

HERALD of HOLINESS

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

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EDITORIAL

The Noise of the Nazarenes

THE Nazarenes have been called a noisy people. We heard the remark made at Kansas City during the General Assembly. We have no disposition to deny the allegation, and would be sorry if we could do so truthfully. We are a noisy people; but we are justified by the fact that we have something fully worthy of all the noise we make. Indeed we can not see how the people called Nazarenes could keep still if they tried.

Heaven is not represented as a noiseless place. We imagine the saints will make its vaults resound with their rejoicings and hallelujahs for redeeming grace which enabled them to gain that happy abode. The Psalmist certainly makes much of praise. The Book of Psalms is almost filled with exclamations of praise and exhortations to the saints to praise the Father of all our mercies. We knew a preacher once who made a fine sermon on the subject of praise in which he tried to quote all the references to praise in the Psalms and the sermon grew to such proportions that it required from two to two and a half hours to deliver it. But, despite this great length, the sermon was one of immense power and the preacher had many requests to deliver it.

The truth is we are not as praiseful a people generally as the children of God should be. We are all right when it comes to asking for blessings. We can be insistent and plead even for what we want. But we too often and too easily forget the source whence come all our blessings and become absorbed in the enjoyment of these gifts, forgetful of the beneficent Giver. This is not right and is in violation of God's specific commands. The Scriptures declare that "God inhabiteth the praises of Israel." This is a marvelous statement. It would seem from these words that God is so pleased with the praises of His children that He makes these praises His home. He would seem to tabernacle in the praises of Christians. The question arises what kind of a home would your praises make for the God of heaven? Would there be room in them for His inhabitation? Would these praises serve as a palace for His occupation or a hut? Ask and answer these questions and perhaps you will find food for reflection and cause for amendment.

Of that matchless man of pulpit eloquence, Dr. Bascom, it is related that on one occasion he was asked by a woman why people did not shout when he preached. He replied, "Madam, I never aim at such results, but I can not tell what might happen with a suitable subject." The conversation led him to make

a sermon on "Hallelujah, for the Lord God Omnipotent Reigneth." Before he had finished preaching the sermon the congregation was wrought to such a pitch of excitement that when the preacher uttered the word "Hallelujah!" hundreds of voices took it up and the entire audience was joining in a great shout of praise until the very walls of the building seemed to shake with the swell of triumphant voices in exclamations of triumphant joy.

The soul that can shout from the very heart is the soul triumphant over trials and testings. The child of God can get such a victory that trials are powerless to discourage or daunt his faith. Elisha Bowman was one of the pioneer preachers in Louisiana. Bishop Asbury sent him into that rough country to start work for the Methodist church. After two years of incessant labor and exposures of all sorts he wrote to the bishop as follows: "Every day I travel I have to swim through creeks or swamps and I am wet from my head to my feet, and some days from morning till night I am dripping with water. My horse's legs are now skinned and rough to his hock joints and I have rheumatism in all my joints. But this I can say: while my body is wet with water and chilled with cold my soul is filled with heavenly fire and longs to be with Christ. I can say that I never enjoyed such a power and heaven of love as I have done for a few days past. I feel my soul all alive to God and filled with love to all the human family."

Such is the victory God can give if we are truly consecrated to His service and given up in His glad employ of winning souls for heaven. God help us as Nazarenes to be thus consecrated and so filled with holy triumph that the toils of the road will seem nothing so overwhelmed as we shall be in His delightful service.

Salvation Army Lasses

ALL praise to the Salvation Army lasses who set such a worthy example during the great war. It seems that the Y. M. C. A. and the Red Cross and even some of the chaplains overworked the Pauline exhortation of being "all things to all men," that they might win some. And after all their concessions they won very few—indeed perhaps none by these needless concessions. Both the bodies referred to above were rebuked roundly by the failure of the Salvation Army to surrender principle and conduct dances for the soldier boys as these other organizations did. Neither did the Salvation Army lasses dance with the soldiers. In these things they certainly rebuked

the Y. M. C. A. and the Red Cross by whom such disgusting surrenders were made.

Now let us look a moment and ask what did the Salvation Army lose by their adherence to great fundamental principles in these matters? It is matter of universal knowledge that the Salvation Army today enjoys the most enthusiastic support and the most universal confidence of the returned soldiers of any or all these other agencies which rendered service during the war. There is no shrugging of the shoulders when it is proposed to raise money for the Salvation Army. All are ready to contribute and help in any and every way possible.

The Salvation Army knows what these other people in other organizations know, that the dance is a dance of death to countless numbers of those who engage in the lascivious pastime of savages. But the others were either too weak or too cowardly to stand firmly on principle and insist upon the right and try to protect the soldiers from the lure of the dance which leads only to hell. The dance is the shining way to lust and lechery and hell forever. There is no greater menace to the home and to purity in our cities than the infamous dance halls, unless it be the balls and germans given in the homes of the rich and the so-called higher social circles. They are all the direct and most efficient agents of the Devil in luring girls and boys to lust and rottenness and sin and hell forever.

The Salvation Army bears testimony to the fact that it is not necessary to stoop to such methods to win esteem or confidence or a hearing from people. The public are not made up of fools and lunatics. They know the value of the genuine; and of all places in the universe they know that when it comes to concerns of the soul and of eternity there should be the genuine and the real and not a partial or a diluted or a sham gospel message presented. It is the height of folly for anybody to suppose otherwise. Some pastors at home pursue the same absolutely silly course. They dream of "attracting" people to their churches by all sorts of compromises and expedients as substitutes for the simple old gospel message of sin and salvation. People smile at their folly and pass on. A few who will even attend through these meritorious means will be inwardly disgusted at the shallowness of such pastors and church boards and be entirely untouched by the flimsy compromises.

It is an attempt to obtain a hearing under false pretenses and is as much a crime as attempts to obtain money under false pretenses and should be regarded in the same light. Shame on such churches as try these means of deceiving people into attending their places. Be honest and sincere and give the public a square deal.

A Lingering Disgrace

WE can not understand how it is that the disgrace lingers of inadequate salaries to preachers of the gospel. It does seem that, considering what is professed by Christian people, churches would have been the first to look toward a better compensation of their laborers. Worldly newspapers and factories and all kinds of business concerns that make no pretense to any kind of religion have, in many cases, voluntarily raised the wages of their employees without any request coming from them. But there are churches being served by faithful men of God at salaries which can mean only suffering and deprivation to them and their families these times of such high cost of living.

We have called attention to this matter often in these columns and now repeat our appeal to these churches that they must do better or quit professing anything. It is unjust and wrong to force men to work at half or two-thirds salaries just because you have advantage of them and they can not help themselves. No church has any right to take advantage of good men this way or of bad men either as for that.

These preachers are the best men in the world and the Scriptures declare that they are worthy of their hire. When the Bible says, "The labourer is worthy of his hire," the plain implication is that they are worthy of a competent hire. Any other meaning forced upon Scripture would make the Bible

a party to an outrage on fairness and common justice which would be atrocious indeed.

We think that Christian men and women ought not to need any Bible to teach them their common duty by these men of God. A sense of humanity is enough to work a revolution in the matter of salaries paid to our preachers. This evil is widespread. All churches or denominations are implicated in the egregious wrong being perpetrated against these good men and their families. We implore the churches guilty to at once institute reform in the matter by a just increase in salaries of pastors.

We clip from the *Christian Herald* some words on this subject worthy the attention of all churches concerned. Let them read and ponder the facts. The *Herald* says:

In these days of high cost of living, attention is being called—and we think deservedly—to the meager salaries that are paid to thousands of ministers of the gospel throughout the country, and which have remained unchanged, while all other callings have benefited by a necessary increase.

Here is a little illustration, which is fairly representative of conditions in thousands of small communities: A committee in Pennsylvania representing some twenty congregations, apparently stricken with a sense of duty too long delayed, in appealing to their congregations to raise the pastors' salaries, calls attention to the fact that Bradstreet's statistics show that in 1914, \$437 would buy as much of the necessities of life as \$1,000 would do at the present time; \$650 then was equivalent to \$1,500 today; \$1,000 then equaled \$2,290 now; \$1,500 then (and few rural ministers got as high a figure) equaled in present purchasing power \$3,435. In other words, the figures are more than doubled, and give a fair indication of the increase in the cost of living.

A fearful reckoning is coming some day for the churches guilty of these outrages upon good and defenseless men. At the bar of God finally the church officials will have to answer for the wrong. Perhaps sooner than this in some way they will feel the keen edge of retribution on them in ways which God sometimes uses to punish selfish men and women. Some men will have an unexpected failure in their business affairs and lose immensely and wonder how or why this should have happened. Let them, when these dark days come, simply remember how they forced hardships on innocent and faithful men of God by inadequate salaries and then they will know that they are only suffering merited retribution for their wrongs. God will step in and avenge the wrongs of His faithful servants who have stood silent under these injustices so long. Let church boards wake up in time to avert the avenging hand of God. Please, brethren, do the decent and just thing by the pastors!

STEALING IS CONSIDERED vulgar and mean, and a man would despise himself to stoop to such vile practices. But stealing is now become a fine art, and those distinguished personages who engage in this fine art consider themselves immune from such an ugly indictment as we have drawn against stealing. These lofty thieves are Financiers and Leaders in Big Business. Yet what is the difference in the stealing, whether it is a poor negro stealing a pair of shoes for which he is sent to the penitentiary for two years, or the big thief who steals his millions in watering of stock or in manipulating corporations? The only difference we see is that the big thieves ought to be put in the penitentiary for life or such long terms as to deter other thieves from similar crimes.

IT IS RELATED of a certain clerk in a dry goods store that on one occasion he frankly told a customer that a piece of goods was not "of the weave," which the customer was asking for. The proprietor was very angry and demanded of the clerk why he did not show the customer other goods. The clerk replied that "we did not have that quality in the store." The proprietor told the clerk that if he could not stretch the truth a little to make a sale he was not the man he wanted. The reply of the clerk should be read and pondered by every youth. He said, "Very well, if I must tell falsehoods to keep my place, I must lose it. That's all." And he lost his place. That clerk was Marshall Field, who later became one of the great kings of commerce while that dishonest employer became bankrupt and died in poverty.

IT IS a universal observation that many of the fundamental doctrines of the Scriptures are being neglected; this is cause for profound grief, and should spur us all to carefully and prayerfully present the fundamental doctrines of the Bible. None of these fundamental doctrines are more important than justification. There can be no further advance in righteousness unless the individual is clear in his or her justified life. This leads to a brief discussion of this important doctrine universally neglected by many.

Repentance and faith precede justification. None can enter the gateway of genuine justification without faithfully and sorrowfully repenting and having faith in the Savior of men. All mere human manipulation to make converts, record results of meetings, increase church statistics, and the like are dismal failures unless there is a repenting that need not to be repented of, and an unwavering faith that swings the soul free from condemnation and that anchors to the Savior of the world.

It could be consistently said that justification, pardon, forgiveness, and regeneration are synchronous as to time, but that justification and regeneration are distinct in themselves. Regeneration follows justification as a concomitant blessing. God will not regenerate unpardoned sinners, neither will He adopt unregenerate men into His family.

Here is a very comprehensive definition of justification. "Justification is pardon or forgiveness. Sin is a violation of law, and is a capital offense. 'The wages of sin is death.' Justification is that governmental act of God's grace, absolving the penitent sinner from all past guilt, and removing the penalty of violated law. It precedes regeneration and is by faith. The penitent sinner believes on the Lord Jesus Christ, and God pardons his sins, remits the punishment they deserve, receives him into favor and fellowship, and treats him as though he had not sinned. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'"

A man justified is no longer a volitional sinner.

A man justified is out from under the penalty of broken law.

A man justified stands before the court of heaven in a changed relationship.

A man justified has the favor of God.

A man justified has peace with God.

A man justified claims Christ as his Savior.

A man justified has the love of God shed abroad in his heart by the Holy Spirit.

A man justified has the witness of the Spirit, or heaven's certificate to his pardon.

A man justified has a title to heaven.

A man justified is in a new relation before God, but a man regenerated is in a new state before Him.

A man justified is in a fit condition to immediately seek and find holiness of heart.

The conditions of receiving justification and of retaining it are the same. None can keep justified who acquiesce in an act of sin. Any sinful practice forfeits the relation of justification. The Scriptures plainly say, "He that committeth sin is of the devil." "We know that whosoever is born of God sinneth not." "Whosoever committeth sin transgresseth also the law." "In this [committing sin or otherwise] the children of God are manifested and the children of the devil." Let it be particularly emphasized that *all sin and sinning is forbidden*. And that he who commits sin is *of the devil*. There are no such individuals as *sinning Christians*. There can be and perhaps are *sinning church members*. Dr. Albert Barnes says, "No man can be a Christian who voluntarily indulges in sin, or in what he knows to be wrong." Rev. Timothy Merritt

"Oh, What a Change!"

By C. E. Cornell

THE conditions of receiving justification and of retaining it are the same. None can keep justified who acquiesce in an act of sin. Any sinful practice forfeits the relation of justification. The Scriptures plainly say, "He that committeth sin is of the devil." "We know that whosoever is born of God sinneth not." "Whosoever committeth sin transgresseth also the law." "In this [committing sin or otherwise] the children of God are manifested and the children of the devil." Let it be particularly emphasized that *all sin and sinning is forbidden*. And that he who commits sin is *of the Devil*. There are no such individuals as *sinning Christians*."

declares, "The Word of God plainly states that those who are born again, even in the lowest sense, do not continue in sin; that they can not live any longer therein." Wesley adds his testimony and says, "But even babes in Christ are so far perfect as not to commit sin."

What a slanderous misrepresentation of justification and the Word of God to teach or to preach that a Christian can indulge in sinful, worldly, or even questionable practices! The divine standard is a million miles above such teaching. We sincerely pity those preachers and professing Christians who have no higher conception of the saving grace of Jesus Christ than this.

My brethren, justification is a very marked and high state of grace. We must not lower the divine standard. If we would have those who will push on to the delectable mountain peak of entire sanctification we must insist upon a substantial foundation upon which to build the glorious superstructure. Let none shun to declare the whole truth.

A church of justified people is a *strong* church.

A church of justified people is a *testifying* church.

A church of justified people is a *working* church.

A church of justified people is a *happy* church.

A church of justified people will gladly and eagerly seek the precious grace of perfect love.

It is very important to consider justification in its relation to perfect love. Only those who are clearly justified are candidates for

this admirable grace. Let this be particularly emphasized. A justified man is a Christian in the highest New Testament meaning. His heart is open to the dictates of the Holy Spirit. Such a one will not maintain his justification long without discovering an enemy in his breast that would rob him of his joy and his blessed experience. That "something" is inbred sin, or original depravity, that can not be pardoned. What a man inherits is not an *act*, but a *state*. An act can be pardoned, but a state never. Another work of grace is absolutely necessary to get rid of the state of sin. God provides for this by offering us *cleansing* by the precious blood of Jesus. When the heart is cleansed, subsequent to justification, then perfect love or the grace of entire sanctification dominates the soul and *full salvation* becomes the recipient's delightful experience. Some one has said that the Lord justifies us that He may sanctify us wholly, and then sanctifies us wholly that we may keep justified. Be that as it may, ever after our entire sanctification there is never a doubt as to our justification. The evidence is indubitable, and if asked at any time subsequent to our entire sanctification if salvation is ours, or, Are you now saved through the blood of Jesus? the answer is prompt and emphatic. Yes. It is easy and delightful to testify to the saving grace of Jesus Christ.

There is a striking difference between justification and entire sanctification. This difference can be properly stated about as follows:

Justification has reference to the sinner—the pardon of his sins; sanctification has reference to a believer—the cleansing of his heart from inherited depravity.

In justification one is delivered from guilt and condemnation or sin as a practice; in sanctification one is delivered from unholy tempers and carnal appetites.

Justification is what we know as the *birth* of the Spirit, sanctification is the *baptism* with the Spirit. There is quite a difference between a birth and a baptism.

In justification we "put on" the new man, and in sanctification we "put off" the old man of sin.

Justification restores us to the favor of God which we had lost through our own disobedience in transgressing His law; in sanctification we are restored to the moral likeness or image of God which we lost through the transgression of our first parents, Adam and Eve.

Justification gives us the love of God; in sanctification this love is made perfect, and the heart is clean for such love to dwell in.

Justification can be said to give us life—spiritual life—but sanctification gives us the *life more abundant*.

In justification the Holy Spirit dwells with the believer, but in sanctification the Holy Spirit dwells in the believer (John 14:17).

In justification the heart of stone is changed to a heart of flesh—a new heart; in sanctification we get a pure heart (Matt. 5:8).

In justification we get a *right and title* to heaven; in sanctification we get a *fitness* for heaven. Heaven is a holy place, therefore, those who go there must be holy.

Throughout the entire Bible these distinctions and others we might name are numerous and clear. They are blessedly attested to by the experience of the individual. Thus the Word of God is confirmed.

Moses said, "Who am I, that I should go unto Pharaoh?" Hear the answer of Divinity, "Certainly I will be with thee." What greater assurance can we ask! Not only so, but "Lo, I am with you always, even unto the end of the world."

The Spirit of Holiness

By JAMES B. CHAPMAN, D.D.

WE DO not now refer to the Holy Spirit, who is Himself the "Spirit of Holiness" in the theological sense; but, in a practical way, to the spirit or temper that should characterize the sanctified. The term is used in this sense in Daniel 5:12, where it is said that an excellent spirit was found in Daniel. It is used in Christian conversation, as when we say, "He showed a bad spirit," or, "He manifested a good spirit in the matter."

First of all, the spirit of holiness is the spirit of meekness. Pride in any of its myriad forms is the enemy of true religion. It grieves God away from the soul and becomes the source of worry and soul unrest. It causes more nervous prostration than overwork, and more envy than social inequality. Homeliness of itself is no special burden, but when the homely seek to appear comely, then labor and unrest begin. The ignorant are tormented when they try to pass as wise, the poor might be happy if they did not imitate the rich; a good man is no happier and no more useful for his sanctimoniousness, and even the meek are restless when they attempt to magnify their meekness. When the Roman pontiff would excel in arrogance he dubbed himself as "Servant of Servants."

With the destruction of the sinful self the cause of sinful pride is removed. The purified soul is a humble soul. The inward movings of carnality are the direct cause of all the evils to which the vain are heir, and the profession of holiness implies and demands freedom from the fruits and tendencies of the former state. Impatience, anger, envy, division, strife, jealousy, and like distempers belong to the "old man" and the old life. A display of anger will nullify the loudest profession of inner purity, and even "touchiness" and solicitation for personal dignity and reputation always tempers the force of the testimony to holiness.

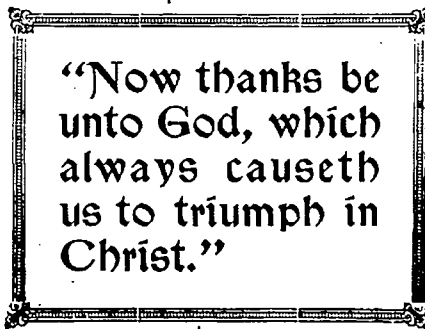
But the meekness of Christ is an example to be imitated, as well as a grace to be received (John 13:15). It is a lesson to be learned, as well as a fruit of faith (Matt. 11:29). How many of us take seriously our vow to "Be courteous to all men"? How many of us are careful in the little things to "Esteem others better than ourselves"? How many of us can testify that in a practical way we are living in Philippians 2:4? How many of us can be patient when our good is evil spoken of? as well as when we are buffeted for our faults and thus qualify according to 1 Peter 2:20? The gentleness of Christ (2 Corinthians 10:1) is translated into human life as "sweetness of spirit" and is as readily recognized now as by the children of the "old time" when He was here. This spirit not only reveals itself in the words and actions, but makes itself felt in the "Silent and unconscious influence" of the believer's life.

In the second place, the spirit of holiness is the spirit of devotion. The old-time Christians sang, "Lord, I want more religion." This was not so much a song for the busy and careful, but it was the heart cry of the humble in the midst of worship. There is a "Sense of coldness," a lack of spontaneity in the prayers and hymns of the justified Christian. His love is sincere, but so often it is not fervent. There is the heart's prayer, "For a closer walk with God." There is the desire for a somewhat or some one to bring about an abiding proximity to God and to the things of His kingdom. It is the glory of sanctification that by it Christ is "Crowned within"; and that the Comforter comes to dwell within. The

whole life and heart are devoted to Him in the vows of complete consecration, the free course of the Spirit is no longer hindered by the debris of the fall, and the soul reaches that blessed place in grace where it can say, "I delight to do thy will, O my God."

But devotion is a practice, as well as a state (Col. 3:10). A habit, as well as a condition (Phil. 4:4-8). Its fervor may be cooled (1 Thess. 5:19), or its smolderings fanned into a flame (2 Tim. 1:6). One may fail to pray until his spirit becomes prayerless. He may hold back his testimony until the Blessor is grieved away. He may refuse to sing until his song dies within his heart. He may control the movings of his love until his affection vanishes. He may neglect the Word of God until he can no longer hear His voice in its pages. On the other hand, prayer begets prayerfulness; testimony increases the witnessing spirit; psalms, hymns, and spiritual songs assist the soul in attaining the heights which they describe; love admitted genders to more love; and attention to the Bible increases appreciation for, and devotion to, it.

The profession of holiness involves the possession of a deep and sound devotion. The



holy man should breathe the atmosphere of worship until his mind is full of pure, holy thoughts (Phil. 4:8) and lightness is swallowed up in surpassing glory. He should prefer God's Word to his daily meat, and count that day lost in which he experienced no increase of love and no clarifying of the evidences of things not seen. His prayer is and should be,

Let me love Thee more and more,
Till this fleeting life is o'er,
And my soul is lost in love
In that brighter, fairer world above.

Far from being a mere form, his religion should be more heart than head, more of faith than of planning. The spirit of holiness is the spirit of devotion.

We now observe that the spirit of holiness is the spirit of service. Service has sometimes been exalted above salvation. It has even been said that salvation is the fruit of service, which is really only a modern way of saying that salvation is by works. Many efforts have been made to produce the spirit of service directly. But "The mind to serve" is a result, not a cause. The sanctified soul finds delight in service. It is his "meat and drink to do the will of God." The purified people are "Zealous of good works" (Titus 2:14). The mind that was in Christ Jesus was to take upon Himself "The form of a servant" (Phil. 2:7). The most coveted title of the redeemed soul is "Worker together with God" (2 Cor. 6:1). Even the Master himself connected His claim of highest deity with helpful service, saying, "My Father worketh hitherto, and I work" (John 5:17); and Paul offers the abundance of his labors as prime proof of the reality of

his apostleship; and yet in keeping with our present contention," he adds, "Yet not I, but the grace of God which was with me" (1 Cor. 15:10).

The service of the sanctified is constant (1 Cor. 10:31), hearty (Col. 3:23, 24), joyful (Col. 3:17), and uncomplaining (Phil. 2:14, 15). It is rendered, not through the constraint of necessity, but of a ready mind. The lowliest work is lifted from the plane of drudgery to dignified service, when it is done for Him. The dreaded task becomes a position to be desired, when He comes in.

But the zealous spirit is limited by opportunity for service (Phil. 4:10), and should therefore be on the alert to enter all providential openings, even when it requires a conflict to do so (Gal. 6:10, 1 Cor. 16:9). The brevity of the work-day should emphasize its value (John 9:4). The certainty of success and reward should increase the vigor of the stroke. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Finally, the spirit of holiness is the spirit of triumph. Until Peter was forbidden to use his sword, he saw some prospect of victory. But when he found that "The weapons of our warfare are not carnal," his heart failed him and he took his place among the defeated. There are many in the church today who can maintain their courage so long as there is an appeal to such means as the flesh is familiar with; but when the conflict is understood to be one requiring spiritual weapons, and the foes are discerned as "Principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places," they consider the odds too great and either make provision for defeat, or, what is about as bad, they settle down to a defensive warfare. The spirit of holiness does not ignore the difficulties; but acknowledging these, it makes a larger draft on its own resources and welcomes the battle in the spirit of the conqueror.

Though meek in respect to its own merit, the spirit of holiness possesses a courage that is divine. The humble are glad when the soul makes its boast in the Lord. The meek are confident, through grace, of receiving the lion's share, when they shall inherit the earth. Even when cast down, the spirit of holiness is not broken; when imprisoned it is not bound; when chastened, it is not killed; when dying, behold it lives; when sorrowful, it still rejoices; when poor, it still makes many rich; and even when it has nothing, it still possesses all things (2 Cor. 6).

The spirit of holiness approaches the throne of grace with humble boldness. It prays through to victory and worships "Face to face." It sings in the major key and its dominant note is one of victory. It obeys the commandments and appropriates the promises. It follows the examples of the holy apostles and prophets. It worships triumphantly.

The spirit of holiness serves victoriously. It preaches a conquering gospel and gets results. It does not tread the mill of religious duty like a blind Samson, but slays Philistines, carries off gates, breaks new cords, and tears the jaws off of lions like a giant in the days of his power. Its possessor belongs in that company who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed mighty in war, and turned to flight the armies of the aliens. The whole race resemble children of the king. From inward victory springs outward triumph.

"Certainteed" Salvation

By W. R. GILLEY

IN THE city of Cincinnati is a manufacturing concern that makes a roofing material they call "Certainteed Roofing." (Cincinnati is also the home of the "Certigraph Company," which makes a receipting register called the "Certigraph." The certigraph is intended to certify, to make certain, to seal, to make sure certain financial transactions between payee and payor. The word "certainteed" signifies a roof on your house or any building that is sure, certain, and safe protection against rain or snow.

We believe the caption of this article is not out of order with the same meaning of the word "certainteed." For God surely gives a guaranteed, sure, certain, safe, and sealed salvation against any and all opposing forces and elements. He goes much farther in His guarantee than any human manufacturing concern dares go. For God guarantees — makes certain, sure; certifies — against wear and tear of usage, the corroding destroying power of time and the deliberately planned opposition of every personal enemy and foe.

In Romans 8:31 the question is asked, "If God be for us who can be against us?" Though this is in the form of a question, it really is an emphatic statement of the fact that, God being for us, none can be against us. Yet the Bible does not mean to tell us that there will be no one or no thing against us, but rather that no thing or no one can be successfully against us.

The Bible very clearly reveals the fact that no sooner does a person start to live a holy life after the Bible plan than he finds out indeed that there are opposing elements and forces arrayed against him. The more persistently one purposes to live holy the more clearly defined does the opposition become. I am saying this opposition develops against the person that starts out to live a holy life after the Bible plan.

The Bible plan is always first to be holy; then, with God in us and for us, to live holy. In order to be holy one must first be made holy by a process. That process is regeneration and entire sanctification. This process brings us into the state where God, who is a holy God, can be truly and fully "for us." For God is not for sin anywhere or any time. Neither is God for any man only as that man is against sin or may be turned to be against sin. I am taking the pains to state the Bible plan thus fully because there are people who after a fashion purport to live holy lives ("good lives," they call it) and who do not meet with the opposing forces I mean to speak of.

If my reader will turn the pages of his Bible to this eighth chapter of Romans he will find in verses 85 to 39 quite a list of things and some persons that are opposed to a person

living a holy life. Running over the list one finds as possible adversaries tribulation, distress, persecutions, famine, nakedness, peril, sword, death, life, angels (fallen angels), principalities, powers, things in the present and things to come, distance up or down and any other creature.

Now of this list "persecutions" and "sword" always oppose us in the hands of our fellow beings. Tribulation, distress, famine, nakedness, and peril may come from the same source. We suppose no one in any age ever lived a holy life very long but he met with persecutions from his fellow beings. Indeed Paul tells us (2 Tim. 3:12) that all who will live godly in Christ Jesus shall suffer perse-

Beneath the Rod

By WYLIE S. MATHEWS, JR.

AN embittered soul to Christ I came,
And besought my Lord for rest—
"Oh! why must I endure the flame,
And why this bitter test?"

And then I heard in accents clear,

"Think not strange of fiery tests

That thou dost meet with here,

That drive away thy sweetest rests,

And tear from thee that thou hold'st dear."

For the chilling touch of a winter frost

And the burning heat of a summer sun,

Are used of God to bless the lost

And reflect the radiance of His Son.

For to the child who bows his head

Beneath the rod without a frown,

There awaits for him from God's own hand,

The blest "Well Done!" and a princely crown.

SPRINGFIELD, TENN.

cution. What is persecution but opposition to holy living from the hands of those who are opposed to us? Thank God! When persecuted one need not be alarmed, because God says no one can successfully oppose us by means of persecution.

No sword can be successful against any one God is for. If it be against their physical life God would find a way to deliver or, if it please Him to permit the sword to take away the physical life, He would still bring His saint out on the victory side first in the spirit being taken at once to heaven and second in the resurrection morning with glorified body and free spirit. He would give everlasting victory over the sword that had opposed.

But passing by the other things named in the list, we come to the word angels and any other creature. For, though we by no means mean to ignore opposition that arises solely and directly from the carnal mind in those who are led by it (Rom. 8:5), we believe the greatest opposition to holy living comes from Satan, who may be included in the "any other creature," and his host of fallen angels (demons). Indeed the Scriptures plainly teach

that Satan may make use of many of the other things contained in this list, manipulating and utilizing them to further his ends against the people that live holy lives to please God.

That there are thousands of demon spirits that have access to this world and come in contact with the saints, the Word of God fully verifies. And if the graphic account in Revelation 12 of the war in heaven and the casting out of Satan and one-third of the stars that his tail drew, be taken as one-third of the angels of heaven who, because of their fall, were cast out to be the fallen angels or demons that roam the earth and the air, then we have indeed a great host of personal spirit beings to oppose those who will live holy. In fact the Scripture bears us out in the statement that the secret of the constant determined opposition to the work of God and the persistent suggestion to sin or to give up or to slow down that comes to those who start to live a holy life after the Bible order is Satan with his army of fallen spirits. Perhaps there are none of us that are fully aware to how great an extent these principalities and powers of darkness need to be taken into the account. Paul, in the sixth chapter of Ephesians, gives us some idea of how fiercely and with what horrible cunning they array themselves against the true saint. His description of how fully the saint needs to be equipped with heaven's armor is strong evidence of the strength and terrible character of the foe that opposes us. But with Romans 8:31 before us no one needs to fear because with God for us we can "march ahead with a conquering tread."

When we come to consider the work of God—genuine revivals, the preaching of the gospel, class meetings, prayermeetings, religious education, and all other phases of work that pertain to the great kingdom of God—who shall be able to show us the hand of the enemy in marshaled hosts of darkness that with diabolical shrewdness opposes every move the Church makes? Was there ever a genuine revival planned by pastor and people that Satan or some of his lieutenants did not plan a systematic campaign of opposition? Genuine revivals of religion are a great asset to holy living. In them the process of making saints is in full operation. In them the saints are encouraged to "press with holy vigor on." In them sin, a great instrument of Satan, is laid bare, put in its true light, and destroyed. So to what extent will Satan and his war-staff not go to stop the revival? He may bring an epidemic of sickness, or sickness in the evangelist's or pastor's home. He may start a scandal on some member of the church. He may start a campaign of terrorizing the saints. He may try to cast over them a spell of indifference. He may get them started to talking about one another. Anything that will head off the revival he will not fail to try; and only the fact that God is for the saints in revivals will overcome Satan's power and win the victory.

The preaching of holiness is necessary to holy living and what preacher ever faithfully preached the whole counsel of God but found he had personal, intelligent, stubborn and bitter opposition from the Devil? Famine (starvation), nakedness, reputation killed, peril (personal violence) were suggested to him in whispers of Satanic cunning, or openly spoken by relative or friend who ignorantly became the emissary of Satan by voicing his falsehoods. But God is for the preacher that lives holy and preaches holiness and Satan can not successfully oppose. The Lord may permit the failure of some of his plans and Satan to have some temporary success, as in the case of Paul (1 Thess. 2:18 and Rom. 15:22), but on the whole he will have one grand success.

It does no good for us to minimize the opposing power of Satan. The Bible recognizes him as having great power with a bright mind with which to plan its use and with a large following of demon spirits to assist him in his plans for opposing holy living. Our safety lies in our recognizing that God is for us. While Satan has great power with many fallen angels God has *greater* power with many more pure holy angels. While the Devil is mighty God is *almighty*. While Satan knows a lot more than we do, God knows *all* things.

It is well for us to consider that the God who is for us is not merely the God of creation who had great mechanical power back on the morning of creation or who has great mechanical power now to uphold the worlds in their orbits, but He is the God of redemptive power in Christ Jesus who met the Devil in the arena of human conflict and gave him an overwhelming defeat. Remember, too, He is not only the God that sits in the heavens with earth as His footstool, but He is the one that

takes up His abode with us. He is so close that He dwells with us, yes, lives in our hearts and by the Holy Ghost makes our bodies His temple. Glory! If God, the almighty God, the God dwelling in our hearts, be for us, who can be against us? If we will stay with God. Satan with all his opposing forces can not successfully even impede our progress, for God will make every stone the Devil puts in our way but a stepping stone to get us nearer heaven. Glory, hallelujah!

Will time, signified in the words "life or death, things present or things to come," make any less effective the salvation of the Lord? Far from it. As time passes, with God for us, we grow in grace and the knowledge of God, and growing in His grace and knowledge makes us stronger in soul and closer and closer to Him so that He can the more surely wield His almighty power to keep us forever.

God's salvation is an *eternal* salvation. It is "certaintied" against the corroding influence of time. I say, Glory, Hallelujah!

LANSING, MICH.

The Sanctified Baptism

By A. M. HILLS, D.D.

Acts 15: 8, 9. R.V., "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them. CLEANSING THEIR HEARTS BY FAITH."

PREJUDICE is one of the saddest evidences of the fall of man. God had to give a vision to the Apostle Peter to get him to lay aside his prejudice and preach the gospel of full salvation to a body of believers of another nationality. A multitude of people reject sanctification—this chief of spiritual blessing—because it is not the teaching of their particular church. If it has not the Episcopalian, or Presbyterian, or Baptist, or Congregational, or Disciple tag on it, Christians of these various faiths shut their minds and hearts against it. God can do very little with us, or make very little of us, until we get such narrowmindedness out of our hearts, and are willing to stand foursquare to all the winds of truth that blow. Let us all be of such a mind, and let God's truth and Spirit have a fair chance with us.

1. The text says GOD MAKES NO DIFFERENCE OR DISTINCTION BETWEEN HIS CHILDREN. He was as willing to baptize Cornelius and his Roman soldiers with the Holy Spirit as anybody else. We see a great many Methodists, Salvation Army soldiers, and Nazarenes get this blessing, and very few Presbyterians, Baptists, and Congregationalists get it. But it is their own fault and not God's if the members of any church do not get it. If they will only have them God cuts the garments of salvation from the same bolt of cloth for all His children.

2. "GOD KNOWETH THE HEARTS." It is perfectly certain nobody else does. People do not know their own hearts. Hazael did not know his, and did not believe when Elisha told him that he would become a monster of wickedness. Peter did not believe he was capable of denying his Lord; but events proved that he was. Nobody knows, until God reveals it, the power and depths of sin in any heart. God knows the sinner's heart, and the penitent's heart, and the justified heart, and the heart that needs a second work of grace, and the sanctified heart.

3. The text says, GOD BEARS WITNESS TO THE STATE OF HEART. The Spirit convicts the sinner, and the backslider, witnesses to the pardon of both. He makes the believer conscious of an inward lack, and feel a humbling sense

of a spiritual need, and lovingly points to the fountain, opened in Christ both for *sin* and for *uncleanness*. "He perfects" "them that plunge in and get sanctified," "whereof the Holy Spirit beareth witness unto us." Whatever a man's spiritual state is, God lets him know it. We need not be in the mists of ignorance about it.

4. GOD GIVES THE HOLY SPIRIT. Why? Is not the first blessing of justification all the soul needs? Evidently God did not think so.

(1) He promised the blessing by Ezekiel and Joel and by John Baptist. He must have had a good reason for it; and He is very particular to keep His promises.

(2) We need the sanctifying baptism of the Spirit because of inbred sin. "But," somebody asks, is not this a new doctrine hatched up by the holiness fanatics? By no means. All the creeds teach this need of a second work of grace. The creed of the Lutherans says: "God sanctifies those who believe in Him by sending into their hearts the Holy Spirit."

The Church of England, ninth article, says: "And this infection of nature doth remain, yea, in them that are regenerated, whereby 'the lust of the flesh' is not subject to the law of God. . . . This lust hath in itself the nature of sin." Now we may be sure that this "infection of nature and lust" at war with God in regenerated people, can never get into heaven.

The Congregational creed says that "believers are justified in Christ, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin and perfected in holiness." That is precisely the reason why God sends His Holy Spirit to the hearts of believers.

The Salvation Army creed says: "We believe that after conversion there remains in the heart of a believer inclinations to evil, or roots of bitterness, which, unless overpowered by divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God."

The Baptist theology says: "Regeneration breaks the power of sin; . . . but it does not free the soul from the presence and pollution of sin. Alas! the regenerated know full well that there is sin in their hearts." How and when are the Baptists going to get rid of this sin and become fit for heaven?

The Presbyterian confession says: "When God converts a sinner and translates him into a state of grace, He freeth him from his natural bondage unto sin; yet by reason of his remaining corruption he doth not perfectly, nor only, will that which is good, but doth also, will that which is evil." Now Presbyterians must get rid of that "remaining corruption" to be prepared for heaven.

Methodists, listen! John Wesley said: "The generality of those who are justified feel in themselves more or less pride, anger, self-will and a heart bent to backsliding, a natural tendency to evil, a proneness to wander from God." Now no soul thus infested with a sinful disposition is prepared for heaven, and it must be removed.

F. W. Robertson, the famous preacher of England, said: "There are two sides of our mysterious twofold being here: Something in us near to hell; something strangely near to God. . . . In our best state and in our purest moments there is a something of the Devil in us which, if it could be known, would make men shrink from us. The germs of the worst crimes are in us all!" This dear man did not know the experience of sanctification, but what he said was literally true of all who have not been sanctified. The germs of all sins are in the depraved heart, and no one can foretell to what they will lead any one of us. This is why God is concerned about our deliverance. He knows that every earnest Christian longs for holiness and He wishes to satisfy that divinely aroused hunger. God also wants us to have the power for service which only the Holy Spirit can give.

5. NOTICE WHO CAN BE THE CANDIDATES FOR THIS BLESSING. The Apostle Peter was telling in Jerusalem how Cornelius and his people got the blessing. We read in Acts 1 that Cornelius was "devout"; he "gave alms"; he "prayed to God always"; he "worked righteousness"; he was "accepted of God" and he had "heard this gospel before," and had received it. A church full of such people and members as Cornelius would be a delight to any pastor. But like every other man who is only regenerated, he needed another work of grace. Just such genuine Christian people are the only ones who can get the second blessing of sanctification! When holiness is preached to any church the most consistent Christians are the first ones to feel their need and to go to the altar.

6. NOTICE WHAT THE BAPTISM WITH THE HOLY SPIRIT DID FOR THEM. The text says IT PURIFIED THEIR HEARTS. This is the death-blow to the theory that the baptism with the Holy Spirit does not eliminate the carnal mind. They may talk all they please about suppression at Keswick; but my text says that the Holy Ghost purified their hearts, made them clean and holy in the sight of God, cleansing them from all carnality. Regeneration cleanses the outward life; sanctification cleanses the heart.

7. THE BLESSING WAS RECEIVED "BY FAITH." Multitudes of people fail here. They say, "I have something wrong in me"; and they go to tinkering at themselves, and make resolutions and vows. Pray more, and visit the prayer-meeting some, and all in vain. Others come to the altar to be made right within; but they say, "I want to feel it first, then I will believe." Yet they will never get sanctified in that way. You have to believe first, and feel it after you get it. You can not reverse this natural and divine order. You have to walk out in naked faith in the Almighty's promise; take Him at His word and believe He gives it to you. Sooner or later God will give you whatever degree of feeling pleases Him.

Such is the plain, simple, direct teaching

of the text, to which we have not added one idea. Now, reader, do not say you do not need this blessing. Every Christian who has not obtained it sadly needs it, as you will some day learn, perhaps to your sorrow.

A precious friend of mine, laboring in a revival in Texas, was entertained for ten days by a steward of the _____ church. Day after day my friend urged him to get sanctified. As often he replied, "No, I do not need it. I got it all in regeneration." The last night the altar was filled and the evangelist and the steward labored with the seekers till all got through at 1 o'clock in the morning. They went home to rest. The evangelist took the train at 6 a. m. for home. At 7 a. m. the steward mounted his horse and took a double-barreled shotgun, to ride over his large ranch. He met a tenant and dunned him for \$1.80. The tenant said the debt was \$1.60. In the dispute that followed the tenant called the steward a liar. Quicker than a flash the angered man raised his gun and shot the tenant dead. Seven hours after working at the altar he was a murderer.

"He needed sanctification."
And so do you.

Eradication

By Evangelist E. E. Wood

THAT inbred sin—the sin that Paul says dwells in us (Romans 7:17)—can be taken out of us by the blood of Jesus seems to us to be clearly taught in God's Word. That this form of sin is our inheritance from Adam and that it remains after we are converted is the consensus of opinion of all the orthodox churches in Christendom.

It is not our purpose, at this time, to present a lengthy discussion and give various reasons to prove that sin can be exterminated, root and branch, but to speak of the permanence of the work itself.

Not long since we heard a prominent teacher of holiness say that he sometimes thought that the word eradicate, when used with the sin question, was a little strong. This statement made us keen to hear the explanation that might follow, for it seemed to be a direct thrust at the great fundamental doctrine of heart purity. He then proceeded to illustrate the statement in a manner that set me thinking along a new line of truth. He said that when his parents were settling in their new home that they gathered logs together and burned them. When the fuel was consumed and the fire went out he noticed that it was not long until there would be a heavy growth of weeds and other things that would completely cover the spot where the fire once burned. He could not tell just how the seed got into the soil so quickly nor where it came from but the fact was evident that it was there. Perhaps a bird, or the wind, carried the seed and dropped it there; anyway it found a lodging place in the fertile soil where the fires had, at one time, burned real hot and everything of an evil nature was consumed instantly. The conclusion reached was this—eradication is all right *providing the fire does not go out.*

We are sure we are right when we say that a genuine work of entire sanctification, as great as that work is, will not insure the one who receives it against the return of the carnal mind to find a lodging place right where the fire of holiness once burned. When your tooth is extracted and all the roots taken out you never use the same tooth over again to assist you in mastication. You may have a substitute in its place but the original tooth that naturally grew and was included in your physical anatomy is forever out of commis-

sion. The same old man that was destroyed (Romans 6:6) when you were entirely sanctified will never again take his place in the heart of the one from whom he has been extracted; but Satan has a way of sowing the seed of sin in the heart of the one that has been thus cleansed and the last state of that man or woman will be more wretched than at first.

The point I am headed for is this: if you expect constant and abiding purity you must see that the fire of heavenly love does not go out on the altar of your heart. Was not that the meaning when the Lord cautioned the Israelites to never let the fire go out on the altar of the earthly tabernacle? Isn't that what John means when he says: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"? That verse does not mean that the blood is at work all the time to make us

clean but that its work is to keep us clean. That word "cleanseth" implies continuous action and always in the present tense. The wind would scatter foul seed in vain on a roaring log fire. The flames would consume them ere they reached the hot earth beneath. The result would be that the seed would be burned up and that the ashes would be used to enrich the soil. That is the exact result in a spiritual sense. When Satan seeks to resow the carnal mind in the sanctified heart the fire, if it burns real hot, instantly burns up Satan's seed and the soul comes out richer than ever. In this sense the blood cleanseth us (continually) from all sin.

"Doubts and fears disturb me not
When the fire burns real hot."

Never forget that it is one thing to be sanctified wholly and another to keep the blessing. "Eternal vigilance is the price of liberty."
HILLSDALE, MICH.

Lo, the American Indian

THE ETERNAL PRIMITIVE

In addressing the conference for Indian workers among the Indians held recently at Wichita, Kas., under the auspices of the Joint Committee on Indian Missions Council, Mr. G. E. E. Lindquist, secretary for Indian work of the Y. M. C. A., called attention to the eternal primitiveness of the American Indian, he said:

"The great problem above all others faced perpetually among the American Indians, is first of all that they are a primitive people with little conception of organized life other than their tribal ways of doing things; that the work among them must be primarily personal; that the only hope of the coming generations lies in a native leadership; that if we are to hold the young people who come back from school, there must be a program of social Christianity, not simply the teaching of personal salvation, important as that is, and that the material for religious education for a primitive people must be of a sort to meet their needs; to give expression to their thinking, which is concrete and not abstract."

INDIAN FIRESIDE SCHOOLS

It was a missionary to the Kiowa and Apache Indians, Harry H. Trent, who at the Conference for Christian Workers Among Indians, held recently under the auspices of the Joint Committee on Indian Missions of the Home Missions Council, said: "The time has come when our Indian churches should put on their teaching program some plan whereby in every home where there is some one who can read, the Bible will be studied daily. I have been musing for several years upon some way to establish fireside schools. I have not yet a plan. But a series of simple lessons to help read the Word understandingly is needed so that the missionary may follow it up in the pastoral visits. And some of the Indians may be trained to be superintendents in such work. A Home Department to our Indian Sunday schools is needed as badly as in any white church. If we can get our Indian churches to take the slogan, "All the tribes for Christ" then we must get to them such a program of education. Our churches must attempt to make the homes co-ordinate with the schools. We must put the homes on a basis more nearly in line with the life of the young people. The right sort of a newspaper could be made to help the homes in this effort. But these matters must be made with the Indians in mind."

THE SOUL OF THE INDIAN

In discussing "The Soul of the Indian" at the conference for Christian workers among Indians, held recently in Wichita, Kas., under the auspices of the Joint Committee on Indian Missions of the Home Missions Council, the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, said:

"The American Indian is a natural poet and philosopher, a mystic and dreamer. He is more naturally religious than the white man; he has a sense of the Divine Presence. He has a craving for guidance. He is not stolid; he only wants you to show that you care. He has a social concept of life; he thinks in terms of the group. Even his thriftlessness and his lust for blood revenge spring from his identifying himself and others with the

group. The Indian problem is really the problem of the white man to get him to treat the Indian with due regard for the latter's soul and personality."

INDIAN EVANGELISTS?

While the Church of Jesus Christ is awakening to the necessity of an aggressive evangelistic movement if the existing conditions are ever to return to normal, it is of interest to note the comment made on evangelism by American Indians for American Indians. The speaker was Rev. Harry H. Trent, a missionary to the Kiowa and Apache Indians. In addressing a conference of Christian workers among Indians, held by the Joint Committee on Indian Missions at Wichita, Kas., he said: "Our churches should understand that evangelization is the first great work given one man to do for another, one tribe for another. Hence we should urge them to become praying bands, evangelistic bands, personal worker bands, leading their children, their neighbors, the other tribes to know the way of salvation. We should urge them to become an Indian Missionary Society (not necessarily an organization except to work through the agencies now existing) and become adept in leading others to Christ. They should be taught that their own selves, their children, their money and property is part of the equipment given by God so that the witness to the truth may be properly made. And Paul assures that when the message is made in word and deed there is an 'increase of God.' In spite of the old Indian religions, and the seeming divisions among the churches, we may expect this increase, if we teach the churches to follow Christ's program."

Spreads Gospel on \$65 a Year

MANY church members living in comfort in communities where modern conveniences make living easy, have no conception of the privation undergone by zealous sowers of the gospel seed. An extraordinary example of the personal sacrifice cheerfully undergone by volunteer workers is chronicled in a report sent by a colporteur to the American Bible Society, who at the age of fifty-seven is still tramping the country delivering Bibles in places regarded as inaccessible.

This man's field is that section of the West including the Rocky mountains and the Sierra Nevada. Concerning the Sierras he remarks that the geography shows only one mountain range, but there are three parallel ranges and he tramps them all.

Fearing neither man nor beast, he carries no weapon, but travels equipped with a quilt, a water bag and a little food. His only companion is a Scotch collie. He and his dog bivouac under the stars or in the snows, share the same food and drink or go hungry together.

He has crossed the Mojave desert on foot, 112 miles of sand and sun. He has sought out the waste and lone places from Kansas to the Pacific and from the Canadian border to the Mexican line, with the one object of distributing Bibles to his fellow-men remote from civilization. Living abstemiously and aided by friends he makes along his journeys, he keeps his expenses down to \$65 a year.—Selected.

God Answers Prayer

By MRS. H. F. SCHMELZENBACH



HEZAKIYA

FOR the actual work of evangelizing the nearly two-thirds part of the human race yet without the gospel, the Church's dependence must be chiefly on the native evangelists. This becomes more and more the case as this great work is carried forward. When we remember this fact, and how few the native workers are, we can the better appreciate the joy of the missionaries when one like Hezakiya is recovered through prayer from the temptation to turn aside from this most essential work.

TRULY our hearts are made to rejoice to see how our God is working in behalf of the boys and girls here. We are sure the zeal and interest shown by the saints at home is from our God, and He will reward every one who has obeyed His still small voice and taken the support of these boys and girls, making it possible for them to be trained for His service. We are proud of every one of them, and feel sure that you will not find a more earnest class of boys and girls in any of our holiness schools in America.

We just closed our midwinter meetings. We are rejoicing to know that both our workers and Christians are in a better spiritual condition for having had the meetings, for God truly was in our midst to bless. Praise His name! We organized two Gospel Workers Bands—one for the men and boys and one for the women and girls. Only those can belong to these bands who have real victory in their soul and are at their best for God in their every-day life. Each band must visit the kraals at least once a week and preach Jesus to the heathen; and each member must always be ready to pray or testify for Jesus wherever they are.

Now we have been trying to think what we could do to distinguish the members of this band. We have thought perhaps there could be no better way than for each member to wear a Nazarene button. I never saw one, but they were advertised in the HERALD of HOLINESS, and we thought perhaps some one would like to donate for our Christians here. I think thirty would be enough for the present, but we shall need many more when we get workers' bands started in our outstations. They would all have to be alike, and with the same wording. We are going to make a white cap for each member, and they can wear the button on their caps.

One of the most touching incidents during our meeting was a testimony given by Hezakiya, one of our preacher boys. He was one of our best preacher boys, preached well, and lived what he preached; but in our quarterly meeting about five months ago, we were surprised by his handing in his resignation. He gave as his reason that he was his mother's only son, and that he could not withstand her pleadings any longer for him to come home and take his place as head of his kraal and look after her. We all felt it was a trick of the Devil, and told him so; and each of the preacher boys present tried to show him his mistake in disobeying the call of God and listening to his mother who, we all

felt sure, was only trying to get the boy out of the Lord's work. All we could say did not keep him; but he assured us that he meant to keep true to Jesus, and would take advantage of every opportunity to preach and testify even though he would be tied to his home. Well, we prayed much for him, for we felt that God had His hand on the boy for His service.

During our meetings here one day, when opportunity for testimony was given, Hezakiya arose to his feet, and addressing Brother Schmelenbach, said: "Umfundise, did you get my letter I sent to you last week?" The answer was, "No." "Well, then I must tell you the whole story so you will understand.

"Last week I had a dream, and in it I thought that you sent me a big newspaper with lots of good news in it, but I took that paper and hid it under my coat and would not let any one see it nor tell them what was in it. Brother Solomon was there, and he begged me to let him see it, but I just showed him a little corner and then hid it again. Then I saw you, Umfundise, come up to us, and you shouted at me, 'Hezakiya, be careful what you are doing; I am still praying for you.'

"That woke me. I at once lit my candle, got my Testament, and opened it at Matthew 25, beginning at the 15th verse. I did not go to sleep again, although it was only midnight. I talked with God, and He showed me that the big newspaper that you sent to me was His Word, and I was the unfaithful servant and was hiding it from others, and that I was not worthy of Him because I had chosen my mother and my home rather than to obey His call to preach.

"At daybreak I went out and gathered all of my people together and told them of the night I had had, and then I showed them how I would be lost if I did not preach this blessed gospel to my own people in darkness. Then I put it to them to tell me what I ought to do: obey God, or man. I would leave it to them. They said that for fear some awful thing would come on them all for holding me back, since God had been talking to me in the night, they were afraid, and would set me free to follow the inclinations of my own heart."

Then with a shining face he turned to Brother Schmelenbach and said, "Now I have been set free, and I want to obey my God and follow where He leads me; for my heart says, woe is me if I preach not the gospel."

By this time several of the preacher boys were on their feet ready to welcome Hezakiya back in their midst, and we could hardly contain ourselves. So you see, God has more than one way to defeat the Devil in this dark land.

Just now many of our converts are going through the fire. One boy was badly beaten last week by his father because he wanted to come to the training school; and in another kraal, where two young girls have given their hearts to Jesus, an ox died of some kind of disease, and their father beat the girls, and tried to force the meat of the dead ox into their mouths, but they would not eat it. And one of our women is having a battle over brewing beer for her husband. He threatens to put her away if she does not do it, but so far she is standing true to Jesus.

Pray for them that God will give them deliverance.

General Assembly in China

Additional Points of Interest

By MRS. ZELLA WARNER DEALE

ON Saturday, June 7, 1919, at Chaoheng, Shantung, China, a long hope was realized when Dr. H. F. Reynolds arrived from America.

The impressive greeting which our Chinese Christians gave General Superintendent Reynolds showed an appreciation of his effort in coming so far in behalf of the Chinese church.

At the front gate of the compound were large Chinese flags; at smaller inner gates and along

passage ways were arches of evergreens. Here and there on the sides hung banners of welcome, Scripture mottoes, and the Nazarene password, "Hallelujah." After dark, large Chinese lanterns were lighted in the yard, and the group of visiting missionaries with Dr. Reynolds received words of welcome. A number of Bible women and Girls' School students, arranged in a semicircle, sang gospel songs. They carried burning candles which made a touching scene, typifying the divine light within their souls. The evangelists and other men of the native church then each personally spoke to Dr. Reynolds through Brother Klehn's interpretation.

The reports of each missionary's work helped suggest outlines for advancement. Rev. Peter Klehn, Superintendent, told of the greater faith required during the past year on account of robber conditions in our Province of Shantung, but that later on this bandit element was suppressed, enabling the gospel to reach a larger number of village people than in previous years. He also said our homeland churches sent more

RESOLUTIONS

Resolved, 1. That we as an Assembly express our appreciation and heartfelt thanks to our General Superintendent, Dr. H. F. Reynolds, who so beautifully presided over our Assembly.

Resolved, 2. That we send a vote of thanks to the General Foreign Missionary Board for their mindfulness of our needs and for faithfully supplying them.

Resolved, 3. That we offer prayer for and extend greeting to all our missionaries in other lands and further that we request these resolutions be published in the HERALD of HOLINESS.

ZELLA WARNER DEALE,
Assembly Reporter.

money to the work than ever before, greatly encouraging us. Dr. Reynolds rejoiced that this report showed great progress.

Plans have now been formed for establishing a Training School for Chinese Evangelists as soon as possible. Work of training classes that lasted only a few weeks has proved most satisfactory, and we feel the need of more advanced and longer months of study for Chinese men. We are providing better schools for the education of the children of our native converts and as many others as possible. Some bright young Chinese men are attending government school at Taimingfu, Chihli, the seat of our headquarters. We hope one or two will earnestly persevere in their purpose to study medicine. We are planning and talking much of the hospital which we hope to open in a few years. We have sent enlarged estimates of money needed, and trust God may be pleased to supply these needs through His stewards.

Those were days when we felt especially near to heaven. Our great desire and purpose is to make these yearly meetings a time of spiritual growth and refreshing.

Appreciation of the Organ

By A. D. FRITZLAN

WE RECEIVED THE ORGAN in July, in first-class condition. It is certainly a fine little organ, and will be of great help to us in our Sunday services, also in our touring work, as such always attracts the people. About the first time we used it we were playing and singing out on the veranda, when quite a crowd of people, who were passing our bungalow on their way home from the bazaar, which is held here every Sunday, stopped in to hear the organ. So after playing and singing we preached to them and gave out gospels and tracts. We take this opportunity to thank the donors for the money for this organ.

[This organ was purchased for the Tracys at Khadi, but as they came home, the Fritzlanes are making good use of it in Buldana.—R. G. C.]

Christmas Love Offering!

Sunday, December 21st

Yes, just that. An expression of love to God for the riches of grace He has bestowed upon the Church

of the Nazarene during the years of her ministry. In like manner an appreciation for the conduct of the Publishing Interest by the Board of Publication; and for the millions of pages of full salvation literature gone forth to be a blessing to the thousands of readers. ¶ Also a recognition of the trust we have in God and that God has in us wherein the Board of Publication has dared to envision the wonderful prospects in front of the Church of the Nazarene by its literature provided the needed capital is forthcoming to increase the equipment of its good plant already installed in the Publishing House. ¶ This love offering is not to purchase stock certificates with money dividends; but, thank God, it will be just as surely—aye, ever more assuredly—a savings investment, for it will be treasures laid up above. A Love Offering! All of that. God so loved that He gave His Son; the Son so loved that He gave Himself. Why? That the world might heed and live. So the phrase "Christmas Love Offering" means that the Church of the Nazarene so loves the world that on Sunday, December 21st, it will make a love offering to the Board of Publication who in turn will put forth more and more printed matter in the interest of His kingdom. ¶ What greater purpose can we have, after all, than the giving of our

means in the extension of His kingdom in the earth? What single agency can do more

in telling the glad tidings far and near than the printed page? The entire Bible has been translated and printed in 287 languages and dialects; and portions of the Holy Word into 340 languages and dialects. Modern printing machinery and methods have permitted of the multiplying production of printed matter, so that no one need stand in that Day with a valid excuse for not knowing. ¶ Our love will help them to know. Our love will multiply the pages of full salvation literature. Our love will send it forth in His name and for the building up of His kingdom. And our love will be expressed as a gift, just as God gave expression to His love. And that opportunity comes on Sunday, December 21st. Comes to you, and your friends, and to all who love His kingdom and pray for its extension and upbuilding. ¶ On that day let every one have a mind to go up to the house of the Lord prepared to give expression to God for such opportunity afforded. We must do our full part in spreading scriptural holiness over all lands. We will do our full part. Like that brave band of men, hard pressed in the Argonne, we hear the command coming to us, "The order is, Forward!" And the objective is to be reached—Sunday, December 21st!

*As the District
Superintendents
Regard It!*

Thank God For The Opportunity

By REV. EARL C. POUNDS,

Superintendent, Dakota-Montana District

We thank God for the privilege of writing a few words in behalf of the Christmas Love Offering which we as a church are to give to our Publishing House on Sunday, December 21st.

To those who were present at the General Assembly and heard the report read from the Board of Publication it was clear that the blessing of God is upon our Publishing Interests, and that in a large measure the success attained in the last four years has been accomplished through our literature.

In view of this fact shall we not in each church bring a great Love Offering at Christmas time and put in the hands of our General Board of Publication so that they may have sufficient capital to publish books and other literature in keeping with our great forward movement which we have just taken in every line of our work? Do it? **SURE!** We will do it—and thank God for the opportunity!

In closing, I wish to ask all the ministers, Sunday school superintendents, and laymen on the Dakota-Montana District to begin to move and plan for this means of being a blessing, and of getting blessed.

The Christmas Love Offering

By REV. N. B. HERRELL,

Superintendent, Idaho-Oregon District.

The Christmas Love Offering voted by the fifth General Assembly of the Church of the Nazarene to capitalize our Publishing House was a wise step in the right direction.

A little capital in the hands of our Publishing House at this time will enable them to make sufficient profits so they will not have a deficit on such periodicals as do not pay their way.

I am sure our people will rally to this great and worthy cause with a heart of love and a shout of praise that will do credit to all the past campaigns of money raising.

As Superintendent of the Idaho-Oregon District, I call the attention of our pastors and members to this common cause of our church, and ask them to arrange for and advertise well beforehand that on Sunday, December 21, 1919, a **LOVE OFFERING** will be received in their respective places of worship to **CAPITALIZE OUR PUBLISHING HOUSE**.

We must remember that it is not enough to free our Publishing House from debt, but that we must, if we expect them to succeed, give them capital on which to do business. This we can do, must do, and by the grace of God will do, on December 21, 1919. Amen and Amen!

Christmas Love Offering

By C. HOWARD DAVIS

Superintendent, North Pacific District

We generally make some little gift to those whom we love, especially if they have been made a great blessing to us. Our Publishing House has been such a friend to us. We could not have gotten on at all without it. Through the **HERALD of HOLINESS** it has brought to us news from our brothers and sisters, of victories won. It has brought us splendid messages from the heart of our editor which have been an inspiration as we have pressed the battle. Such excellent helps in our Sunday school work, tracts, books—well you know the Publishing House has been a great blessing to each one personally, also in the work we are doing for our Savior. The high cost of living we have all felt keenly. Our Publishing House has felt the H. C. L. as well as we. Yet we have not heard a word of faulting from that direction.

It has been thought the wise thing to do to make our, not the other fellow's, publishing house a Christmas Love Offering, to enable them to publish books, the manuscripts already waiting for the money to get them out. We are planning to make friends, a gift. Let us begin now to save and plan for a love offering that will bless the world in the production that may be made possible if we pray about this, pray for the Board of Publication, the books, papers, tracts, that are already doing good.

Let us do this thing. This Publishing House is not an unknown and distant relative, but it is our own child; we are responsible for its being here, and upon us rests the responsibility for its continued and increased usefulness. Shall we do this? We will do this thing, make such an offering of love manifested by dollars into thousands, by each one doing whatsoever "He saith" to each Nazarene, that a harvest of souls will be reaped for God and heaven through the increase.

Let us pray over this. Amen.

Helping to Evangelize the World

By REV. J. WALTER HALL,

Superintendent, Hamlin District.

We wish to call our people's attention to the Love Offering to be given our Publishing House, December 21, 1919. We are anxious that our people respond liberally thus enabling our cash capital to be increased to enable a great saving on all raw materials. We hope our people will all feel glad of this opportunity of using a little business economy for our work. We feel our Publishing House is filling a mission in helping to evangelize the world as no other printing plant is doing along full salvation lines. So let all of our churches rally to this call with our consecrated money and do something that will honor God and encourage our Board of Publication. I trust all will do their very best.

It Shall Be Done

By REV. W. B. TART,

Superintendent, Man-Sask. District.

Attention, please! Have you got your heart set upon the great Christmas Love Offering for the Publishing House, December 21st? What is this offering for? Not to pay debts, but to give the Publishing House increased capital so that it may push its work as never before in spreading full salvation literature all over the land. Stop and think a moment, and it will amaze you to see how close the Publishing House interests lie to the very heart-core of our beloved work. We must have clear, safe, inspiring reading for mature minds; wholesome, sound, orthodox matter for the youth of the land, and who can properly estimate the value of such literature as shall guide the intellect, enrich the soul, and bless the lives of the boys and girls God has given us to train for Him and His kingdom? All this can be provided for us by our Publishing House at moderate cost if we as a church get under the burden and go over the top as loyal Nazarenes.

Every department of the church is dependent upon the printed page for propagation, for organization, and for conservation. We therefore must, and we will, by the help of God, gladly lay this Love Offering at the door of the Publishing House, supplemented by our prayers that the help thus given will mark a new epoch of usefulness and advancement, and thrill the whole movement by larger accomplishments than have heretofore been possible. "He is able to do exceeding abundantly above all that we ask or think." "Attempt great things for God; expect great things from God." —Amen! It shall be done. Hallelujah.

Three Progressive Assemblies!

LITTLE ROCK DISTRICT ASSEMBLY

By Jos. N. SPEAKES.

Secretary, General Board of Church Extension

Another great Assembly has gone into history—the Little Rock, held at Waldron, Ark.—but the good influences and gracious fruitage of this feast of tabernacles will go on through the coming year and years. Such preaching, praying, singing, and shouting! Such hilarious giving! "Over the top" on all the anniversaries! And they were all like revival services. Why shouldn't they be? It is the Lord's promise, "Bring ye all the tithes into the storehouse . . . I will . . . pour you out a blessing, that there shall not be room enough to receive it." For lack of such whole-hearted giving, the blessings are cut off and the revival tides cease to flow.

General Superintendent H. F. Reynolds presided with great unction and acceptability. He is much loved and highly esteemed by all the church, but in this these southerners seem to excel.

The General Boards were well represented, and were well taken care of by the Assembly in the great offerings given to these interests. Foreign Missions were represented by Dr. Reynolds and Rev. S. C. Krikorian; Home Missions, by U. E. Harding; Church Extension, by Jos. N. Speakes; Orphanage Work, by Mrs. Bessie Williams; Social Welfare, by Rev. J. P. Roberts and Rev. A. J. Valery. The special representatives of the educational interests not being present, Brother Harding was asked to speak on the work, which he did, with his usual interest and power, taking an offering of over \$6,000 to be paid in two years; \$2,000 was pledged for Church Extension; over \$5,000 for Home Missions; \$5,000 for Foreign Missions; and \$1,500 for Orphanage Work.

Rev. A. F. Daniel was elected District Superintendent, and enters at once upon his work. Nearly all the churches were filled with pastors that see the new vision. Three gospel tents were arranged for, and great things are expected on this District next year.

On the last night the writer took an offering of \$275 to raise the debt on the Waldron church. This raised another big shout in the camp. They now have a good church and parsonage free from debt.

Four fine young men were ordained on Sunday afternoon. The District has never faced such an opportunity as is now before it. The Assembly closed with a great and soul stirring sermon by Rev. U. E. Harding. About twelve or fifteen were in the altar, most of whom found the Lord.

LOUISVILLE DISTRICT ASSEMBLY

By Jos. N. SPEAKES.

Secretary, General Board of Church Extension

The Louisiana District Assembly, which met at Jonesboro, La., was the best in the history of the District. The attendance was good. The Lord led and gave His blessings all the way through. General Superintendent R. T. Williams presided with his usual grace and efficiency, and preached three times with power and blessing. These people are proud to have him, not only for his great worth and worthiness, but because he is a "native son" of this great state. Good sermons were also brought by Revs. Kirkland, Burnett, Hudson, and the writer.

Great plans were laid for the future. This District is catching the vision with the rest of the church, and wonderful strides forward will be made in the immediate years ahead. But few cities have been touched thus far. The newly-elected District Superintendent, W. M. D. Gaar, is expecting in the very near future to have plans fully matured for entering all the larger centers of the state. One thousand dollars was subscribed for Home Missions; so the District Superintendent will have means to open new fields.

The cause of Church Extension was strongly indorsed, and plans laid for big things. The Orphanage Work was also taken on the hearts of the people, and a liberal offering made in cash and pledges. Brother Oscar Hudson is the man for the job, and great things are just ahead for this grand work. Foreign Missions and Education were given a large place in the offerings—beyond anything previously undertaken.

On the last night Brother Williams took an offering to finish paying for the parsonage at Jonesboro, and this beautiful property, church and parsonage, will now be free from debt.

Bless these big-hearted, broad-minded Louisianans. They entertained the Assembly in old-fashioned southern style. It seemed like old times to see an Assembly fed and slept in the homes of the people. And perhaps it will hardly be believed

—the delegates were given fried chicken occasionally.

KENTUCKY DISTRICT ASSEMBLY

By REV. J. A. WILLIAMS, Reporter

The eleventh annual Assembly of the Kentucky District, held at Science Hill, Ky., October 15th to October 19th, with General Superintendent John W. Goodwin presiding, was in many ways the greatest Assembly ever held on the Kentucky District. The rain, which continued for three days, did not hinder the work of the Assembly, and all the reports of pastors and delegates showed a healthy increase over last year throughout the entire District.

The spiritual tide ran high. Every member seemed to be conscious of the divine presence in each session, and, at times the business stopped while we praised the Lord and shouted the victory.

The Evangelists' Association, Church of the Nazarene

By C. E. ROBERTS, President

At the General Assembly, that has just closed, there was a meeting of a number of our evangelists, to consider the work of Evangelism among our churches. There has come upon our people such a great vision that we felt there should be a more unified purpose among our evangelists, in order to keep the evangelistic fires burning.

During the Assembly there was formed an association, composed of a President, Vice-President, second Vice-President, Secretary, and Treasurer. The officers elected were: Rev. C. E. Roberts, President; Rev. L. Milton, Williams, Vice-President; Rev. B. H. Edwards, second Vice-President; Rev. Will H. Nerry, Secretary; and Rev. A. F. Balsmeier, Treasurer.

The object of this association is for the mutual benefit to each other. One of the main purposes is to have a central bureau, where the slates of our evangelists can be handled and arranged so that every one can have all his time occupied, and every church can know where and when to find an evangelist. Rev. C. A. Kinder, Managing Editor of the HERALD of HOLINESS, has been chosen to look after this department of the work. A number of evangelists handed in their names before leaving the General Assembly.

There was also voted a membership fee of two dollars a year, to bear this office expense. Let all those who wish to become members, please send in your name with two dollars to Rev. A. F. Balsmeier, Treasurer, 2109 Troost avenue, Kansas

and J. A. Williams was re-elected District Treasurer.

At the Sunday afternoon service two deaconesses were consecrated and one elder ordained. The Assembly closed Sunday night with a sermon by Brother U. E. Harding, followed by a great altar service in which several found the Lord both in pardon and purity. Under the leadership of the Holy Spirit we are marching on, expecting at least ten new churches on the District this year. Let every Nazarene in Kentucky, pray, work, believe, and expect God to give us in Kentucky this year even more than we can ask or think.

FIRST CHURCH, PASADENA

Sunday, October 26th, was rally day. It was anticipated that we would have at least 450 in the Sabbath school. The pastor, Brother Cornell, offered each teacher who would have a perfect class a handsome Bible. Eight classes were perfect and each teacher got a Bible. When the entire school was counted we found that we had 540 in attend-

City, Mo. Also your slate to Rev. C. A. Kinder, with your open dates.

It was also voted that there was to be a meeting once a year in some central place where the evangelists could meet for mutual good, to advise and plan together about this great work of our church. It was suggested that this meeting be held at Kansas City when the General Boards meet. The membership of this association is to be composed of all who hold evangelist's Commission in their District Assemblies; and any pastor who contemplates entering the evangelistic field and who desires to become a member of this association, who has not the Evangelist's Commission, must get a recommendation from the District Superintendent and Advisory Board.

The thought is not to force any more machinery upon our church, or to place any straps upon the evangelist; but since our church is an evangelistic movement, our purpose is to get in closer touch with each other, and have the work of the evangelists so arranged that expenses will be curtailed.

The thought also is for each District, as far as possible, to engage an evangelist for each church on the District. This will save money and time both for the church and the evangelist.

We would like our District Superintendents, our pastors, and campmeeting committees to use this central bureau for information regarding the dates of our evangelists.

Our General Superintendent was at his best, and, under his wise and spiritual leadership, the Assembly caught the vision of a better day for the Church of the Nazarene in old Kentucky, and, with the blessings of God on our soul, we are undertaking great things for Him and our church this coming year.

Special enthusiasm was manifested in missionary work, and \$4,000 was pledged for missions—\$2,000 for home missions, and \$2,000 for foreign—\$600 was pledged for educational work and church extension.

The singing was in charge of Brother C. C. Childers, of Ashland, Ky., a real Nazarene, who surely convinced the Assembly and the great congregations who gathered for the night services, that there was still power in the gospel when sung by spirit-filled men. The preaching of General Superintendent J. W. Goodwin and Brother U. E. Harding of Indiana, was honored of God by the salvation of several souls.

Brother C. R. Pollard was re-elected District Superintendent on the first ballot, and the Assembly voted to give him a month's rest beginning December 15th. A private subscription was taken amounting to \$200 to be presented to Brother Pollard for the purpose of taking care of his family while he takes this much needed rest. Brother W. W. Stover was re-elected District Secretary

ance. While the pastor was at the General Assembly he subscribed \$500 for the church for Home Missions. When he reported it, Dr. Kirk, the superintendent of the Sunday school, said we will assume that obligation and raise \$125 each rally day the next four years. This was duly announced to the Sunday school and envelopes given out a couple of weeks in advance. When the offering was counted we found that we had \$250 instead of \$125 asked for.

The crowds were so great that all could not get in the church. At night Rev. C. E. Roberts preached, and ten or twelve responded to the altar call and a number of these prayed through to victory. We are just starting the special revival meetings with Rev. C. E. Roberts and wife and the Wilde-Knight Quartette as helpers. We are hoping, praying, and expecting a landslide from glory.—C. E. C.

COAST TO COAST CONVENTION

St. John, the leading city of the Province of New Brunswick, is situated on the Bay of Fundy at the mouth of the beautiful St. John river. It is an important shipping point and vies with Montreal as a winter port. It has large commercial interests, is quite English in spirit, and conservative in religion.

We were with the Reformed Baptists again. The Carleton Street Church is not the leading church of the denomination, but heads them all in missionary zeal and endeavor. The pastor, Brother Howe, and his good people gave us a hearty welcome, co-operated with us; and sought to make the convention a success.

We had good crowds from the opening night. The interest deepened from service to service, and as we came toward the last days, the Convention took on a splendid proportion and revival power. The last two days there were more than fifty definite seekers at the altar, many of whom prayed through to victory. There were some clear cases of sanctification, not a few reclaimed, and many discouraged hungry men and women blessed and refreshed. The material side of the convention was a success—the finances came easy, which is always the case where you have a genuine meeting.

Canada offers a large opportunity for a real thorough-going holiness work. There are many doors that are open or would be open; there are many hungry people; and it is really a pity that a convention party could not give an entire year to these great provinces. The people have not heard as much holiness preaching as they have in the States; they are a thoughtful, intelligent people, and many of them want and will accept a gospel of full salvation. They are generous and would support the work. I trust that God will make possible a chain of conventions through this entire country. We will never have a better opportunity than now.

Reporter.

OHIO DISTRICT

The heavenly breezes from the General Assembly are still wafting over my soul. We surely were in the heavenlies at Kansas City, Mo. The glory lingers yet. Since returning from Kansas City we have been busy with the churches. We spent a delightful Sabbath at Coshocton. We will return to this place for a revival meeting beginning November 10th.

Evangelist W. R. Cain is helping Rev. H. E. Elliott, pastor at Middletown. The meeting is going good. Dr. Chapman is helping Rev. C. P. Roberts, pastor at Dayton. The fire is falling. We stopped over and helped shout the victory. At Franklin we preached one night and God blessed. We also preached for the brethren at Xenia. They are looking up and expecting victory. We secured subscriptions for "The Other Sheep."

On Sunday, October 26th, we were in Mandale, Ohio, with the pastors, Rev. and Mrs. R. L. Rich. We preached three times for them and God gave us a great day. Four were at the altar seeking God. Brother and Sister Rich have been working hard for the little class at Mandale. They have built a neat little church which we dedicated to God in the afternoon service. We raised \$826 in pledges. Although only about eighteen or twenty in number, they very liberally responded with their consecrated money. The weather was inclement, but a good company filled the house. The pastors are pushing the battle in a revival meeting.

At present I am at South Point at the Sun Rise Chapel. We are shelling the woods and are expecting some game. This community is soaked in Calvinism. "Once in grace, always in grace" is the refuge they seek, but our gun is loaded. Pray for us. On with the battle.

E. E. WORDSWORTH, Superintendent.

FAREWELL SERVICES OF BROTHER AND SISTER KAUFFMAN CHICAGO FIRST CHURCH

Sunday, October 19th, our pastor, Rev. W. G. Schurman, preached a great sermon on prayer, emphasizing the thought that if we expect an answer to our prayers we must live a blameless life before God. Then we can "ask and it shall be given." The thought brought out most forcibly was to be reconciled, not try to be reconciled. It was good and practical, and such a course would straighten out many a tangle and bring about peace and God's kind of love.

Sunday, October 25th, was a great day, beginning with the Sunday school. It was Farewell Day for our dear Brother and Sister Kauffman, who expect to sail soon as missionaries to India. A special offering was taken in the Sunday school for them, amounting to \$207.75. Sister Naomi Anderson Kauffman is one of our girls, having been converted and sanctified in our church when quite young, and called to the mission field. We are proud to send her forth to preach the gospel, knowing that back of her testimony is a life beyond reproach. She is one of a large family, most of whom were present in the services all day, her brother, Rev. Elmer Anderson, General Missionary Treasurer, and her sister, Miss Edith Anderson, of

Medical Student Needs Help

One of our splendid young men, who is in his last year in medical college preparing to go as a medical missionary to China, writes us he is very much in need of financial assistance. This young man has made a noble effort to get through college. He is called to go to China and expects to sail next summer under appointment by our Board. It would be a calamity, indeed, if he should be hindered from getting through school because of a few dollars.

We appeal to the readers of the HERALD of HOLINESS to help raise a few hundred dollars to help this precious young man. Any amount that you may be able to give, large or small, will be appreciated. Give your donation to your church or District treasurer, or direct to the undersigned, who will see that proper credit is given. God loveth a cheerful giver.

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

Olivet University, having come to the city to spend the Farewell Sunday. A little nephew, Baby Eugene Benson, was baptized in the morning service.

Our former pastor, Rev. M. E. Borders, was present throughout the day. Brother and Sister Kauffman spoke in the Sunday school and in the evening service. The close of the day found their friends in tears, yet rejoicing in the wonderful vision they have, and which, we pray, will ever be with them, smoothing over hard places and changing dark India into blessing. We bid them Godspeed, and assure them that our love and prayers shall follow them that God may pour out His blessing upon their ministry and many shall be brought to Him because of their sacrifice.

Brother Schurman brought out some wonderful thoughts in his morning sermon on "God's Work and the Workers." He burned in the truth that God's work must go on, and, if workers fail Him, He sets them aside and puts others in their place. If God sets us aside, we may be sure we have failed Him, but it is comforting to know that if man sets us aside, we can still be true to God.

Brother Schurman reports the faithful service of Mrs. Stella Crooks who has been doing deaconess work with us for several months past, also the encouraging outlook of the Young People's Society under Miss Iva Hilyard, who is now planning to hold a revival in November with General Superintendent Roy T. Williams as evangelist. Our Sunday afternoon mass meeting and the children's meeting will open again November 2d. We are trusting that God will pour out His blessing upon them as in the old days when people came from far and near to spend the day in the sanctuary.

Mrs. J. A. BERRY, Reporter.

A SUCCESSFUL YOUNG PEOPLE'S ORGANIZATION

October 1st we organized a Young People's Praying Band in our church. We meet every Wednesday evening and pray for the unsaved and others that we feel are especially in need of the prayers of God's people. The Lord has been blessing our New Bedford church especially in the past few months and has done great things for us, whereof we are glad.

There have been some good, genuine cases of old-time conviction and conversion among our young people. We believe that prayer is the keynote to success in the Christian life and that united, definite praying is in accordance with God's Word. We felt that much could be accomplished for the Master and that we would grow stronger spiritually by meeting together in this way and praying. God is greatly blessing us and giving us freedom in prayer and we are proving James 5:16 and Matthew 18:20.

Our Praying Band is growing in numbers, and it proves that young people can find real peace and joy in the old-time religion. Two or our members have in the past few months been wonderfully converted from Catholicism. In one of our meetings a young woman, a backslider, was reclaimed and went home rejoicing that her burden of sin had rolled away. Our meetings are being blessed of God and we believe that if we are faithful (and we intend to be) we can be a blessing to our pastor, Rev. Tom M. Brown, who is truly a man of God. To God be all the glory for answered prayers.

Holiness folks not only love to pray, but to give, and the Praying Band are helping financially a young brother who is attending Eastern Nazarene College preparing to go as a missionary to spread the glad tidings of full salvation to those that know not our Jesus. We praise God for putting upon us the passion for souls. Like every truly converted soul we want to be soul winners for Jesus. We covet the prayers for the HERALD of HOLINESS family that God may keep us humble and under the precious blood of Jesus.

ANNIE M. CUNNINGHAM, Secretary.

CAMPAIGN AT PENIEL

Monday night, November 3d, marked, no doubt, an epoch in the history of Peniel College. Dr. R. T. Williams spoke to us along the line of our educational work and our people heard gladly and responded with such liberality as has always been characteristic of this people. Twenty-three thousand five hundred and fifty-seven dollars was given in a reasonably short time and the people seemed blessed in their giving.

Only two services have been held on the Dallas District to this writing and \$27,692 has been subscribed. We are expecting to raise \$50,000 by January 1st.

Reports from other Districts are good and we feel sure the South will do all she has planned for Christian Education.

Pray for us that we may keep the blessing of God upon us in the overwhelming labors that are necessary at this time. Get in connection with the college and let us help educate your children.

N. W. SANFORD, President.

CHRISTMAS LOVE OFFERING!

MATFIELD GREEN, KAN.

—We had a blessed revival at Matfield Green Kan., Oethoor 6th to 24th, where Brother C. F. Cannon is pastor. About thirty prayed through. Such a beautiful company of young people got old-time religion. There are about twenty substantial members. Before the meeting began not more than three beside the pastor and his wife would kneel when praying. I am now in a meeting at Colorado Springs, Colo., with Rev. M. R. Dutton. Please help us pray.—Wm. O. Nease, Evangelist.

BETHEL CHURCH, ARENZA VILLE, ILL.

—I have taken charge of my new field of labor and am more than satisfied with it. We have some of the best people in this great state of ours. We have just closed a four weeks' meeting at the Bethel church. Only one was at the altar and received the blessing of entire sanctification, but we feel that the church was helped greatly. We are thinking of commencing a meeting in Virginia the 11th of the month. Pray for this meeting.—O. F. Pope, Pastor.

NORFOLK, VA.

—A great missionary rally was held in the Church of the Nazarene Sunday, October 26th. Miss Glennie Sims, just returned from China, brought strong messages at the morning and night services. Sister Sims is a member of our Norfolk (Va.) church, and, of course, many of her old-time friends were out to meet and hear her. She captured the large congregation while telling how God is so wonderfully working and opening doors in China. A good offering was made during the day for our work among the heathen. The pastor begins special revival services Sunday, November 2d, continuing over the 16th. The church is going on and reaching out for great victory. The members are loyal and have a cry in their hearts for more souls to be saved and sanctified. Brethren, we must reach the masses.—J. A. Ward, Pastor.

FIRST CHURCH, MINOT, N. D.

Sunday, October 26th, was an extra good day for us in Minot, N. D. The Lord was present to bless and encourage the saints. We had with us District Superintendent Earl C. Pounds, who was finishing up a two weeks' revival. In the three services of the day a spirit was manifested amongst God's people to push the battle for God even in a larger measure than in the past. As a result of this meeting several united with the church. For

\$25,000

Christmas Love Offering
for Publishing House
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several years this church has had a hard pull against drought, pestilence, and other hindrances, but at this season the saints are praying more, and God is adding His blessings. Our church is nearly \$700 in debt, but in answer to prayer we have received over \$100 in two months, and by faith another is on the way. Pray for us that we may never cool off for God.—Alfred L. Ford, Jr., Pastor.

CONDON, ORE.

—September 2d to 21st we held a meeting with Rev. B. T. Flannery as evangelist and Brother Vert W. Anglin as song leader. Sister Alice Maxson served as pianist. We had a good meeting, though with little visible results. One soul was saved and three were sanctified. We raised \$206 for the evangelistic party, and pledged \$240 for foreign missions, which is not bad for less than twenty poor Nazarenes. The pledges are coming nicely. We have set aside the first Sunday of each month as Missionary Sunday, and use the Sunday school offering. We have our missionary prayermeeting on the Wednesday following the first Sunday. We have raised about \$70 for foreign missions. Pray for us.—Rev. W. I. Steers, Pastor.

HAMLET, N. D.

—I am pleased to report that we as a church are having a blessed time in the Lord, with seekers at the altar from time to time for salvation or sanctification. We expect our District Superintendent, Brother E. C. Pounds, to be with us on November 14th to hold a series of special meetings at our church in Hamlet and also at Mohall. We covet an interest in your prayers for the success of these meetings.—Earl Johnson, Reporter.

PENIEL CHURCH, INGERSOLL, OKLA.

—A splendid missionary rally was held in our church Tuesday evening, October 21st, in charge of Brother Samuel C. Krikorian, outgoing missionary to Jerusalem. He told of many touching and interesting things in his life and of his call as a missionary. Every soul present was touched. The missionary spirit was aroused to a high tide, and the sum of \$400 was raised for the cause. Brother McCluskey, our beloved pastor, and his dear wife, are with us for another year. The work here is steadily growing. God is graciously hearing and

CHRISTMAS LOVE OFFERING!

answering prayer. We are praying for and expecting a great revival in November. God is putting the burden of lost souls on hearts. In God is our trust, and victory is assured.—Mildred Latham, Reporter.

WEST SIDE, INDIANAPOLIS, IND.

—We are moving along fine and are getting our work organized. We are now building a new brick veneer church, size about 40x80, with a basement 40x70. We think, when completed, it will be one of the best houses among our people in the middle west. Our church is looking up on all lines. We have bought a new parsonage and the people are doing everything to make their pastor comfortable. We have souls and seekers in almost every service. We have a number of prayermeetings, and have street meetings each week. We are going to have a house-to-house campaign, during which we will make a canvass of ten thousand homes, scattering Nazarene literature. Personally, I am more than ever in love with our Nazarene work.—Everett O. Chalfant, Pastor.

BELMONT, N. H.

—In answer to the prayer of faith the Lord is doing great things for us, while we are undertaking great things for Him. The little church at Belmont, with only forty members, has raised over three thousand dollars the past year. We raised over four hundred dollars for missions and have a fine new parsonage which is nearly half paid. Our services are times of refreshing from the Lord, with a shout in the camp. We are coming up the road in real pentecostal style. Calls are coming in for evangelistic work outside, to which I will devote some time.—F. W. Domin, Pastor.

PEABODY, MASS.

—On Sunday, November 2d, we closed a brief revival campaign with Evangelist R. J. Dixon and wife as our special helpers. Until near the close it was a hard pull, but the last few days saw a blessed breaking up, and a goodly number were brought out into new light and experience. Brother Dixon won our hearts by his Christlike spirit and able ministry. Sister Dixon proved an helpmeet indeed.—D. Rand Pierce, Pastor.

FRESNO, CAL.

—The Fresno church has just closed a three weeks' revival meeting with Rev. Frank B. Smith and family as evangelists. We had exceptionally large congregations, and a good interest was manifested from the beginning. The music and preach-

International Sunday School Lesson

for Nov. 23. Printed Lesson, Luke 9:40-56.

Jesus Corrects John's Narrowness

GOLDEN TEXT—*Grace be with all them that love our Lord Jesus Christ in sincerity.*—Ephesians 6:24.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. FROM THE MOUNTAIN TO THE PLAIN.

After the transfiguration on the mount, Jesus and His disciples descend to the plain where they were met by a throng of people. The disciples had attempted to heal a lunatic but were unsuccessful, and the father now brings him to Jesus who rebukes the unclean spirit and casts him out immediately.

"O faithless perverse generation, how long shall I be with you, and suffer you?" These words were spoken to the disciples and breathe a mild rebuke. But there is more here than a rebuke; there is a homesickness for heaven and for the glories of the other world from whence He had come on the mount. How trifling the things of earth seem, and how sinful and dark is unbelief after communion with God. We must keep about us the holy atmosphere of the spiritual world if we are to live prepared to meet God.

II. WHO SHALL BE GREAT IN THE KINGDOM OF GOD.

1. When reasoning arose among the disciples as to who should be greatest in the kingdom, Jesus perceived the thought of their heart and took a little child and set him by Him and said unto them, "Whoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great."

2. In nothing are the differences between the kingdom of God and the systems of this world more manifest than in this: in the world, those who are served are great—masters or lords over others—but in the kingdom of God those who serve are great, and those who serve most are the greatest.

3. Jesus came not to be ministered unto, but to a minister and to give His life a ransom for many. He was the greatest of all because He became the servant of all.

4. The disciples displayed the carnality lurking in their hearts by their desire to be great, an unholy ambition to rule over others and to receive honor from men. After the bap-

tism of the Holy Ghost on the day of Pentecost, their hearts were cleansed from this depravity, and their were filled with perfect love, and like their Master, became servants of others and stewards of the grace of God.

III. THE BIGOTRY OF JOHN AND THE OTHER DISCIPLES.

1. The disciples saw another with whom they were not acquainted casting out devils in the name of the Lord and they forbade him because he followed not with them. This is another trait of carnality and one of its most frequent manifestations. Those who can not see good in others because they follow not in the same course as to organization, doctrine and method are in the same condition spiritually as the disciples whom Jesus rebuked.

2. Jesus rebuked them saying, "Forbid him not: for he that is not against us is for us." The spirit which one manifests is the truest index of his character. There may be many mistakes as to doctrine and practice, but he that hath not the Spirit of Christ is none of his.

IV. FIRE FROM HEAVEN.

1. Another manifestation of the carnal heart is found in the disciples in the desire to call fire down from heaven to destroy those who opposed the work of God.

2. This carnal trait hid under the guise of holy ambition for God's cause. They thought they were serving the cause of God, but knew not what spirit they were of.

3. One may mistake intensity of zeal for God's cause as an indication of righteousness of heart, when it may be due to carnal pride.

4. The real test of a holy heart is love for God and man. Any zeal which has not love at its base is unholy.

V. NOT TO DESTROY BUT TO SAVE.

In rebuking the disciples, Jesus stated another great cardinal principle of the kingdom of God and of His own mission. "For the Son of man is not come to destroy men's lives, but to save them." We should regard it as a fundamental principle in our holy religion, that whatever injures another is sinful and wrong; and that any desire to injure or to take advantage of others, is a manifestation of the heart contrary to pure love and therefore carnal in its nature. Jesus came to cleanse the heart fully from all unrighteousness.

ing were excellent, but, best of all, God was with us, which is a priceless blessing these days. Quite a number were seeking; some were converted, others were sanctified, and the whole church was revived. Eleven joined the church, and several are coming in later. Four hundred dollars was raised to apply on the church debt. The Fresno Church of the Nazarene is coming into its own. Hallelujah!—C. W. Welts, Pastor.

BLUFFTON, IND.

—We are truly having great times at Bluffton these days. Our pastor, Rev. B. A. Fleming, is proving himself to be a real pastor of the people. Being a man of much love, he not only wins his way into the hearts of the saved, but the unsaved as well. Souls are being saved or sanctified at nearly every service. Bluffton church has a band of young people who are great pushers and prayers. Their Tuesday night cottage prayermeetings and their Young People's meetings on Sunday evenings are great times of refreshing from the Lord. A number have definite calls upon them for special work in the Master's vineyard and we are expecting nothing else only that a number may enter Olivet University within the next year to take their training for the great work the Lord has called them to do. We are now beginning a special series of meetings with Rev. Bona Fleming of Cincinnati as evangelist, and are praying and expecting a great ingathering of souls. The church is under

CHRISTMAS LOVE OFFERING!

the burden for this meeting and we believe God will honor our faith with a great outpouring.—Oscar Oliver, Church Reporter.

SPARTA (TENN.) CIRCUIT

—This finds us serving the Sparta (Tenn.) Circuit and glad to report victory in our souls through the precious blood of Jesus. We have succeeded in organizing a missionary board in each of the three churches, and also as a contemporary with said boards, a woman's missionary auxiliary. We are believing that we shall be able to do more toward the evangelization of earth's millions this year than has ever been done on this circuit during any pre-

Songs! Songs! Songs!

New Songs by Herrell and Horst

"Tre Call to Service"
"As Over the Top We Go"
"I've Found My Crowd"
"Let Him Have His Way"
"Forward, Ever Forward"
"I'm Over"
"Jesus the Nazarene"
"Have You Faith?"
"The Grand Reunion"
"The Vision"
"Building the College"

Sixteen new songs, fresh and singable!

25 cents per copy, postpaid

Order of A. G. HORST, Box 165,
Nampa, Idaho

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Christmas Love Offering
for Publishing House
Sunday, December 21, 1919

vicious Assembly year. The attendance is slowly increasing, and we are believing through much prayer and service that His marked blessings await us.—Rev. and Mrs. W. H. Crawford.

VINCENNES, IND.

—The Lord is blessing and doing great things for the Church of the Nazarene, for which we are glad and thank Him. Since our last report we have been in the midst of a revival with Sister Minnie Morris, of Indianapolis, Ind., evangelist in charge. She came to us in the "fullness of the blessing of the gospel of Christ," and waged a three weeks' battle against sin and worldliness of every description. She made the way of salvation so straight that not many were willing to pay the price. About twenty-five claimed to have received what they sought. Some hindrances were encountered by the heavy rains and trouble with the lighting plant, yet the attendance and interest

CHRISTMAS LOVE OFFERING:

remained good throughout. The meeting closed Sunday night, November 24, with a crowded house and victory. Eight united with the church and four were at the altar. The Lord has blessed this church with a corps of consecrated workers who know how to pray and push the battle for souls. Brother and Sister B. H. Benjamin, members of our church, were invaluable as leaders in song and altar work. A week before the meetings closed a subscription of \$84.50 was soon pledged as a love offering for Sister Morris. The Lord is blessing our church in all departments of the work. The Sunday school has shown an increase in both attendance and offerings the past few weeks. This is the first year in the ministry for our pastor, Brother J. R. Peyton, and is also his home church. Both pastor and people are working in unity, and the Lord is blessing. The spiritual atmosphere is invigorating. To Him be all the praise. We are believing God for greater victories. Pray for us. We want to keep humble before Him, that He may use us as never before in preaching and living "Holiness unto the Lord."—Ada M. Gillespie, Reporter.

PILOT POINT, TEXAS

—These are grand, good days with us in His blessed service. Just recently our church at Pilot Point responded with a subscription of \$1,000 to build a new, neat, plain, commodious church building. The power and glory of God are upon both pastor and people. Rest Cottage is realizing the greatest vision, breadth of service, widespread territory of helpfulness and co-operation, and demonstrating the power and grace of God in redeeming, restoring, protecting, and prospering the countless Magdalenes that are knocking at the doors of this official legal, physical, spiritual home of the Church of the Nazarene. The work of salvation, healing, and general constructive work is going on with ever-increasing efficiency and possibility. At this writing we are with the First M. E. church of Marshall, Texas, in a good revival. We are well in body, happy in soul, triumphant in spirit, and busy in His sweet service.—Allie and Emma Irick.

NOTES AND PERSONALS

Evangelist Flora N. Ruth of New Brighton, Pa., reports victory through the precious name of Jesus and testifies to the constant abiding presence of the blessed Holy Ghost. She says she has been kept very busy in the field this year, having held meetings at about eight different points in the East, in most of which they had good victory, seeing souls pray through for salvation and sanctification. She is now in a meeting at Port Elizabeth, N. J., and expects to go on and press the battle harder than ever before by the help of Jesus, our Captain. Her next point is Toledo, and she solicits your prayers for this battle.

Evangelists L. P. and Ida Fretwell have conducted a number of meetings in Oklahoma and Texas since the close of the New Mexico District Assembly. They report that God helped them to preach the Word and put His seal on it. People confessed their sins, straightened up their lives, and shouted the victory in the old-time way. After attending the Hamlin District Assembly they expect to go back to New Mexico, the field which lays nearest to their hearts.

Brother G. L. Gibson, who lives in a part of Texas where there are no holiness people, says that he intends to enter the field soon, the Lord willing. He has an unsaved brother who has a fine voice and would be instrumental in the vineyard for the Master, and he desires your prayers that God may save this brother so that he may help him in the gospel work.

Rev. Ralph Nunery, Box 14, Wiborg, Ky., who is preaching holiness and organizing Sunday schools in the mountains of Kentucky and Tennessee, writes that he is still on the battle front for Jesus, holiness and a lost world. He says that he will gladly furnish anyone having a burden for these mountaineers, or desiring to know more of this neglected work or its needs, with his personal observations and facts gleaned from his immediate association with them.

In a letter received from Rev. George L. Dech, our pastor at Ensign, Kas., he informs us of the arrival of a fine baby boy October 28th, weighing nine and one-half pounds. Indicating its purpose in life, Brother Dech says, "The boy belongs to the Lord." Amen.

Evangelists Henry and Irene Bell have turned the work at Mountain Home, Idaho, over to Rev. Ora Ogle of Cheney, Wash., according to a report received from them recently. They stated that they were going to try to organize a new church at Parma, Idaho. During the week they are teaching at Northwest Nazarene College, and also have charge of the Home Missionary work of the college, which entails upon them the duty of finding preaching points for the three or four dozen young

preachers, after consulting the District Superintendent. They are planning to open up many school houses and small towns during the year and desire your prayers.

The following telegram from Rev. C. F. Lanpher of Cliftondale, Mass., was received too late for publication in the issue of November 5th: "Big congregation heard Evangelist Earl Curtis in closing message last night. Five adults joined church yesterday, including two public school teachers. More coming. Evangelist Curtis splendidly remunerated. Pastor remembered with gift of \$70."

Rev. D. S. Demare, pastor of the South Providence Church at Providence, R. I., in a letter sending remittance for the HERALD of HOLINESS, says that he has a hard field to work in, but plenty of grace to meet every test. The church is having victory, a few are finding God, and professors of holiness are being located. He states that the outlook for a gracious revival is good and desires prayer for the New England District.

On Saturday, October 25th, at the home of the bride's parents, Miss Lula E. S. Rounds of Philadelphia and Mr. Wilfred M. Fry of New Galilee, Pa., were united in marriage by Rev. Matthias S. Messler, pastor of the Church of the Nazarene of Trenton, N. J. Mrs. Fry will transfer her membership from the Trenton church to the New Galilee Church of the Nazarene, where her husband is a member. Both of these young people are former students of Eastern Nazarene College.

The following communication was recently received from Jarrette and Dell Aycock: "We are again on the Pacific Coast in the beginning of a

Make Thanksgiving a Glad Day For Our Boys and Girls at Olivet!

LET every church send at least one barrel and as much more as possible of the good things that they will enjoy on their own table to our students at Olivet. We hope that all of our churches who are responsible for Olivet will represent an unbroken chain in this effort to make Thanksgiving the greatest event that the school has ever seen. Let us not have one single broken link, but let every church glorify God and gladden the scores and scores of our own boys and girls at Olivet, who will not have the blessings of home on Thanksgiving day. If God has blessed you as an individual, and you feel you can not send eatables, why not send a thank offering? Let some send \$25, others \$10, and still others \$5, and let every one who reads these lines send at least \$1, thus making our students at Olivet shout and cry and get blessed to think that so many folks have thought of them. Remember, "We only save what we give away."

Your boys and girls will be with you in the family circle, around the home hearthstone in the presence of comfort and luxury. Give God an expression of thanks for this by remembering the boys and girls that can not be at home on that happy day, who are perhaps *homesick and sad, many of them struggling in the presence of poverty, with nearly everything against them*, to get an education and make good in the world. Remember a glass of cold water is noted in the great record book of the skies. Jesus will remember you and your boys and girls if you will think of these precious young lives at Olivet who are preparing to carry His gospel and His message to the ends of the earth.

Our schools are scarcely able to feed these young people the way they should be fed. We have the buildings and the wonderful equipment, but we have never had the necessary money to give to these dear boys and girls the amount of good food that they ought to have. Other denominations are taking care of their schools and are working almost night and day in a co-operation with each other that is marvelous. The Red Cross everywhere have prepared good things for our soldier boys in camps and in battlefields. *What about our holiness boys and girls? What about these young, heroic soldiers for Jesus? Shall we neglect them?* Send a barrel of apples, or potatoes, or a sack of flour, or \$5 or \$10 to Olivet and you will enjoy your Thanksgiving much better. You will make the boys and girls feel that they are loved, that they are appreciated, that we believe in them, that they are wanted in the world, that we are looking to them for our standard-bearers, that the home-fires are burning for them. You will gladden their hearts with a great Thanksgiving offering and make their load lighter and their future brighter.

Remember that this is not a plea for the debt or for other expenses, but for good, nourishing food for boys and girls at Olivet.

Let us not only do our bit but our best.

It is the little kindnesses that make a great life.

The greatest greatness is the greatness of goodness.

Send by express or freight to Olivet, Georgetown, Vermilion county, Illinois. If you send money, send it to OLIVET UNIVERSITY FINANCE COMMITTEE, 304 W. 63d St., Room 9, Chicago, Ill.

\$25,000

**Christmas Love Offering
for Publishing House
Sunday, December 21, 1919**

meeting with our church at Long Beach, Calif. We closed a good year's work with our church at Henryetta, and enjoyed our labors there. However, we are glad to be back in the evangelistic work again. We will be on the coast some time, and while here our address will be S33 Kensington road, Los Angeles, Calif."

The following letter from Jas. H. Bury will be of interest to many of our readers: "Many inquiries are being made about my boy's hand for which I requested prayer at the General Assembly. May I through our church paper thank the inquiries and to God's glory say that he will have the use of his fingers. The doctor says he never saw anything heal like it. Many saints were praying and God answers prayer."

ANNOUNCEMENTS

Notice—Write for my catalog and prices on pianos, player-pianos, organs, and phonographs. "Direct from Factory to Home." State what instrument you desire and on what terms. Satisfaction guaranteed.—A. H. Clayton, Jonesboro, La.

Wanted—A Matron, a nurse, and a helper for the Rescue Home at Wichita, Kas. If you feel called to this kind of work please write to Rev. E. J. Lord, District Superintendent.

Announcement—The General Assembly voted that each District Secretary send twenty-five copies of the District Minutes to be distributed among the General Officers and General Boards. District Secretaries please forward same to General Headquarters, 2109 Troost avenue, Kansas City, Mo., for distribution. If possible, send Minutes of all District Assemblies held since last January.—E. J. Fleming, General Secretary.

Notice to the Churches of the Ohio District—I have had several requests for receipts for money sent in from the different churches. Let all church treasurers please send checks when possible, as it is more convenient for me, and your cancelled check is your receipt. I send all churches a statement

every three months, showing amount due to date, amount paid, and amount in arrears, and to save expense and I will not send out any other receipts.—F. T. Shipton, District Treasurer.

Notice to pastors and churches on Chicago General District—Most, if not all of us, are in a position to know the great need of a Church Extension Fund, since we have a need of funds with which to build churches on our own District, and, of course, our sister Districts also have this need to face. Many are asking if they cannot get help from this fund, and have to be informed that the fund is so small that our Board cannot do what they desire for us. To make this effective, and to place the General Board of Church Extension where they can come to our rescue, we, as a people, will have to do our best to help build a large fund for this purpose. The General Board of Church Extension of our church, in view of the great demand upon them, and the great need, are asking the churches of our entire denomination to take a special Thanksgiving offering for this work on November 30th. Let us as a District, not be of those that draw back, but make this a great day for Church Extension. I humbly urge our pastors to urge this matter on your people, and let us do our very best on this day for this great need of our church. We will, won't we?—Chas. A. Brown, District Superintendent.

For Sale—One complete set Encyclopedia Britannica (old edition), thirty volumes, and one Guide book, cloth bound. Almost new. Price, \$20 prepaid.—J. W. Hansett, 533 South Fifteenth street, New-castle, Ind.

Wanted—A church in Southern California District desire a married woman, supported by her husband, to do deaconess work (in consecrated deaconess preferred) and play the piano at the regular church services. Her husband must be able to lead the singing. A partly-furnished five-room bungalow free. No other pay guaranteed. Lots of work can be secured by the man at good wages. Only thirty-five minutes' ride from Los Angeles. Commutation ticket cheap. Note: but cannot party need apply. Give references. Must be 100 per cent Nazarenes. Address Editor of Herald of Holiness.

Notice to Tennessee District—The Young People's Societies of the Tennessee District of the Church of the Nazarene will hold a convention with First Church, Nashville, Tenn., Nov. 29-30, 1919. We would urge all societies to send representatives to this convention. We are expecting an interesting and a profitable time.—L. B. Matthews, District President.

Notice to Pittsburgh District—The Mid-winter Preacher's Meeting of the Pittsburgh District will be held at East Palestine, O., December 4-7, 1919. Dr. J. B. Chapman will conduct "the school of prophets" and preach on Sunday morning and in the evenings. In order to arrange entertainment let all who expect to attend write to E. A. Peffer, 633 Park avenue, East Palestine, O.

Wanted—A preacher, with a wife and one daughter, wants to rent a farm where he can make a small crop and preach at school houses or for a church next year. Have been in revival work and mission and Salvation Army work for about six years and God has blessed my labors.—Rev. J. C. Hobbs, Mayfield, Okla.

CHRISTMAS LOVE OFFERING:

The Modern Samaritan

A Presentation of the Claims of Medical Missions

By REV. C. J. KINNE

Dr. Bresee spoke the following words, "We are debtors to every man to give him the gospel in the same measure as we have received it."

Did you ever stop to think of the countless blessings that you enjoy which have come as a result of the civilizing influence of the gospel of Jesus Christ? Did you ever stop to think of the untold suffering and distress that is being relieved every day through the application of medical skill?

In far off heathen lands millions are without the gospel; without the benefits and blessings that always follow in the wake of the gospel. Let us not fail to do our best in ministering to their spiritual needs and in relieving their physical suffering.

"The Modern Samaritan" will give you information and inspiration along the line of Medical Missions.

Read it for your own sake and for the sake of the millions who need our Christ, our civilization, and our knowledge of medicine.

Paper covers, prepaid 25 cents.

Pentecostal Nazarene Publishing House
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Kansas City, Mo.

TELEGRAMS

SEATTLE, WASH., Nov. 7, 1919.

REV. E. G. ANDERSON,
2109 Troost Avenue, Kansas City, Mo.
They are off without a hitch, on scheduled time, seven Spirit-filled missionaries. Great farewell service all day yesterday; fine crowd at wharf; missionaries in great spirit.

G. S. HUNT.

[Note. This party is made up of the following: Rev. and Mrs. A. H. Kauffman and Miss Agnes Gardner for Eastern India, Miss Bessie Seny and Miss Elsie Muse for Western India, and Miss Gertrude Privat and Miss Bertie Kays for Japan.—Managing Editor.]

VICTORIA, B. C., Nov. 7, 1919.

REV. E. G. ANDERSON,
2109 Troost Avenue, Kansas City, Mo.
En route on Arabia Maru. All happy and glad for call and open door. Victory holds. Burden for needy heathen increasing. All expenses met. Deep gratitude and appreciation to churches at home. Don't fail to pray for us who represent you in foreign lands.

A. H. KAUFFMAN AND PARTY.

CHICAGO, ILL.

HERALD OF HOLINESS:

Another wonderful day in First church, Chicago! Rev. Bud Robinson was with us throughout the day. His message in the afternoon owned and blessed us all. Rev. Stella Crooks preached in the morning; Rev. W. G. Schurman in the evening; both with great unction. About twenty seekers crying to God in the old-fashioned way was the result. The Young People's meeting was one of great power. The fire fell!

J. IVA HULVARD.

HAMLIN, TEXAS.

HERALD OF HOLINESS:

Great Assembly! Dr. Williams at his best! Good, strong offering for him. All anniversaries of church well supported. Forward move for Home Missions. Ten thousand dollars for Hamlin School.

J. C. HENSON.

INDIANAPOLIS, IND.

HERALD OF HOLINESS:

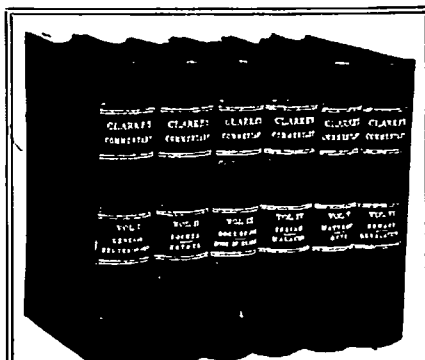
New \$6,000 church dedicated. "Over the top" Sunday! Greatest day for Mohawk church. Delegations from Anderson, Stringtown, New Castle, Indianapolis and other churches. Field Secretary U. E. Harding at his best in raising finances. Says finest church for its size on District. Revival continues with R. L. Morgan evangelist.

ALBERT SCHOCKE, Pastor.

PASADENA, CAL.

HERALD OF HOLINESS:

Gracious revival on! Four hundred sixty-five in the Sunday school; sixty at altar. Twenty-five more at night. Forty new church



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Copies of the Original Notes Without Revision or Abridgement

The library of a minister is not complete without a set of Bible Commentaries. Clarke's Commentaries are orthodox to the very letter—and straight as a die on the doctrine of holiness. As for the style of writing, Dr. Adam Clarke has been called the Prince of Commentators, which title is well deserved.

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