the other enterprises of the church as is this cause.

Other denominations have found this phase of their church work the most important in their development of any in which they engage. Just the other day while speaking to the New Mexico Assembly the pastor of the Christian church arose and asked the privilege to speak a word, which being granted, he spoke in glowing terms of their church extension society's great benefit in the spread and development of that church. He had previously been connected with the cause in that denomination and had intimate knowledge of its workings and worth. In the last year I have visited the extension boards of three of the leading denominations in the country and hear the same unstinted praise of the cause. They not only evinced great satisfaction with their own but offered every assistance to us in developing ours. It is a work that seems to give real breadth of vision and of mind to those engaged in it.

I confidently believe with a strong extension fund we will be enabled to build as many churches in a year as we have been previously able to do in five. We need this business even more than other churches with which it has

proved such a remarkable success. We are poorer in this world's goods, have less influence in financial circles, and therefore find it far more difficult to secure either gifts or loans from those who are able to accommodate us. But with a large fund of our own we will be independent of the world in this respect, and can do business with and for ourselves. Then if a church should fail or become disbanded the property would not be lost by going into private hands, but could be again used for the purpose intended. And extremely few churches thus helped will ever fail. The secretary of the Christian church society informs me that they have had but fourteen failures to repay loans out of two thousand. Less than three-fourths of 1 per cent!

Thus far our work has largely been educational. Only one Assembly has so far given a cash offering; but all that we have visited have made definite provision for taking offerings in one way or another. We have not sought to do more than suggest such plans of financing the cause as we deemed wise. Our feeling has been that no plan would succeed if the people were not in sympathy with it nor deeply stirred for the cause for which it was taken; and almost any method could be made a success if the pastor and people be enthused with the cause. So our prime object has been to spread inspiration by giving needed information.

The success achieved has fully witnessed the wisdom of the plan. But the time has now come when definite things must be done. So it is planned to start a campaign next year to raise not less than \$100,000. And personally we are rather of the opinion that the goal should be for not less than a quarter of a million dollars to cover a period of two to four years. Success here means greater success on all other lines.

themselves into the path of these soldier boys. The women of the street laid every plan to entice them by following them from camp to camp or to meet them as they left their camps on furlough. Then there were the sweethearts left behind, who had waived the law for the soldier-lover. What was the result? Hasty marriages, married failures, unmarried mothers, nameless babes by the thousands, a lowering of moral standards which only the church of Jesus Christ can restore.

The government of our nation instituted laws governing our army and navy, such as no other country had ever known. No fighting force was ever denied the use of liquor before. It was never expected of men to maintain a high moral standard in war. The French and English governments felt our men in authority were making a mistake to expect men to refrain from illicit relations. True to the ideal they possessed for the American army our government insisted that it would be an advantage, and proved it to them by actual facts.

But in spite of every precaution irregularities did occur. We are face to face with the results now. The days of reconstruction are on. The opportunity is ours. Will we meet the need of these lives in the spirit of Christ or will we pass them on to those who know no Christ, but do their work solely on humanitarian lines? God has helped the workers in our different homes to be the Good Samaritan to these who have been robbed and left by the roadside to perish. It is true it is a lowly task; but a meek and lowly Nazarene left us an example and bids us follow His steps. Thank God, some have been doing it.

Thousands of dollars have been given by our people to forward this good work, as the Minutes of our Assembly Districts will show. No estimate could be given at this time as to the number sheltered in these different homes, as no central bureau is maintained to gather these facts. Each home is very largely under the direct control of a local board or superintendent who determines to a great extent the policy of the local work. So far as the writer is able to obtain information these homes have a good standing among other agencies for social welfare, in cities and communities where they are located.

In all of these homes Christ is made first and the salvation of the girls the predominant feature, as there can be no reconstruction without regeneration preceding it. It has been proved time upon time in these four years that Christ can satisfy the heart of the poor, betrayed girl and reach to the very depths of the lowest strata of licentious living and lift up the polluted one and wash her white as snow. It not only provides for her salvation but also her restoration to a place of usefulness in the fabric of human society. "With God nothing is impossible."

Missions. Mention should be made of the missions maintained in some parts of the connection which meet the need of men and women alike. These have been blessed of God. Notable among them is the Fifth Street Mission in Los Angeles, Cal., which has enjoyed the favor of God so continuously with a great harvest of souls. Many of our own people have engaged in this line of work under other auspices, and have been in labors abundant. In this world of unrest we rejoice the poor are having the gospel preached unto them.

Orphanage. In the outline of work under this general head a subcommittee was suggested or appointed who would have an oversight concerning neglected children. These provisions were timely, and we are glad to re-

"Neither
do I
condemn
thee: go,
and sin
no more"

The Church and Rescue Work

BY MISS LUE MILLER
SECRETARY, BOARD OF RESCUE WORK

IT is conceded to be the custom that boards elected by their legislative bodies have somewhat to say for

themselves when their term of office expires. A report is in order.

The General Board of Rescue Work has held one meeting, in Kansas City, Mo., December 27, 1916, General Superintendent Reynolds presiding.

This would indicate little had been done. It is true, so far as concerted action is involved, but not true when we come to review the heroic efforts of the individual workers. The foundation has been laid; the work has gone steadily forward.

Two homes have been closed, namely, Hutchinson Refuge Home, Hutchinson, Kas., and Bethany Home, Bethany, Okla. Others have been opened to take their places, but in other sections of the country. Brother Evan Burnett has opened a home in Lake Charles, La., and Brother A. J. Vallery has opened Bethany Training Home in Memphis, Tenn. The homes either owned or affiliated with us in the different sections—Lynn, Mass.; Arlington, Texas; Pilot Point, Texas; Wichita, Kas.; Nashville, Tenn.; Oakland, Cal.; and Kansas City, Mo.—have been in continuous operation

during these four years. Mention should be made of Lebanon Home, Seattle, Wash., in charge of one of our own elect sisters. Who can tell the number of those who are passing out their lives as a love offering in mission, hospital, prison, and street work, who are devoted, loyal members of the Pentecostal Church of the Nazarene? They are doing their best, but not as an organized force. In other Districts, unoccupied as yet by these inns of mercy, efforts are being made to plan for their establishment.

The church has recognized the need of redemption work along this line in past time. The casual observer would say there is greater need than ever, and how much more can the workers say who have been in constant touch these four years with a condition hitherto unknown.

Thousands of young men were gathered into mobilization camps en route for overseas. Emotion was at high tide. Liberties are permitted between the opposite sexes that greatly endangered both. In too many cases it proved to be the downfall of both. Sentiment idealized the soldier boy as the embodiment of all that was noble. Indeed this was true of many of our brave boys who poured out their lives so freely for us. But, on the other hand, we were made to know the khaki-clad boy was vulnerable. A change of clothes was not a change of nature. Giddy girls fairly threw

port there is an institution to care for these little ones, though it did not come about through the committee. But there came into our possession an established orphanage located at Peniel, Texas, now the property of several Districts. The orphanage is doing a good work and meeting a need among the neglected in the Southland. In connection with this work the writer understands there is also a home-finding society.

Preceding and following the closing of the great war an epidemic swept the country, which has added to a condition already very grave relating to the children. Thousands were left either half or full orphans. Some one must provide for them, and who better could know the best thing to do than those who are directed by the Spirit of Him who said, "Suffer the little children to come"? No-

where can seed be sown so effectively as in the hearts of these little ones.

"Shout the glad news,
Tell all that you meet
That Jesus loves ever
The waifs of the street."

The appeal of childhood of other lands has moved us as a church, but we can not overlook those about us else we become like one "who provides not for his own household and is worse than an infidel."

It is true our emphasis is on the spiritual issues that concern humanity, but are not these other lines the outgrowth of Christianity in the heart? The need demands our attention. Broken hearts, broken homes, broken spirits, broken womanhood, broken manhood crowd our pathway. The call for laborers never was so great. "Whom shall I send and

who will go for us?" is still the heart cry of a loving God for these crushed ones of earth.

But to do our most efficient work it will be needful that these who answer the call shall be trained and that the work shall be correlated to a greater degree than now exists. We are grateful to God for all that has been accomplished during this quadrennium through these different agencies. We bespeak for our faithful workers a continued support, for they indeed have been "succorers of many" and further than that they built into our own loved church many faithful, loyal members and not a few who have heard the Master's call to special Christian activity. His seal is upon this ministry of lifting up these blood-bought ones, whether it be man, woman, or child.

Shall we as a church go with Him in this ministry?

A Matter of Profound Importance to the Pentecostal Nazarene Church!

BY A. M. HILLS, D.D.

EVERY one interested in the cause of holiness and the peace and progress of our denomination has felt for years that our young church must have some more authority lodged somewhere for its wise guidance and safe control. Our church polity has certainly not yet taken its final form. There are, speaking in a general way, three great systems of church government—the Episcopal, the Presbyterian, and the Congregational. Each system, like all things human, has its elements of strength and of weakness. The champions of each system think they find their support in the New Testament. But it is perfectly evident to the unbiased student of ecclesiastical history that no one of these forms of government is of divine appointment and command. God left the churches to work out their own polity; and each system grew up spontaneously, as eminent Christian leaders and reformers felt the demand of their times and believed their circumstances required.

1. The Episcopal form of government is best exemplified in the church of Rome, which needs no description. Its next example may be the Russian or Greek church. The next prominent example is the Church of England, to which John Wesley belonged. The Methodist Episcopal church of the United States was patterned after it, and so was the Episcopalian church of the United States. A Methodist minister, a brilliant graduate of two of Methodism's greatest universities, once said to the writer, "The expectation of the early Methodist fathers was that all the bishops would be sanctified men and all the presiding elders and most of the ministers and lay or local preachers and stewards and the majority of the membership would all be sanctified." In that condition of things the Methodist Episcopal polity is a safe and very efficient form of church government. But when the officials lose or never obtain sanctification and plotting, scheming, ambitious carnality comes to the front, then in the hands of such men the Methodist polity becomes the most tyrannical and remorseless ecclesiastical machine to crush out holiness that was ever invented." Most of the members of the Nazarene church have come from the various branches of Methodism, and it is very noticeable that they are afraid of a strong Episcopal polity.

2. The Presbyterian polity is best seen in Scotland and in the Presbyterian churches of the United States. Their strong polity has developed a powerful body of churches in many respects. But their strong polity has also led to stubborn arbitrary decisions by men who like to govern and have their own way. Again

and again their denomination has been divided until now there are perhaps a dozen Presbyterian denominations.

The writer in one year sat on three church councils where a large number of Presbyterians had in each case been driven out of their home church by arbitrary ruling elders determined to rule or ruin. They had done both, and three Congregational churches were formed from those who seceded. But the Presbyterian churches have both a theology and a polity unfriendly to the spread of holiness, as John Wesley learned to his sorrow, and Brother George Sharpe, of Glasgow, will be quick to inform you. We could not wisely adopt the Presbyterian polity for our Nazarene denomination.

3. The Congregational polity is that of self-government. Each church manages its own affairs, owns its own property, and is subject to no outside authority. They are called Independents, in England; in the United States, Congregational churches. The same polity rules in all the Baptist denominations and also in all the liberal churches, like the Unitarian and Universalist churches. Together they form a very extensive polity.

But in real Congregationalism there is another fundamental principle besides that of the independence of the local church, viz., the union of the churches for mutual helpfulness and the pursuit of common ends, such as the work of church building, the planting of new churches at home, and the pushing of the work of foreign missions. Congregationalism has also done a great and noble work in the world. It made New England, and the great moral conscience of old England, and taught the United States the fundamental principles of self-government. For many decades the Congregational churches gave more for foreign missions than any other great denomination in the world. It is truly a great polity, and the Nazarene people are drawn toward it to adopt it as their polity, because under it a church can have holiness if it wants it and no power can hinder it.

But it has its weaknesses. The writer was nursed in Congregationalism, educated in her two greatest schools, and was for more than thirty years a Congregational minister. He

has seen its weaknesses from the inside and perhaps may be pardoned for making some suggestions and offering some counsel to Nazarenes.

1. You can not force any creed upon a Congregational church. It can reject, under the magnetic leadership of some brilliant but erratic preacher, the most sacred doctrines of the Christian faith, and other churches can look on and grieve, but are helpless.

2. A magnetic orator, or wire-pulling, manipulating, scheming preacher can get nested in the pastorate of a great church and tear it to pieces, destroy its usefulness, and inflict an injury from which it will never recover, and there is no power in the polity to stop it if that preacher can only control a majority vote of the church membership. We know of a Congregational church, once the strongest in the state and in the largest city in the state; it has been literally wiped out by a preacher who lost his theology and his religion and went off into popular religion and socialism. He drove off the stable members and gathered a riff-raff majority vote about him and induced them to sell their splendid property and put it into socialism. Noble Christians could look on, shed their tears, and were helpless!

Joseph Parker made the city temple of London known throughout the world as the bulwark of the Christian faith. Rev. R. J. Campbell was, in an evil hour, called to succeed him. We have sat in that church and heard him sneer at the atonement and the divinity of Christ. He drove away the wise ones, sowed the heads of the foolish ones with heresy, covered the great church with shame, wrecked his own usefulness and ministry, and then left or was frozen out of the denomination. But while he was engaged in his satanic work nobody could stop him. We know one of the greatest Congregational churches in the United States now being carried down to hell by a flippant, sneering, reckless new theology preacher, and nobody can stop it.

3. When a Congregational church for any reason loses a pastor it can have pulpit supplies and candidates interminably for six months or a year or more with no regular pastor and there is nothing in the polity to prevent it. In Methodism if one pastor goes another is in his place before the next Sunday. Unwise, foolish, fickle laymen have no say in the matter. The cause moves on without a jar or ripple. But we have known a strong, wealthy Congregational church of over five hundred members, famous throughout the church for its noble and stable past history,

to lose its pastor. It started out in a career of candidating which converted the whole church from an audience of sympathetic, prayerful listeners into an audience of ministerial critics—a dreadful experience for any body of believers. There were twenty-six candidates in succession until one at last seemed to strike their fancy and with a great flourish of trumpets they installed him. But he was a dismal failure and could hold his place but one year. They had turned down a score of abler men and didn't know it and had to begin their candidating experience all over again! A Methodist bishop would have had an able man in that pulpit in three days. This is Congregationalism in actual operation. The result is that on the average about one-third of the Congregational churches of any state at any one time are without pastors and an equal number of ministers are without churches, which is a most serious drawback to Christian work.

Now, the Nazarene denomination is forming a polity and it will certainly be disastrous to its future to adopt any one of the above named polities without alterations. But there ought to be, and we believe there is, wisdom and piety enough in the denomination to select from the Episcopal and the Congregational polities—elements which, in combination, will be safe for the peace and progress of our holiness churches. We sorely need some power lodged somewhere in safe hands and controlled by sincere devotion to Christ to deal promptly with fanatics and ambitious, backslidden, imperious bosses who are bent on the destruction of the Christian institutions they are not permitted to rule for their own glory.

We know of a man in our little denomination who never ought to have been permitted to join it. He has boasted on half a hundred platforms all over the country, "I would like to see the denomination that can put any ecclesiastical straps on me!" And in fifty years of public life we have never seen one man who needs so many straps on him as he does to hold him within the bounds of sanity and decency. He has left a trail of dissension and distraction and ruin behind him for twenty years. He has inflicted a life-long curse upon every preacher who has allowed himself to come under his baleful influence, and he has laid himself out to destroy every one that wouldn't. He got himself located in a great holiness church and a holiness institution where before his coming all was peace and harmony and good will, the whole body of believers having one common aim and ideal, to spread holiness throughout the world. But he soon worked up a fight and a division in the college and church and community. That is his chief method of *working up an interest* and keeping himself before the footlights of publicity. The most thoughtful of the congregation and faculty would not remain and seem to tolerate such unhallowed things, and they were publicly branded as "The slimiest devils out of hell." The student body was divided and reduced to one-fourth of its membership. Some became insane from the worked up fanaticism; others left the institution who were studying to be ministers and missionaries, backslid and are lost to the cause forever. The church members who did remain with him became so hypnotized that they would do any disgraceful thing to please him. They went far and near to tear other churches to pieces and break down other pastors who would not fall in with his aims and methods. He separated families, alienating wives from their godly husbands and bringing a reproach to the cause of holiness. Families have fled from the neighborhood, houses have stood empty, rents have fallen, and property has de-

preciated. He preaches now to a small fraction of the audience he used to have; several other churches have been well-nigh ruined. A pall of desolation hangs over the cause for miles around and it is doubtful if a quarter of a century will repair the wastes of Zion. The half can not be told. And while all this evil work was going on the inspiring spirit of it all has put on the most sanctimonious airs and claimed the most exalted holiness. Then he has used the press and the mails to work up sympathy for himself and to spread the most dismal moans and howls about ecclesiastical tyranny! when all the time there is a plotting pope, a kaiser, and a czar incarnated within his own person.

A Methodist bishop with the counsel of a District Superintendent would have settled such a case in one week by the removal of such a man from his field of labor and mischief making. Why did not our District and General Superintendents put a summary stop to this evil work? They tried to, but—they did not have the power!

Nor is this the only ambitious, war-making, pugnacious spirit in our body; and more will come to us—the disgruntled, ambitious ones who have been practically cast out of other folds and are now seeking new fields to exploit for their own glory. We must have some power adequate to control such cases or we are undone as a denomination.

Rev. H. D. Brown, of Seattle, by the request of the North Pacific District Assembly, has prepared a memorial to the General Assembly which meets in a few weeks, to change the present order; and to substitute for it a COMMITTEE OF APPROVAL composed of two pastors and two laymen who, with the District Superintendent and the General Superintendent in charge, shall be empowered to fill pulpits, supply vacancies, and handle just such cases of discipline. That or some similar method must be devised to save our beloved Zion from the spirit of anarchy which is just now threatening the whole world.

Shall the Superintendent's Power Be Enlarged?

BY W. E. SMITH

AT the coming General Assembly no doubt the office of both General and District Superintendent will receive careful scrutiny by that legislative body, with the view of investing them with great authority in the work of spreading scriptural holiness.

The title Superintendent as applied to these superior officers seems to be a misnomer. The name suggests far more than advisory power in making a program; but in our church it means that and nothing more. The choice of a pastor must finally be determined by the individual church, and it is only a matter of courtesy as to how much the District or the General Superintendent shall have to say in adjusting the matter. And this is certainly as it should be. Men of very ordinary ability may fill an office with a big name, but that does not invest them with deeper pity or greater wisdom than is possessed by some of the men who help compose the board even of a small church.

A General Superintendent in the Methodist Episcopal church is supposed to possess absolute power in making pastoral appointments. Nominally he has the power to send any pastor anywhere in the conference. Some pastors who are now in the Pentecostal Nazarene work know something of the exercise of such arbitrary power, by reason of which they and the work of God were made to suffer. But

with the growth and development of the democratic spirit the actual power of the Methodist General Superintendent is being greatly curtailed. He is becoming more advisory than arbitrary in the exercise of his office, because the individual church is exercising its power in determining who its pastor shall be. We have vivid memory of a bishop, newly elected, who came to a great conference and boldly declared that he was to make the appointments that year. He put a padlock on the lips of the district superintendents and forbade them talking with pastors or committees from churches. He himself gave audience to those who wished to see him, but never committed himself to anything definite. Needless to say when he read the appointments there was war in the camp. Some churches refused to accept the pastors appointed, and some pastors refused to go to the charges they had been named for. The bishop left the seat of the conference, but soon was compelled to come back to adjust matters. At the next general conference he was retired because he had made himself so obnoxious in trying to exercise the full powers of his office. Most bishops today have far more discretion. Nearly every charge that pays more than \$1,000 salary has something to say in the matter of choice of a pastor. And many Methodist churches call their pastors without even consulting the bishop or district superintendent. Only recently we read an article of considerable length by a Methodist Episcopal bishop, in which he deplored the decline of episcopal authority.

We know a church in the Troy (N. Y.) conference that has been so aggressive and strong for holiness that for years it has been able to make its own choice of pastor, and has always chosen a holiness man. If a holiness fighter were sent he would find an empty house and no pastoral support.

Now the Methodist superintendency is quite expensive, but not nearly so much so as ours. The writer came from a conference of 52,000 members and the cost of bishop and district superintendents was only 30 cents per capita. Some of our Districts are paying three and one-third times that much per capita.

Some, no doubt, would like to see the powers of these officers in our church extended and enlarged in order that the office might be magnified; but such action would not be in harmony with the democratic spirit of the age.

The work of our church is not to develop an ecclesiastical machine, but to build up and develop an army for the Lord. Now the head officers of this army must not be men who say "go," but rather men filled with the Holy Ghost who can shout the battle cry and say, "Come on! Come on!" So long as our General Superintendents are preachers who go in for making every Assembly a genuine pentecostal occasion and succeed, this will bring far more honor to their office, and give them a larger place in the confidence and affection of our people than can any ecclesiastical authority. And when the District Superintendent really has "the blessing" and carries its fragrance, inspiration, and cheer to every church upon his District he will always be helpful in his administration, and will carry something more than a name.

In view of the fact that the general superintendents of the Methodist Episcopal church are relinquishing their arbitrary power, by the working of the democratic and congregational spirit, it would certainly seem unwise for this new denomination to pick up and put on such cast-off ecclesiastical clothing with a hope of securing larger success. It must be the man who shall determine the

greatness and efficiency of the office of General, District Superintendent, or pastor. And a man of ordinary talents, good common sense, and filled with the Holy Ghost will not look to church councils to enlarge the sphere of his influence by its decrees.

WEST SOMERVILLE, MASS.

Changing Our Church Name

BY REV. JOHN NORDBERY

WE ask the indulgence of our readers once more in sending these lines about the changing of our church name. Since we wrote our last article standing against any change, we have heard several persons giving their reason why they think it wise to drop the word "Pentecostal" from our church name, though none have yet convinced us of the reasonableness of such a move. The more we hear of this—what seems to us foolish talk—the more we are convinced of the unreasonableness of their argument. They are to us as flimsy excuses, and should not be allowed to come to the floor of such an intelligent body which will be represented at our next General Assembly.

To say that we should drop the word "Pentecostal" out of our church name simply because the "Tongues" people are using this name would put us on the run. Dr. Bresee, wise leader of our church, said that if either the Pentecostal Church of the Nazarene or the "Tongues" people were to run, in dropping the word "Pentecostal," to let them do the running and not us. To this sensible and intelligent statement we say a hearty Amen! In fact, we are informed that the "Tongues" people are about to run in this particular, in dropping the name "Pentecostal" and selecting a new name entirely for their new sect. If we run now we may make a great mistake and hurt ourselves and the good name Pentecostal, leaving it entirely with these fanatics, who will say that we ran because we did not have the real pentecostal blessing and they did.

Changing one's church name too many times does a church no good, as the people will think we have no mind of our own. When one of our eastern churches was having its church property decided over from their old church name to the Pentecostal Church of the Nazarene, the judge in question asked how many more times they were going to change the church name. If we are so unwise as to make another change, what will he and ten thousand others think of us? We are known now as the Pentecostal Church of the Nazarene all over the land. Let us abide by it.

Some one unwisely said in our hearing that the name "Pentecostal" brought upon us some reproach because of the "Tongues" people. Beloved, have we holiness people got so popular, so nice, so respectable that we can not stand a little reproach? We always supposed that the baptism with the Holy Ghost and fire brought some reproach with it. If we get rid of this reproach, we may get some other reproach which may be worse. There has always been some kind of a reproach connected with this pentecostal experience, and always will be. Jesus was reproached when He procured it, and if we are to enjoy the blessing we must bear His reproach. St. Paul says, "And Jesus also, that he might sanctify the people with his own blood, suffered without the gate, let us therefore go unto him without the camp bearing his reproach."

O, who will follow Jesus,
Amid reproach and shame,
Where others shrink and falter,
Who'll glory in His name?
The cross for Christ I'll cherish,
Its crucifixion bear;
All hail reproach or sorrow,
If Jesus leads me there.

The Great Apostasy

BY E. A. GURVIN

THE Apostle Paul informs us in his second epistle to the Thessalonians that the mystery of lawlessness was working in his day, but that he who hindered or restrained it would continue to do so until he should be taken away. Manifestly this divine restrainer is the Holy Spirit. It follows that the time will surely come when the Holy Spirit will be "taken out of the way," and the professing church will be utterly devoid of spiritual life and power.

There evidently are two stages of this taking away of the Holy Spirit: first, His gradual withdrawal from the membership of the different branches of the great professing church; and, second, His final departure at the moment of the rapture, when in the twinkling of an eye He will catch away the faithful remnant, consisting of all who are in vital union with Jesus Christ. I may say in passing that the Philadelphian church is typical of that remnant, while the church of the Laodiceans represents the apostate portion of the professing church shortly before the translation of the saints, and the whole thereof immediately after that glorious event.

The progress of the great apostasy is coincident with the withdrawal of the Holy Spirit, and may be viewed either from the divine or from the human standpoint. As the latter is the more obvious, and in a large degree explains the former, I will take it up first. I will put what I have to say in the future tense, and let the prayerful, thoughtful readers determine just how far the picture which I will draw may be applicable to the recent past and the immediate present. This picture derives its outlines from the Scriptures and partly from history and observation.

As the apostasy, which has been present to a greater or less extent throughout this dispensation, deepens, widens, progresses, and gains in power, the following spiritual phenomena will occur among church members:

Some will renounce Christ as their Savior, and apostatize, going into Spiritism, Christian Science (falsely so-called), Theosophy, Unitarianism, and other anti-Christian organizations. Others will leave the church and engage in outbreking sin, without identifying themselves with any religious society. Others will retain their membership in the church, and will continue to make a profession, but will be thoroughly backslidden in heart. Still others will oscillate between sin and grace, worldliness and righteousness. These will fall into outbreking sin and lose their hope for a while, but under revival influences will repent, and for a short time seem to be faithful. Their restoration, however, will not be thorough or permanent in most instances, and they will soon again lose their union with Christ. In many cases this fluctuation between grace and sin will be often repeated, but with a constant downward tendency, each lapse into sin being deeper and longer than the preceding one, and each apparent return to Christ being less complete and satisfactory.

As a result of these manifold betrayals of Christ by those who were once His followers there will be a steady, constant, and increasingly rapid spiritual declension in every branch of the professing church, and an appalling deterioration in the spiritual and moral quality of the membership. Associated with this degeneration of the churches, and because of it, those of their members who still retain vital union with Christ will be so few in number as to exert only a slight influence upon

the creed, polity, government, and worship of the organization. Worldliness will more and more prevail. Spiritual preachers and teachers will be discounted and turned aside, their places to be taken by men who will have no saving knowledge of Christ, and who will not believe either in His deity or in the inspiration of the Word of God. Their preaching and teaching will be responsive to the desires of the vast majority of the members of their churches. The divine and the supernatural will be eliminated from their sermons, the blood of Jesus will be dishonored, holiness will be derided, the doctrine of hell or eternal punishment will be relegated to absolute oblivion, and sin in all its popular phases will be encouraged. The resources of rhetoric, poetry, music, and art will be brought into play to make unrighteousness respectable, to embellish the merely human and finite, and to give sanction to every form of sin which may be practiced by those who pay the salary of the preacher, and give the church its chief financial support.

The Bible will be more and more neglected and its use will become a mere matter of form. It will be handled deceitfully by the blind leaders of the blind, and all its vital truths and doctrines will be either openly denied or obscured and ignored. Professing Christianity, thus divorced from Christ, will not only become His enemy, but will grow rich and popular. It will appeal to the wealthy and powerful. It will possess many social and business advantages, and will attract those who are worldly wise and selfishly ambitious. It will espouse the cause of popular reforms. It will be the center of much that is literary, artistic, and scientific. It will emphasize the external, the material, the temporal, the human, the natural. It will laud man and despise God. It will make much of charitable, educational, and social agencies, and will encourage activities along all these lines. These churches as great wealthy, popular institutions, will not feel their need of divine help, but will be proud, arrogant, and boastful. The conversion of sinners will neither be desired nor expected, and anything in the nature of spiritual or divine manifestation will be promptly rebuked and repressed.

Even the holiness movement will suffer a sad and noticeable spiritual decline. It will retain the doctrine, but will not present it with the old-time power and the revelations of God, and demonstrations of the presence of the Holy Spirit will become less frequent and less marked. The proportion of real holy people in the holiness churches—those in whose hearts the fire of divine life and love and glory burns as brightly as ever—will steadily grow smaller, for this element will be constantly lessened by death, and but few of the vacancies thus left will ever be filled. The worship will be duller and drier; the singing will not have its former beauty and power; the testimonies will lack the freshness and fervor which they once possessed; the prayers will be more cold and formal; the sermons will not be distinguished by much unction. There will be less of the emotional, fewer tears, and not so much of the Holy Ghost laughter which once characterized those who had had their Pentecost, were cleansed from all sin, and filled with the Holy Spirit. For a time sporadic efforts will be made to work up demonstration and victory by physical exercise, but these will prove such a dismal fail-

(Concluded on page 20)

The Great Event

ARRIVAL OF NEW MISSIONARIES IN SWAZILAND,
AFRICA, AS FELT AND DESCRIBED
BY MISS COLE

THEY are here! It is true! I have felt them with my hands and seen them with my own eyes. Wonderful, isn't it? Really, truly here. They came last night, after sunset—two of the girls. The rest stayed at the camp with Mrs. Shirley—will come here tomorrow, they say. It's a long wait, almost a week since the conveyances started from here to bring them from the railway, and even then I couldn't believe it. As I worked I kept saying, "It's all useless, for nobody will see it but ourselves." All yesterday we looked. Mrs. Schmelzenbach declares she is getting sore eyes from continually going to the door and looking over that breakwater hill that shuts off a good view of the road. Finally we gave up and tried to sit down, but we were afraid of musing our clothes, for we had put on our grandest clothes and combed all up and were looking very inviting. Long after sunset word came that three horses were being seen over the hill. I insisted it was only two of the native boys with Mr. Schmelzenbach, hurrying home from the out-stations for Sunday. The natives said, "But, Inkosaza, look at the white helmets." I looked, and saw. We kissed them very calmly, but I would have eaten them if I hadn't been so scared. They don't know what a royal welcome they had, or are having, as we laid aside school and business and everybody cleaned house, ceiling to floor. The boys scraped all the grass (quack grass) off the yards, as it has to be off on account of seeing the snakes. The girls worked



OUR MISSIONARY
WORK IN AFRICA

IULENFELD MISSION HOME, Fitkin Memorial Station, Africa. This is at the headquarters of our mission work in Swaziland, Africa, a mile or so from Pigg's Peak Post Office. It is doubtless a beehive of industry and especially a humming center of language study at this time.

OUR MISSIONARY
WORK IN INDIA

HOPE SCHOOL GIRLS AT BREAKFAST. This is one Indian way of "sitting at meat." Well-to-do men generally sit cross-legged on a wide board supported an inch or two above the ground on cleats, one at each end. Another such board serves as a table.



hard, too. On the inside all was spotless—a marvelous thing for Swaziland. I was so afraid they would all stay away until things got back to their former state. When they came up they were pleased, and said, "We can hardly believe it is Africa. It looks so much

like home." Nothing else could have gratified me so much.

Arrival in Africa

BY REV. J. F. PENN

PRaise the Lord, we have at last reached Africa! Truly we are thankful to the Lord for a safe journey, and are delighted to be in this land toward which we have looked so long.

Perhaps some would like to know something of our trip. Well, we went aboard the *City of Lahore* about 2:30 p. m., May 6th, and the following day, about 3:30 p. m., we left the pier and New York City, and were soon out on the heaving bosom of the great Atlantic. After one has sailed day after day and week after week without seeing land, one begins to realize something of the immensity of this body of water. The Lord gave us good weather, and very little rough sea, and though we were seasick a part of the time, yet on the whole we enjoyed the voyage.

Our ship stopped at Cape Verde Islands for coal. A number of the natives came out in rowboats to meet us, and would dive into the water to get money thrown to them from the ship. We went ashore and saw something of the need of these poverty-stricken and sin-burdened people. We would have liked to meet our missionary there, but he is stationed on another island, possibly one hundred miles distant.

Our next stop was at Cape Town, South Africa. Here we enjoyed the hospitality and fellowship of missionaries and Christian workers of the city. We shall never forget their kindness. We do not know that we ever enjoyed the scenery of any place more, if quite so much, as that around Cape Town, and a number of other places we have been since leaving there. Truly South Africa is a land of beauty. After a stay of five days in Cape Town we started for Durban, which we reached four days later. Here we left the *City of Lahore* June 13th. Durban is a beautiful town—more beautiful than Cape Town, though the country around Cape Town is perhaps more beautiful than that around



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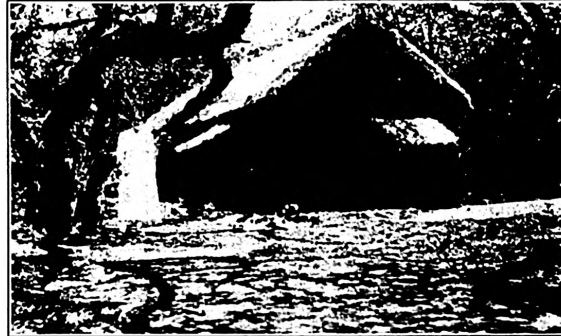


OUR MISSIONARY WORK IN AFRICA

GRACE STATION. This station lies about five miles northeast of Fitkin Memorial. Some readers may remember an earlier picture without a tree. If our missionaries planted these trees that now give a refreshing shade they doubtless appreciate them.

OUR MISSIONARY WORK IN INDIA

BETHEL CHUPPER. "Chup-per" is a Marathi word meaning a temporary house, built of sticks and grass, like the one in this picture. The whiteness on the roof and ground can hardly be snow—more likely the direct rays of the tropical sun.



Durban. From Durban we came by rail through a mountainous but very beautiful country, via Johannesburg, to Barberton, where we were met by Brother Schmelenbach. We stayed over night at the hotel, and next morning started on horseback for Fitkin Memorial Station, a distance of perhaps thirty miles. We climbed one mountain after another until finally, a little after dark, having traveled over rocky steeps, around precipices, and over what is called Devil's Bridge, we reached our station and were welcomed by Brother and Sister Shirley and Brother Nielsen. This was June 20th.

The following Sunday we were asked to preach. It stirred our soul and brought tears to our eyes to see and hear a crowd of Christians coming to church singing as they came. This was more beautiful to us than all the beautiful scenery we had looked upon along the way. As we had never before attempted to preach through an interpreter, nor even heard any one else do so, it seemed quite difficult to us. Last Sunday we got along much better. The Lord blessed the services of the day. Three were forward for prayer. Pray that the Lord may help them through to victory speedily.

We are trying hard to get the language, and expect to succeed by the help of the Lord. We are well and happy in Him. Praise the Lord! Pray for us, and for this needy field.

The Year's Work in Brava

REPORTED BY REV. JOHN J. DIAZ

I AM glad to report victory in this Island of Brava. About sixteen new-born souls for Jesus in the year. Glory! We need your prayers daily.

The annual meeting of our church was held on June 29th, when we considered the interests of this mission. There was a general tone of victory and of zeal to carry the gospel to the dark world.

The Lord has just sent us a Portuguese teacher, the best that could be found in the island. We are very thankful, for our chil-

dren should not grow up in ignorance. His name is Eugenio Paulo Tavares. Five months ago he gave his heart to God, and he is doing good work among us. We want \$45 a month for the support of him and his family. If he needs any more we will give the rest.

Bethel Chupper

BY MRS. F. LUCILE JACKSON

SHORTLY after arrivig in India, and before we had a chance to see our mission station at Buldana, Berar, we went direct to Mahableshwar, a hill station, which is a resort from the fearful heat of the plains during the hot season, to study the Marathi language. Mahableshwar is forty miles from the railroad. We made the trip in a huge motor. Upon arrival, not being acquainted with the place, we went to the Ripon hotel which, as far as hotels are concerned, was moderate in price. The proprietor gave us a suite of rooms, consisting of two bath rooms, one large sleeping room, and a small reception hall in front. This being the only thing that he could give us, was at the rate of 14 rupees per day for our rooms and board. This was far more than we could afford. At once we set about making inquiries for some other place to live. Everything seemed filled. To rent a bungalow and set up housekeeping for ourselves was out of the question, for we found that would be as expensive as the hotel, and a great deal more trouble for us, strangers in a strange land. All the missionary bungalows were full, and some overflowing, so we had no hopes of getting into them, although we applied in three homes. Mr. Jackson spent whole half-days, walking miles over the large area of the town, trying to find a substitute, but to no avail.

At last, when we were both worn out, after almost eighteen days had passed, and we were at our "extremity," God heard our prayers and gave us His "opportunity." The Presbyterians have a large compound called Mount



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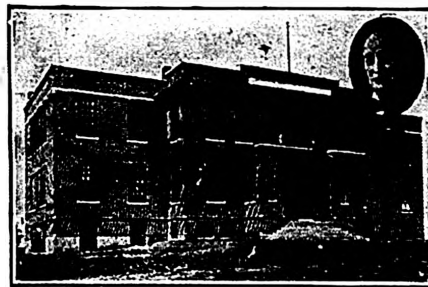
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Douglas. There was only one bungalow on this site, but it was large—and full, yes, overflowing. Some of the young men had put up a tent, and had a *chupper* (grass hut) built out under the trees. There were two housekeepers managing two dining rooms. We interviewed one of them and she said there would be room at her table, but no sleeping room in the bungalow for us. At once we suggested a *chupper*, and to make it short, we ordered a *chupper* built at once, which was soon under construction, down near the tennis court, in the jungle, under the trees.

Now a *chupper* is composed of bamboo poles, long grass, large leaves, small straight sticks and twine. The sides and ends and the two parts of the roof are made in one piece each, by laying the small limbs down on the ground, in a network, putting a good covering of grass on these, then a final network of sticks on top of that. The sticks are tied with the twine at every intersection. The two pieces for the roof are fixed the same way, except that some grass is put on, then a full layer of large leaves, then more grass, and the final network of sticks, etc., making the roof thicker, and almost rainproof. The framework of the *chupper* being up, consisting of a ridge pole running the full length of the middle of the roof, with end poles and a center pole, and the eaves being supported in like manner, all parts being buried one foot in the ground, and the sides and ends and two parts of the grass roof being finished, the next problem was the matter of getting all together. It was a most comical sight to see six pairs of legs running along, supporting a piece of this structure six feet by twenty-two feet, lying flat on the backs of six men bent over to receive it, completely obscuring their bodies. This suggested some new creation of prehistoric life, animate once more and cantering along, seeking a much-needed dinner. After considerable sing-song hallooing and much grunting, the sides, ends, and roof were in place and made secure with twine. The windows, three in the front room and two in the next one, were then cut. The shades for the windows were square pieces of the same kind of grass fabric tied at the top of the window, with a long forked stick to prop it open. A similar kind of arrangement was made for the doors. If you will notice the picture, I think you can see the network of sticks and the grass, in the front part of the *chupper*. Imagine our delight! Our new grass house, at a cost of \$10.00, was completed before dark fell the second night, and we moved in.

On the 9th of April, 1919, after having been married fifteen months, we first began house-keeping in a grass *chupper* in beloved India. From a shop in the bazaar we rented sufficient furniture, such as two single wooden beds with wooden springs (?) and cotton mattresses, two chairs, a study table and a wash table with various accessories. In the mission *godown* (store room) there were some strips of coir carpet, not in use, which proved to be enough to almost completely cover the floor space, which measured 11x22 feet, with a grass partition through the middle, making two very convenient rooms. The first was our study, drawing-room and parlor, and the second our bed-room and dressing-room, and opening off the latter room was a 6x6 bath-room.

Our first night, the coolies having brought us but one bed, and that being too narrow for two, we moved in a couple of benches, turned them together, and made a fairly comfortable pallet for Mr. Jackson. We had heard many strange stories of tigers, snakes, and scorpions, so every time there was a strange sound we wondered which it might be. A grass roof

would be such an appropriate place in which a snake could hide. The dropping of dry leaves and twigs from the trees, together with the wind and our imaginations, reminded us of the tiger stories. Once in the night we were suddenly awakened from sleep by the call of some kind of bird, so lurid and continuous, in the dead of night. However, we trusted for protection, and passed the night very well.

Our greatest fear of living in the *chupper* was not the snakes, scorpions and tigers, but the rains. Should they come early and hard, like most tropical rains, we should soon have to seek refuge elsewhere. Near the close of the season the mists from the valley came up through the ravine, and many mornings we arose to find our clothing very damp. One day, while I was up at the missionary bungalow, a great thunderstorm broke, and water seemed to fairly pour from the lowering clouds. For a time it looked as though the surface of the earth would be turned into a river. When the rain had subsided enough, I went to the *chupper* and found Mr. Jackson busily placing newspapers on the table, beds, trunks, etc., for with the first droppings of the rain the roof had seemed to leak everywhere at once. After the grass had had time to swell a little, there were only a few places where the water came through, namely, the middle of the beds, one end of the trunk, the middle of the room, and all over the study table. We lit the lamp early, and in order to keep the rain from spashing the chimney and breaking it, we raised the umbrella over it and tied the latter to the side of the wall. We slipped on our raincoats and then packed almost every belonging into the trunks. It became very damp and rather cold. During the time of nearly two whole months spent in the *chupper* we had only about three such rains, and every time the *chupper* roof leaked in much the same places. We were glad, because of the impending rain, to be again in a house with a good roof and stone floors, yet our romantic experience of beginning housekeeping and living nearly two months in a grass hut in the land that we have chosen to be our future home, we shall not soon forget.

I do not wish to slight our woodland friends, so wish to add that we had a few visitors in the way of frogs, big, fat, harmless "chupper bugs," crickets, fireflies, gnats, and mosquitoes. We had a host of friends in the black, squalling crows, the noisy squirrels and chipmunks, and the various birds that awakened us in the wee hours of the night and the early mornings with their scolding, whistling, chirping, and strange jungle calls. However, many mornings we were awakened and held almost spellbound by the most beautiful singing of some birds that fearlessly approached our little hut, little dreaming that it was the habitation of human beings. Near the *chupper* we saw a mongoose (a small animal that kills snakes), and a tiny deer. Some of the missionaries saw a huge monkey in the woods nearby, and so told us not to be frightened if we heard something jumping on the roof, for sometimes the monkeys perform that way.

We broke up our little home on the 29th of May. It is a privilege indeed to be here in India, and we realize that in the course of a short time we shall be able to speak the language sufficiently to give the life-giving message to darkened hearts, to whom we have longed to communicate the glad story.

"Go ye into all the world and preach the gospel" means more than a journey into a far country. It means living in that country; and, if God so wills, dying there for Jesus' sake and the salvation of the heathen millions.

Eager for the Fray

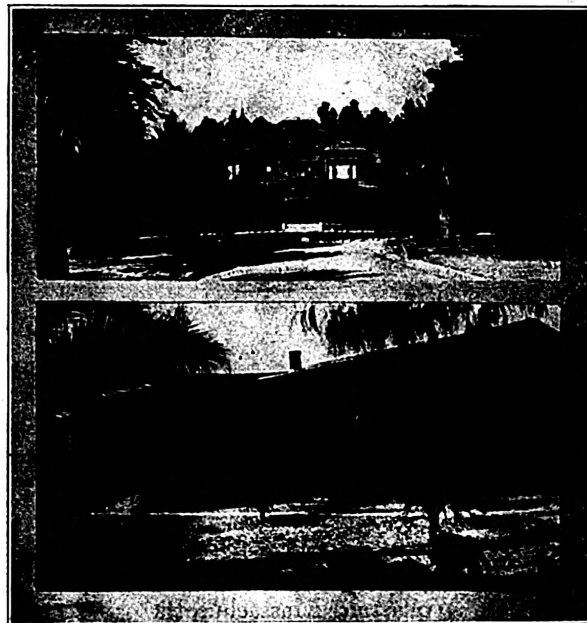
A LETTER FROM MISS MYRTLEBELLE WALTER

I WAS down to Kishorganj the first part of the month for our Assembly. I did enjoy it so much. It was my first in India and I had looked forward to it for some time.

I am back in the hills again studying Bengali. I am putting in eight hours a day now and making real progress. I have a good pandit; he comes every morning and gives me an hour. I could use him two hours but can not afford to pay him for two hours, so get into one hour all I possibly can. I hope to be ready to pass my first examination in December, and then I feel as if I could begin to get ready to commence to start with missionary work, anyway. It takes such a long time to learn to talk. And it seems as if I never

would be able to preach and teach in Bengali; but I will. At least I will if God gives me strength and helps me master all these idioms.

I feel more and more what a privilege it is to labor in this field; and not only in India but in our Kishorganj field. It seems to me as if it is a gift straight from God, and we must improve the opportunity. When I think of the million who are waiting to hear the gospel in our own district, and that no one else will give it to them but us, my heart throbs, and I just ache to get out and do my level best in evangelizing them. I can hardly wait for the time to come when I can go out touring with the other missionaries and preach to the people. I am hoping that I can go out with Miss Grebe in November of this year. I need some practice in conversation for my examination and if things turn out well she



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PASADENA, CALIFORNIA.

will take me out touring and let me have some practice in talking. Do pray that the Lord will open the way for this. Until November I intend to spend all my time on the language—shall have to if I pass the examination. It gets very tedious, but I am looking forward to the time when I can use what I am learning now, and I know that I shall never regret a good foundation that I am laying now. I have been thankful so many times for the years of Latin, Greek and German that I had at home; it certainly does help when one has to tackle a hard language here. I know how to go about it better than I otherwise would; especially when I have to guide my teacher instead of his guiding me, because that is what we have to do here. These pandits do not know how to teach, and we have to probe them for all we get.

And I want to thank God, too, at this time, for the privilege of belonging to a holiness church. I never appreciated the privilege at home; it was always too common; but since coming to India I have grown to love my church and its standards far better than ever before. Of course we meet many missionaries here in the hills, but you would be surprised to find how very few believe what we do. And some of them seem to be very spiritual, too; but when purity of heart is mentioned they look dubiously at us and look as if they felt ashamed. A great many people have not heard of our church and so when they ask what it is, I have an opportunity of telling what we believe. One night at the dinner table here the question of doctrines came up, and I said nothing until a man of a certain large denomination asked me what we believed. I told him

simply, and with no boasting whatever, but very clearly. At prayers that night he prayed; and he was very careful to tell the Lord that we were all very sinful and no one dared claim the high privilege of living without sin; that we sinned every day, etc. If course I knew it was for my benefit. I said nothing, but I felt that deep, settled peace down in my heart that testified to me that I was living without sin day by day, no matter who might tell the Lord the contrary. What I have often wondered is, what do missionaries who say they cannot live without sin preach to the people? If the missionary cannot live without sin what does he preach to the natives?

This man confessed to me one day that nearly all of their so-called Christians—and they have hundreds of them—lived the same lives as they did before joining the Christian church with the exception that they did not worship idols. He meant their lives were the same sinful ones. But how can they expect any better of their converts when they openly declare that Christ cannot save from sin.

Oh, I do thank God for my church and for what it stands for. I do thank Him for the experience that I enjoy now, and that nothing can change me. Whatever doctrines I meet I feel that I am thoroughly established in the good old Nazarene doctrine, and it just suits me. As the old lady said about the Bible, "I know it is true because it just fits my experience." It is not always the easiest thing to stand up for what we know will bring scoffing, but God gives us courage, and I believe has used us in several cases in testifying to His glory. I praise God for my years spent in holiness schools, where I sat under the instruction of godly men and learned the deep things of God and learned to stand. Praise God for our holiness schools; may they prosper and send forth many, many young people to the great harvest fields. This is just how I feel these days. I want you to know that I am so happy; that I feel I am in the very center of God's will; that I wouldn't change my little bamboo house in India for the loveliest mansion in America; and that I love my church dearly and think it is the very best in all the world.

We enjoy the *HERALD OF HOLINESS* and *The Other Sheep* more than we can tell you. And since I have been in the hills, off by myself, I enjoy them more than ever. When we are put off by ourselves we are inclined to think we are the only ones in the whole wide world who are standing for big things, but when we get those good papers we remember that we belong to a mighty band that is doing just what we are, pressing the battle of holiness, and many of them single-handed.

The largest hospital in the world exclusively for Chinese is not in China, but in France. It serves 140,000 Chinese laborers. It is in the village of Noyelles and it has accommodations for fifteen hundred patients, but at one time room was made for three hundred more. The staff numbers sixteen foreign doctors and three hundred nurses and attendants. The chief of staff is Colonel Gray, formerly of the British legation, Peking, and many of the other members are medical missionaries from China. The hospital buildings are one story in height and are on either side of short streets running into a wide central road. There are medical and surgical buildings or wards, and special ones for tuberculosis, influenza, trachoma, venereal, contagious, and emergency cases. In a detached area, inclosed by double rows of high barbed wire entanglements, with guards at the entrance, are sixty insane patients. The saddest place of the whole hospital to visit is the isolated camp for lepers. There are sixteen of them. In the little graveyard 350 laborers lie buried. Over each grave is a white cross, giving the name, military number, company, and date of death. The Chinese have started a fund to erect a memorial arch in Peking to commemorate the lives of those who lie buried in France. One coolie gave a third of a month's pay.—Selected.



Eastern Nazarene College

Wollaston, Massachusetts

LOCATION—Beautiful Wollaston Park on the South Shore, fifteen minutes from the heart of Boston. A convenient center for the four Eastern Districts, affording ready access to the advantages of the greatest educational center of the East.

EQUIPMENT—Administration building, boys' and girls' dormitories, excellently furnished and safeguarded by government inspection. Spacious lawns, driveways, gardens, and ancient trees. Pianos, laboratories, and libraries, general and departmental, co-operating with Quincy and Boston public libraries. Gymnasium and tennis courts.

COURSES OF STUDY—College (three years), Theological, Expression, Music, Academy, Commercial.

FACULTY—President, F. J. Shields, A.M.; F. W. Nease, A.M.; A. R. Archibald, S.T.D.; Bertha Munro, A.M.; J. B. Mowry, Sc.D.; C. A. Durfee, A.B.; Florence Cobb, A.M.; Effie Goozee, A.B.; Mrs. Hester Shields, A.B.; Mrs. Frances Archibald, E. A. Gowen, B.Mus., and others.

STUDENT BODY—Intelligent, enthusiastic Christian young people. Good proportion of college standing.

AIM—True education, of mind and soul. Preparation of preachers, missionaries, and Christian workers.

FRED J. SHIELDS, A.M.
President.

International S. S. Lesson

for OCTOBER 5. Lesson, John 1:29-42.

John and Peter Become Disciples of Jesus

GOLDEN TEXT—*Jesus . . . saith unto him, Follow me.*—John 1:43.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE LAMB OF GOD.

To the Jewish mind, the expression "Lamb of God" summed up the redemptive work of God. The lamb might be offered as a sacrifice both in the sin offerings and the sweet savory offerings. These offerings in their order from the highest to the lowest were as follows:

1. *The Burnt Offering*, in which the entire sacrifice was consumed upon the altar.

2. *The Meat Offering* was a meal offering containing no flesh, and represented the perfect life of Christ as an example to men.

3. *The Peace Offering* was partly consumed upon the altar and partly eaten by the priests. It typified the mediatorial work of Christ and the communion of saints.

4. *The Sin Offering* was burned without the camp, and the blood poured at the base of the altar as well as sprinkled upon it. The blood of the Lamb cleanses from all sin.

5. *The Trespass Offering* was also burned without the camp and the blood sprinkled upon the altar, and represents the work of Christ in the forgiveness of actual transgressions.

II. THE BAPTISM OF JOHN.

John was the forerunner of Jesus, and his baptism was a baptism of water unto repentance. It was but a preparatory step looking forward to another and greater personage and another and greater baptism.

III. THE ANOINTING OF JESUS.

The anointing of Jesus with the Holy Ghost marked the beginning of His office work. As the priests were set apart for their office work by an anointing of oil, so Jesus was set apart by the anointing with the Holy Ghost.

During His life on earth, Jesus carried on His work through the power of the Spirit. He was led into the wilderness, He performed His mighty miracles, and He ministered under the unction and by means of the power of the Spirit. After His death and resurrection, He received the power to confer the Spirit upon His disciples and now He himself ministers the Spirit to His own people in answer to obedient faith.

IV. THE BAPTISM OF JESUS.

Jesus himself was anointed with the Holy Ghost, but His disciples He baptized with the Holy Ghost. In the strictest sense baptism conveys the idea of cleansing from sin or pollution, and the disciples when baptized with the Holy Ghost were cleansed from inward sin and depravity and filled with the Holy Ghost but once, when cleansed from sin, but there may be repeated anointings and infillings of the Spirit.

The baptism of Jesus with the Holy Ghost in its cleansing and its infusion of power is the supreme work of Jesus in this dispensation. It is the heritage of every believer in Christ, without which no believer comes to the normal Christian life.

V. FOLLOWING JESUS.

The next day John pointed his disciples to Jesus and they followed Him. John's work had reached its culmination, he must decrease while Jesus was to increase. The vision of John was transferred to his disciples, and in turning from John to Jesus they came into the larger mission of the new dispensation.

ANNOUNCEMENTS

Notice—We are to be in the state of Washington this fall and winter. Have some open dates. Any one desiring to write to us regarding dates for revival meetings kindly address us at 870 North Chester Avenue, Pasadena, Cal., care of Rev. C. E. Cornell.—Wilde-Knight Evangelistic Party, Earle F. Wilde.

Announcement—I am entering the evangelistic field again and am ready for calls to hold meetings beginning about the first of May. My plans are to evangelize Imperial Valley this fall and winter. For recommendations I would refer you to my District Superintendent, Rev. Howard Ecklo, or Rev. C. E. Cornell, also the District Superintendents in Oklahoma, Alabama, and Texas, where I have held meetings.—W. E. Ellis.

Announcement to Dallas District—The Dallas District Assembly will meet at Sherman, October 15-19. All churches will please have their regular annual

church meeting within one month prior to that time. See that your apportionments are all met. Fill out your church report for the Assembly year up to October 1st, and have it in the hands of the District Secretary, Mrs. E. J. Sheeks, Peniel, Texas, before October 15th. On account of my being a delegate to the General Assembly and our District Assembly being a little earlier than usual I may not be able to visit all the churches that I would like to visit prior to our Assembly, so please do not feel that I am negligent towards our church if I fail to reach you.—E. G. Theus, District Superintendent.

Notice—I have recently entered the evangelistic field and am open for dates. Any one desiring my services please address me at 508 East Horton street, Bluffton, Ind.—B. E. Noonan.

Wanted—A good Christian lady to do house work in a Nazarene home. Opportunity to take music. Must be very neat and particular. For further information write Mrs. Elizabeth Olin, Bethany, Okla.

Notice—I shall be glad to take some meetings or conventions in the Southwest, or on the Pacific coast after the General Assembly. Address: care Herald of Holiness.—Rev. Henry C. Ethell.

Notice—I am now free again to devote all my time to evangelistic work. Any one desiring my service will please address me at 99 Sambourne street, Wilkes Barre, Pa.—W. E. Frederick, Commissioned Evangelist of the Washington-Philadelphia District.

Announcement—I sell pianos, player pianos, church and parlor organs, and phonographs, and am in position to save our people at least one-fourth

on the price of any of the above instruments. I deliver direct from factory to home. Write for catalog and prices.—A. H. Clayton, Jonesboro, La.

Announcement—I have several good religious, orthodox books suitable for preachers, which I will give to some poor young preacher that will pay the postage on them. Send 2-cent self-addressed envelope for list.—Rev. Ernest E. Wiggins, 206 Pearl street, Richmond, Ind.

Notice—The District preachers' meeting of the Pittsburgh District will be held at East Palestine, Ohio, December 4th to 7th.—J. Howard Sloan.

REQUESTS FOR PRAYER

202. A sister in Kansas requests prayer that her two wayward sons in Oklahoma may be saved and sanctified.

203. A sister in Oklahoma desires prayer for healing.

204. A sister in Texas requests prayer that her husband may be reclaimed and sanctified.

DEATHS

Holbrook—Mrs. Adlade P. Holbrooke of Cundys Harbor, Me., departed this life September 1, 1919, age sixty-four years, eight months, and twelve days. She was a devoted Christian and for twenty-five years was a member of the Pentecostal Church of the

TREVECCA COLLEGE

Rev. Stephen S. White, A.M., B.D., President

Nashville, Tenn.

THE ASSETS OF TREVECCA COLLEGE

The inspiration of a great founder, Rev. J. O. McClurkan, deceased. The influence of his noble and self-sacrificing life still abides with the school.

A past of which any school could well afford to be proud.

An Alumni Association whose members are making good for God and humanity around the globe.

An Alumni Association whose members are loyal and enthusiastic in their support of their Alma Mater.

A successful debt-lifting campaign during the spring of this year. \$50,000 was subscribed throughout the Southeast.

A real board of trustees, composed largely of successful business men, who are intensely interested in the welfare and progress of Trevecca College.

Excellent housing facilities. One large brick and two large frame buildings.

A strategic location which can not be surpassed for beauty and advantages.

A competent faculty of experienced teachers to which select men and women are being added as the need arises.

A strong constituency of progressive people who are solidly behind the enterprise. They have purposed in their hearts to make Trevecca a standard college.

A large and needy field in which there is no competition. Trevecca College is the only school of the Pentecostal Church of the Nazarene in the Southeastern Educational District which does college, preparatory, and theological work.

The city in which the school is located is kindly disposed toward it. The Commercial Club of Nashville is heartily supporting, both by influence and active assistance, a campaign which is now being put on for \$30,000. This amount is to be used to build a modern fifty-five room dormitory in honor of the memory of Rev. J. O. McClurkan.

A clean and radical record on entire sanctification as a definite second work of grace.

Every indication that God's seal has been and is at present upon the institution. This is the crowning asset of Trevecca College.

SEND FOR CATALOG TO

TREVECCA COLLEGE

NASHVILLE, TENN.

Nazarene at Cundys Harbor. We extend our heartfelt sympathies to her bereaved husband and family, realizing that our loss is her eternal gain. The writer took as a basis of a brief address 2 Cor. 5:1. Interment was at Cundys Harbor cemetery.—R. S. Phillips, Pastor.

Gilley—Mildred Irene Gilley, second daughter of Rev. and Mrs. W. R. Gilley, of the Pentecostal Church of the Nazarene, Lansing, Mich., went home to glory September 14, 1919, after fighting typhoid fever eight days. She was born in Russell, Ky., January 4, 1903. She gave clear testimony that she was saved and sanctified. Only a few weeks previous she had consecrated her life to missionary fields. The day she died four young people were converted or reclaimed in the church.—Ione Gould.

Messenger—Mrs. Arabelle M. Messenger departed this life to be with Jesus Sunday, July 20, 1919. She was one of our most faithful members and will be greatly missed, but our loss is her gain. She was the mother of twelve children, eight of whom survive her, together with her husband and a host of friends.—C. D. Erb, Pastor, Marysville, Wash.

NOTES AND PERSONALS

RESOLUTION

Resolved, That we, the District Advisory Board of the Alabama District, do heartily endorse the plan of our District Superintendent to raise money

to finance three tent campaigns on the District for another year.

B. McLAIN,
Secretary of Board.

"The Pentecostal Bible Teacher" is superior to all other Bible lesson helps I have ever studied. I wish to say also that the September number is the most blessed one yet; the most enlightening, spiritual, scriptural, soul-inspiring exposition of the four great subjects presented for our Sunday school study that I have yet seen. Each writer has excelled in clearness and power. They have my gratitude. The Lord has the glory.—E. Harriet Howe.

In a letter received from E. J. Beckwith, Sag Harbor, N. Y., he writes as follows: "We realize your efforts to give your readers a very interesting paper, never shunning to declare the whole truth of God's precious Word, which we enjoy fully. Every part of the paper is grand and seems to improve all the time. May God bless your efforts and labors in the Master's vineyard."

It is a saying worthy of all acceptance: That he who hath much will be expected to give in like proportion. A privilege, after all.



REV. I. T. STOVALL, A.B., B.D.

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are under the same supervision. This makes their relation such as will insure perfect harmony and co-operation.

PENIEL COLLEGE stands for strong scholarship, proper physical development, and old-time religion. Wherever you find a Peniel College graduate you find a person who is doing things. *We are making leaders.* We are to give you in the near future others of our graduates who have succeeded.

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2050 East Stark street.
Northwest—C. Warren Jones.....Spokane, Wash.
712 West Fern avenue.
Ohio—E. E. Wordsworth.....East Palestine, Ohio
78 South Market street.
Pittsburgh—Dr. Howard Sloan-East Liverpool, Ohio
514 Jackson street.
San Antonio—W. F. Rutherford.....Meridian, Texas
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Peniel College.....Peniel, Texas
N. W. Sanford, President.
Trevecca College.....Nashville, Tenn.
S. S. White, President.

EVANGELISTS' DATES

(Address given is for mail.)

- A. F. and Leonora T. Balmeler:
Kansas City, Mo.Sept. 29-Oct. 5
Pascall F. Bellevue, 1142 Broadway St., Vincennes, Ind.:
Petersburg, Ind.September 15-30
W. R. Cain:
Kansas City, Mo.Sept. 25-Oct. 5
Middletown, Ohio.Oct. 12-Nov. 2
Lansing, Mich.Nov. 6-24
Payne, Ohio.Nov. 28-Dec. 21
C. C. Chick, Dodd City, Texas:
Hillsboro, Ky.Sept. 26-Oct. 5
Goddard, Ky.October 10-19
Pector, Texas.Oct. 24-Nov. 2
B. D. Sutton and M. S. Cooper, Houston, Miss.:
Thorn, Miss.Oct. 1-15
Camden, N. J.Oct. 19-Nov. 2
F. W. Cox, Lisbon, Ohio:
Oakland, Ill.Sept. 24-Oct. 2
Akron, Ohio.Oct. 8-27
Washington, D. C.Nov. 9-24
Rio Grande, N. J.Nov. 30-Dec. 21
H. J. Elliott, 910 16th avenue S., Nampa, Idaho:
St. Paul, Minn.October
Verna, N. D.November
Mt. Vernon, S. D.December
C. P. Ellis:
Yuma, Colo.Sept. 2-Oct. 2
De Nova, Colo.Oct. 5-Nov. 2
Beatrice, Neb.November 5-26
Theo. Elmer and Wife, 1428 Pacific St., Brooklyn:
West Somerville, Mass.Sept. 28-Oct. 19
B. T. Flanery
Hermlock, Ore.Sept. 24-Oct. 5

HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor

REV. C. A. KINDER, Acting Managing Editor

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TELEGRAMS**CALGARY, ALTA.****HERALD OF HOLINESS:**

Calgary church extends unanimous call to Rev. Ernest S. Mathews and wife of the Lewis and Mathews evangelistic party. Call accepted. Evangelistic meetings scheduled to begin October 26th with E. A. Lewis at the Calgary church.

DR. E. M. CHURCH, Church Secretary.

BLUFFTON, IND.**HERALD OF HOLINESS:**

Bluffton, Ind. Great meetings. Borders and Harding at best. Aeolian Quartette great. Floods of salvation. Finances easy. Over \$1,500 for Olivet Sunday.

B. A. FLEMING.

KEARNEY, NEB.**HERALD OF HOLINESS:**

Evangelists C. E. and May Roberts just closed the greatest revival in the history of the church. Twenty new members. Three young men and two infants baptized. The evangelist well paid. One hundred dollars for Jerusalem mission. Pastor's salary increased. Organized a tithing band, twenty-five members. Fifteen hundred dollars pledged for a new church. Money raised to send pastor to the General Assembly.

M. J. PICKINSON, Pastor.

WICHITA, KAS.**HERALD OF HOLINESS:**

Kansas Assembly closed with victory. E. J. Lord elected District Superintendent on first ballot. Great preaching by Superintendent Goodwin, Jernigan, and Waddle. Over \$30,000 raised; \$13,000 for Hutchinson school, with great enthusiasm, \$11,000 for foreign, and \$5,000 for home missions.

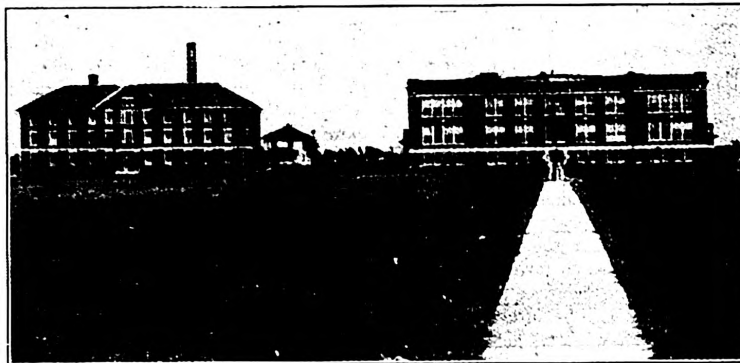
A. C. TUNNELL

NAMPA, IDAHO.**HERALD OF HOLINESS:**

Camp meeting closed with tide of victory, with scores of seekers, and finders. Brother Cain and Sister Wines did great preaching. Over the top for \$100,000 for Northwest Nazarene College. Raised nearly \$2,500 for camp-meeting site.

N. B. HERRELL.

Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.:
Calgary, Alta. Oct. 26-Nov. 9
Haldor and Bertha Lillenas:
Kansas City, Mo. Sept. 29-Oct. 4
William O. Nease, Box 14, Meridian, Texas:
Hico, Texas Sept. 18-Oct. 5
C. E. and May Roberts, 2109 Troost Ave., Kansas City, Mo.:
Kansas City, Mo. Sept. 25-Oct. 5
First Church, Los Angeles, Cal. Oct. 19-Nov. 2
First Church, Pasadena, Cal. Nov. 9-30
William D. Shelor, Bloomsburg, Pa.:
Newman Grove, Nebr. Oct. 5-Nov. 2
Hastings, Nebr. November 9-23

**Did the Whale Swallow Jonah?**

The above caption is one of a series of lectures showing up the tricks and methods of "Higher Criticism." These lectures will be given during the Special Bible Study Conferences at Olivet University, Olivet, Ill.

THE PLAN.

We plan to doubly emphasize Bible Study by supplementing our regular Bible Courses by a series of BIBLE STUDY CONFERENCES under the direction of four leaders of international prominence, and make Olivet one of the greatest Bible centers in the country. There will be four conferences, each two or three weeks in length. They will be held in November, January, March, and May, beginning about the first of each month. We have secured three of the leaders.

THE LEADERS.

General Superintendent J. W. Goodwin, D.D. A man with a wonderful vision, mighty in the Scriptures, full of the Holy Ghost and faith, a great orator, profound thinker, and soul winner. He will lecture on Pastoral Theology, Homiletics, and Church Polity. He will give the exposition of the book of Romans. Will also give us an extensive study of prophecy.

Rev. Andrew Johnson, D.D. One of the most profound scholars and Bible Exegists in the Holiness movement. A man noted for his originality, full of wholesome wit and humor, a silver-tongued orator, and a successful evangelist. He has made a special study of the tricks and methods of a higher critic, and promises us ten lectures on Higher Criticism, of the following topics:

1. The Claims of the Critics.
2. The Mosaic authorship of the Pentateuch.
3. Are there one or two Isaiahs?
4. Daniel and the Critics.
5. Did the Whale Swallow Jonah?
6. The Infallibility of the Scriptures.
7. Plenary Inspiration.
8. Criticism in the Colleges and Universities.
9. Paul and the Critics.
10. Christ and the Critics, the Kenosis Theory.

Rev. A. L. Whitcomb, D.D. He has a master's degree from Wisconsin State University. Has been president of several colleges, and a professor of the Philosophy of Biblical Literature in Holiness schools for a number of years. He is a powerful preacher and a Bible Scholar with a thorough preparation and broad experience. He will bring us both the new and old of God's Eternal Word.

A COMMENDATION.

Rev. W. H. Huff, the noted evangelist, in a letter to President Moore, makes the following statement concerning the Special Bible Study Conferences: "I want to commend you in this new departure you are taking in your school work. I have really had that in mind for some time and am sure that work will be a great asset to your school. There is a great need and a great opportunity for that kind of work to be done in the school, and as far as I know you are the first man to launch it. God bless you. It will be of great value to your students."

RATES.

Free Entertainment for one week to all pastors—Special rates for a longer time and to all others. No extra expense to the regular students.

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Olivet, Illinois

N. E. Tyler, Peniel, Texas: _____
 Linn Grove, Ind. _____ Sept. 26-Oct. 12
 Red Rock, Texas _____ October 10-26
 Trappe, Md. _____ October 17-31
 Cambridge, Md. _____ November 2-16

The Great Apostasy

(Continued from page 11)

ure that they will soon be abandoned. It will be harder and harder to get seekers to the altar, and when they are persuaded to come, the atmosphere of earnest prayer, and of tender and intense solicitude for the salvation and sanctification of souls which formerly was one of the most conspicuous features at the altars of holiness churches will be largely missing.

Converts will be fewer. Instances of backsliding will be more numerous. The burden and passion of souls will be less apparent. The financial interests of even these holiness churches will attract more attention, and the benevolences will engross and absorb more of the time and energies of the pastors and people. When now and then some old saint receives a mighty anointing of the Holy Spirit and makes some unusual demonstration, the holy fire will not catch and spread among the congregation and general membership as it did a few years before. As these conditions more and more obtain in the holiness movement the solemn prophesy of Christ will become more and more applicable: "Because

iniquity shall abound, the love of many will wax cold."

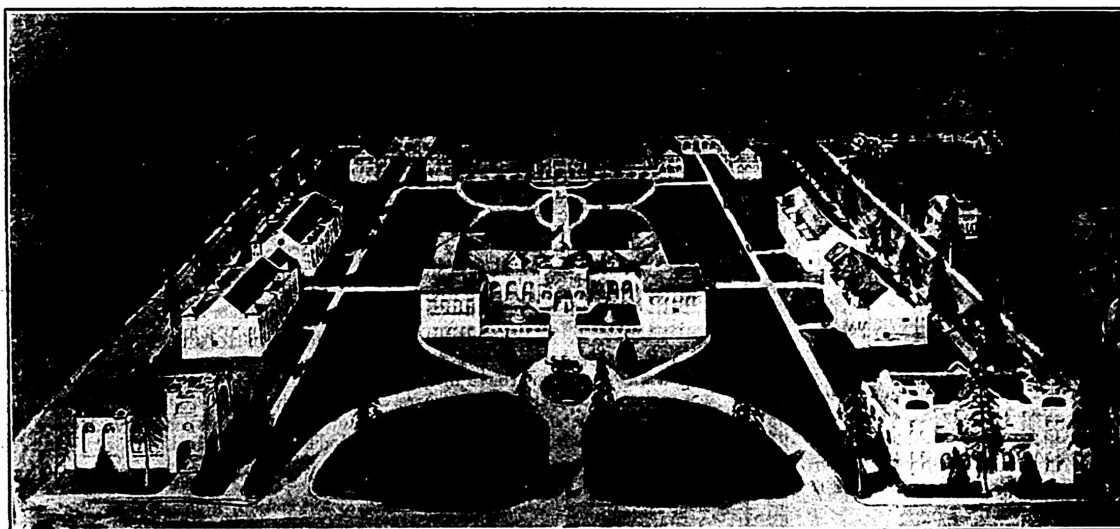
The phenomena which I have briefly sought to describe is that which is seen from the human side. But what has really happened and will rapidly become more marked is that the Holy Spirit has been withdrawing himself steadily, constantly, and rapidly from the churches; and as he has departed, another spirit has taken his place, viz., "the spirit that worketh in the children of disobedience." Satan, the persistent foe of God, of Jesus Christ, of the Holy Spirit, of the Word of God, and of immortal souls, has come in, and will come in more and more, to fill the void left in human hearts by the quiet, unnoticed departure of the Holy Spirit. As the god of this world acquires more and more authority and power in the ecclesiastical organizations he will substitute lies for the truth, lust for love, hollow jests for holy joy, prejudice for peace, fashion for faith, and gossip for the gospel. He will play upon the weaknesses and foibles of men and women, and will appeal to their vanity, greed, selfishness, and love of pleasure, pomp, and power.

Through a multitude of human agencies and instrumentalities he is now teaching that man is divine; that human reason is the highest criterion of truth; that the consensus of opinion of the respectable, intelligent, refined, and law-abiding members of society is the best standard of righteousness; that the voice

of the people is the voice of God; and, hence, that public opinion is the greatest force in the world. The conclusion reached from these premises is that man is his own savior; that he is the arbiter of his own destiny, "the captain of his own soul"; and that anything wrong in human society is due, not to internal, but to external conditions, and can be remedied by improving and perfecting the environment of the human race. The plan of the arch-fiend is to substitute confidence in science, evolution, philosophy, civilization, and democracy for faith in the God of the Bible. This is the essence of the new theology, which is really the creed of the apostate portion of the professing church.

In another paper I will discuss some other phases of the great apostasy which is now present among us and which has made such gigantic strides since the beginning of the great world war.

Let me conclude these suggestions with the portentous words of Jesus: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).



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H. ORTON WILEY, PRESIDENT

Brother Brown's Memorial

BY H. ORTON WILEY

THERE are three broad lines of church legislation which it may seem wise to the General Assembly to consider at its next session:

1. The correlation of the work of the various General and District boards, bringing greater unanimity of thought and action in regard to the several phases of our institutional work.

2. The relationship of preachers to the Annual Assemblies. As it now stands our preachers bear but one relation to the Assemblies of which they are members. That there is need for some adjustment along this line seems evident. It would appear that there should be at least three such relationships sustained: (1) Young preachers received on trial; (2) something corresponding to a "supernumerary" relationship for elders not actively engaged in the ministry; (3) a "superannuated" relationship for elders who through age or infirmity have been forced to forego the active work of the ministry.

3. The relationship of pastors to local churches. While we are endeavoring to wisely legislate for the general welfare of the churches we must guard against anything which might injure our ministry. Under our present government local conditions may not only force a good man out of the pastorate, but seriously impair his opportunity for future usefulness. Congregations are often left without pastors, and good pastors are left without churches, because there is not a proper mediating body to bring them together.

At the North Pacific Assembly a memorial was prepared by Rev. H. D. Brown at the request of the District Assembly, suggesting a possible remedy for this condition of affairs which obtains so largely in certain sections of our church. This memorial was printed in the HERALD OF HOLINESS and seems worthy of serious consideration.

While we maintain, as set forth in a previous article, that the local church should have the right of election of its own pastor, it is equally evident from the New Testament standards and the historical records of the church, that some provision must be made for the supervision of the local churches. Radical congregationalism can never succeed. We must have superintendents, and these must be given authority commensurate with their responsibility.

In Acts 6:4 is found a statement which shows the method of procedure in the early church, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The word used for "appoint" is *kalastasonen* from *kathistami*, which means to "appoint, to constitute, to make, to set down as, or to declare to be." The matter seems to have been very simple—the church elected the men of its choice, and when so chosen they were presented as candidates for official recognition; but only when so recognized by "appointment" in the sense as used above did they become the "constituted" officers of the church.

We are opposed to *appointive power* in the sense of *selective power*; but we are heartily in favor of *appointive power* in the sense in which the word is used in Acts 6:4. Why not follow the New Testament plan, i. e., elect pastors in the local churches and bring these names to the District Assembly for approval and confirmation, and when so approved they shall be "appointed" or "declared to be" the

pastors of the churches by the General Superintendent or presiding officer, and when so "announced" they shall become the "constituted" officers of the churches?

We believe that the above would give greater permanency to the office of pastor among us, as well as to other officers of the church, and that it would serve to correct a growing fault among us, i. e., the habit of changing pastors in midyear. This is generally disastrous to church and pastor alike and should be corrected. Under the above plan the pastor in order to be installed as the official head of a local church must be elected by the church, approved by the District Assembly of local churches, and "appointed" or "declared to be" the pastor by the General Superintendent. This would save good men from the possibility of being wronged at the hands of some narrow-minded congregation, and save our churches from being wrecked by changes during the year when it is all but impossible to secure the services of efficient men.

The memorial of Brother Brown suggests a democratic method of reviewing the actions of the local churches by providing for a "Committee of Approval" in the District Assembly. This committee, like any other, would be a creature of the District Assembly and all of its actions subject to ratification or reversal in case of an appeal on the part of the preacher or local church.

While local churches must be given their rights, yet no local church should be allowed to take any action which would prove detrimental to the other churches; and how could

this matter be better determined than by a Committee of Approval chosen by the District Assembly to work in harmony with the General Superintendent, the District Superintendent being *ex officio* a member of this committee? When so approved and appointed by the General Superintendent as in Acts 6:4 every pastor would hold his position by the authority of all the churches in the District and the *appointive* or *constitutive* power of the Gen-

(Concluded on page 23)

Interesting Books on Missions

On account of the recent advances in publisher's prices, we have been compelled to make corresponding price changes on a few of the missionary books listed below. It is safe to say that these books are the cream of late missionary publications. For the home reading table they are unexcelled. As a nucleus for a missionary library or as additions to one already started there are no better titles than these:

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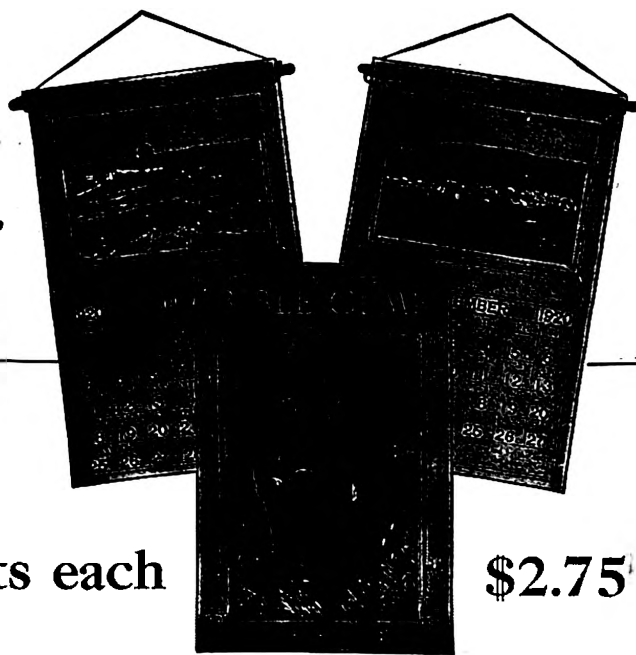
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Brother Brown's Memorial

(Continued from page 21)

eral church through its chief executive, the General Superintendent.

We believe fully in the representative form of government, but even this must have supervision if it is to have unity and coherence, and it must have executives who are delegated sufficient authority to carry out the policy of the body whom they represent. We have nothing to fear from episcopacy while the power remains ultimately with the people; and we should not be afraid to give our executives sufficient power to carry out the will of the people as declared in the General and District Assemblies. Otherwise we shall find ourselves lacking in unity and shall fail to reach our highest success.

Report of COMMITTEE ON STATE OF THE COUNTRY Chicago Central District Assembly

To say that the world is growing worse, without any qualification, might appear pessimistic. To say that it is growing better, without any qualification, would be optimism with a vengeance. To say that the bad is getting worse and the good is getting better would doubtless be correct and properly realistic.

While we doubtless have the best country in the world, with the best government, and we are glad to say that we are true Americans, yet one must be blind who can not see frightful conditions prevailing everywhere. National unrest obtains in every direction. Anarchy is running riot in various places. Bolshevism lies smoldering ready to break out into flames. Strikes are the order of the day, and the daily papers record many riots. The war between capital and labor has had no armistice. The demand of the laborer for an increase of wage forces the manufacturer to yield to the demand, and then the manufacturer must increase the price of his goods to meet the increase of wages. This falls back upon the laborer, who must pay more for his goods, whereupon he must get more wages in order to pay for these goods. This means more demand for wages, and that means higher price for the goods; and hence we see nothing but an endless chain of demand for higher wages, and higher price for products, and who can predict the end?

Money never was more plentiful, and bumper crops prevail generally over our country; and yet the unrest goes on and ever increases.

The war is over as far as this country is concerned, yet continues in a score of other countries.

Prohibition has come, the intemperance devil has practically been defeated, yet tobacco, cigars, lust, graft, profiteering, divorce, white slave traffic, crime, suicide, and murder are stalking over this land. Moving picture shows are ruining the young.

Extravagance and high living in general, with its attendant evils of overeating, unchastity, pride of society and worldliness and dress in its indecent exposure of the fairer sex, both in homes, in the church, on the street, and at the bathing resorts, is becoming more and more brazen-faced. The frightful corruption of our youth of both sexes is becoming appalling. "One half the world does not know what the other half is doing," may well be said of the younger generation these days. Boys and girls are taking the old folks to board, running things to suit themselves, and general disobedience to parents very commonly prevails.

The Word of God predicated the love of many waxing cold, a falling away, and perilous times prevailing. We are not looking into the future for these times—they are upon us now. The great apostasy is on. Decadence of religion is on every hand. Empty churches are scattered over the land by hundreds. Churches are filling up with unregenerated joiners. The blood atonement is being relegated outside of orthodoxy, and the cry is, "Away with your slaughterhouse religion!" The deity of Christ, the miraculous conception, the power of an uttermost salvation through His blood is sneered at. Rationalism and infidelity in general are taking the place of the old-time tenets of Christian believers.

All these are finger-boards pointing to the cataclysm of the ages, where sudden destruction may be expected when the cry of "peace and safety" is at its height.

With the "league of nations," a federation of commerce, a federation of labor, and the federation of churches, may we not then look for some great heading up of these into the "superman" or anti-christ, when our own Christ shall descend from on high, and amid toppling tombstones and opening graves, and the rising dead, we which are alive and ready shall be caught up to meet our risen Lord and banquet with Him in the skies?

We are glad that our God is not dead. Salvation is marching on. The holiness movement has come to stay. Many are stemming the tide and running the gauntlet, and coming out more than conqueror. The times call for deep humiliation, much prayer, careful walking in the light. Let us be ready to meet our Lord or die at a moment's notice.

THE COMMITTEE.

Omaha, Neb.
The HERALD OF HOLINESS is becoming better with each issue. I feel homesick unless I have access to the paper every week. While I was at the Publishing House I placed a subscription for the paper to be sent to a brother of mine who has a charge in Iowa; he told me the other day that he would not be without the weekly visit of the HERALD OF HOLINESS for anything, and is planning to renew the subscription as soon as it expires. His presiding elder at the same time made the following remark, "I consider the HERALD OF HOLINESS the best paper in all the holiness movement."—WEAVER W. HESS.

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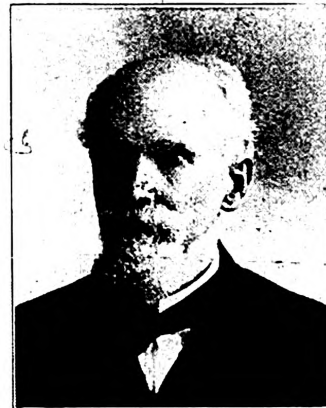
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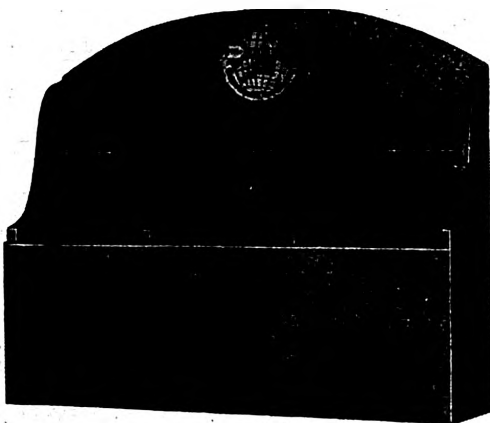
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